

HOLY BIBLE

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A NEW PICTORIAL HISTORY
OF THE
BOOKS OF THE HOLY BIBLE.

BY
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TO WHICH IS ADDED A TABULAR VIEW OF

THE GENEALOGY OF THE PATRIARCHS,

SHOWING WHICH WERE CONTEMPORARY, AND GIVING THE AGE OF EACH, WITH THE RESPECTIVE DATES OF BIRTH AND DEATH, COMPUTED FROM BOTH THE CREATION OF THE WORLD AND THE BIRTH OF CHRIST

FROM

BLACKWOOD'S

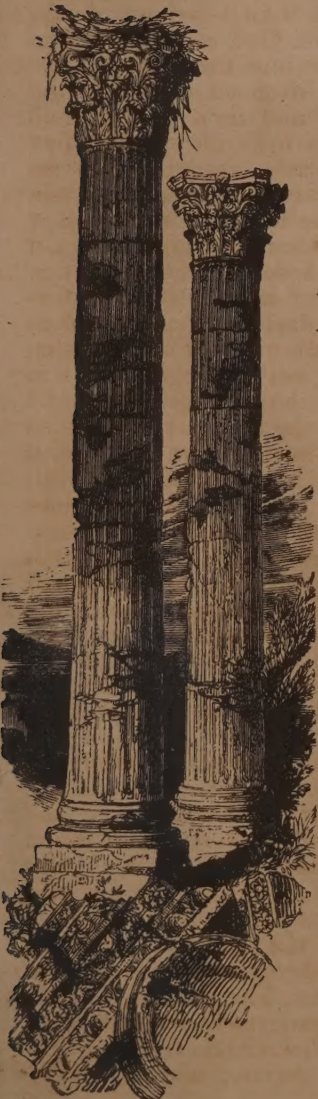
COMPREHENSIVE AIDS TO THE STUDY OF THE HOLY BIBLE.

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THE PENTATEUCH.

"IN THE BEGINNING GOD CREATED." There is something striking and majestic in these opening words of the Holy Scriptures. Our thoughts are turned at once by the inspired writer of the first book of the Bible, towards the Divine Being whose dealings with mankind are to be revealed and recorded. God created the world; He created man; He devised a plan for his redemption; and the prophetic announcement, the historical preparation for the Divine perfection of this plan of grace, and the glad announcement of its completion, is the golden cord that binds together in one harmonious whole the entire of the Holy Scriptures, and is what has made this Holy Book so dear in all ages to the hearts of God's people.

The Bible, composed by many different authors, written at different times and places, and recording the dealings of God with his people for a period covering in time some thousands of years, is so woven together by prediction and fulfillment, by type and antitype, by the heavenly word and the human response, that it becomes one inseparable whole;—the Word of God, the warning of the sinner, and the unfailing guide and consolation of the believer.



GENEALOGY OF THE PATRIARCHS, SHOWING WHICH WERE CONTEMPORARY WITH EACH OTHER.

GENEALOGY OF THE PATRIARCHS.		YEAR OF THE WORLD.....	BEFORE CHRIST.....	THESE COLUMNS SHOW WHICH OF THE PATRIARCHS WERE CONTEMPORARY WITH EACH OTHER, AND FOR HOW LONG A PERIOD.																	
				ADAM.....	SETH.....	ENOS.....	CAINAN.....	MAHALALEEL.....	JARED.....	ENOCH.....	METHUSELAH.....	LAMECH.....	NOAH.....	SEM.....	ARPHAXAD.....	SALAH.....	EBER.....	PELEG.....	REU.....	SERUG.....	NAHOR.....
				Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged
ADAM.....	Created	...	4004	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SETH.....	Born...	130	3874	130	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
ENOS.....	Born...	235	3769	235	105	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CAINAN.....	Born...	325	3679	325	195	90	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
MAHALALEEL.....	Born...	395	3609	395	265	160	70	...	...	...	...	...	...	...	...	...	...	...	...	...	...
JARED.....	Born...	460	3544	460	330	225	135	65	...	...	...	...	...	...	...	...	...	...	...	...	...
ENOCH.....	Born...	622	3382	622	492	387	297	227	162	...	...	...	...	...	...	...	...	...	...	...	...
METHUSELAH.....	Born...	687	3317	687	557	452	362	292	227	65	...	...	...	...	...	...	...	...	...	...	...
LAMECH.....	Born...	874	3130	874	744	639	549	479	414	252	187	...	...	...	...	...	...	...	...	...	...
ADAM.....	Died...	930	3074	930	800	695	605	535	470	308	243	56	...	...	...	...	...	...	...	...	...
ENOCH.....	Transl.	987	3017	...	857	752	662	592	527	365	300	113	...	...	...	...	...	...	...	...	...
SETH.....	Died...	1042	2962	...	912	807	717	647	582	...	355	168	...	...	...	...	...	...	...	...	...
NOAH.....	Born...	1056	2948	...	...	821	731	661	596	...	369	182	...	...	...	...	...	...	...	...	...
ENOS.....	Died...	1140	2864	...	...	905	815	745	680	...	453	266	84	...	...	...	...	...	...	...	...
CAINAN.....	Died...	1235	2769	...	...	...	910	840	775	...	548	361	179	...	...	...	...	...	...	...	...
MAHALALEEL.....	Died...	1290	2714	...	...	...	...	895	830	...	603	416	234	...	...	...	...	...	...	...	...
JARED.....	Died...	1422	2582	...	...	...	...	...	962	...	735	548	366	...	...	...	...	...	...	...	...
SEM.....	Born...	1558	2446	...	...	...	...	...	...	...	869	682	502	...	...	...	...	...	...	...	...
LAMECH.....	Died...	1651	2353	...	...	...	...	...	...	...	964	777	595	93	...	...	...	...	...	...	...
METHUSELAH.....	Died...	1656	2348	...	...	...	...	...	...	...	969	...	600	98	...	...	...	...	...	...	...
THE DELUGE.....	...	1656	2348	...	...	...	...	...	...	...	...	...	600	98	...	...	...	...	...	...	...
ARPHAXAD.....	Born...	1658	2340	...	...	...	...	...	...	...	...	...	602	100	...	...	...	...	...	...	...
SALAH.....	Born...	1693	2311	...	...	...	...	...	...	...	...	637	135	35	...	...	...	...	...	...	...
EBER.....	Born...	1723	2281	...	...	...	...	...	...	...	...	667	165	65	30	...	...	...	...	...	...
PELEG.....	Born...	1757	2247	...	...	...	...	...	...	...	...	701	199	99	64	34	...	...	...	...	...
REU.....	Born...	1787	2217	...	...	...	...	...	...	...	...	731	229	129	94	64	30	...	...	...	...
SERUG.....	Born...	1819	2185	...	...	...	...	...	...	...	...	763	261	161	126	96	62	32	...	...	...
NAHOR.....	Born...	1849	2155	...	...	...	...	...	...	...	...	793	291	191	156	126	92	62	30	...	...
TERAH.....	Born...	1878	2126	...	...	...	...	...	...	...	...	822	320	220	185	155	121	91	59	29	...
PELEG.....	Died...	1996	2008	...	...	...	...	...	...	...	...	940	438	338	303	273	239	209	177	147	118
NAHOR.....	Died...	1997	2007	...	...	...	...	...	...	...	...	941	439	339	304	274	...	210	178	148	119
NOAH.....	Died...	2006	1998	...	...	...	...	...	...	...	...	950	448	348	313	283	...	219	187	...	128
ABRAHAM.....	Born...	2008	1996	...	...	...	...	...	...	...	...	...	450	350	315	285	...	221	189	...	130
REU.....	Died...	2026	1978	...	...	...	...	...	...	...	...	...	468	368	333	303	...	239	207	...	148
SERUG.....	Died...	2049	1955	...	...	...	...	...	...	...	...	...	491	391	356	326	...	...	230	...	171
TERAH.....	Died...	2083	1921	...	...	...	...	...	...	...	...	...	525	425	390	360	...	...	...	...	205
ARPHAXAD.....	Died...	2096	1908	...	...	...	...	...	...	...	...	...	538	438	403	373	...	...	...	...	88
ISAAC.....	Born...	2103	1896	...	...	...	...	...	...	...	...	...	550	...	415	385	...	...	...	...	100
SALAH.....	Died...	2126	1878	...	...	...	...	...	...	...	...	...	568	...	433	403	...	...	...	...	118
SEM.....	Died...	2158	1846	...	...	...	...	...	...	...	...	...	600	...	...	435	...	...	...	...	150
JACOB.....	Born...	2168	1836	...	...	...	...	...	...	...	...	...	...	...	...	445	...	...	...	...	160
ABRAHAM.....	Died...	2183	1821	...	...	...	...	...	...	...	...	...	...	...	...	460	...	...	...	...	175
EBER.....	Died...	2187	1817	...	...	...	...	...	...	...	...	...	...	...	...	464	...	...	...	...	79
ISAAC.....	Died...	2238	1716	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	180
JACOB.....	Died...	2315	1689	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	147

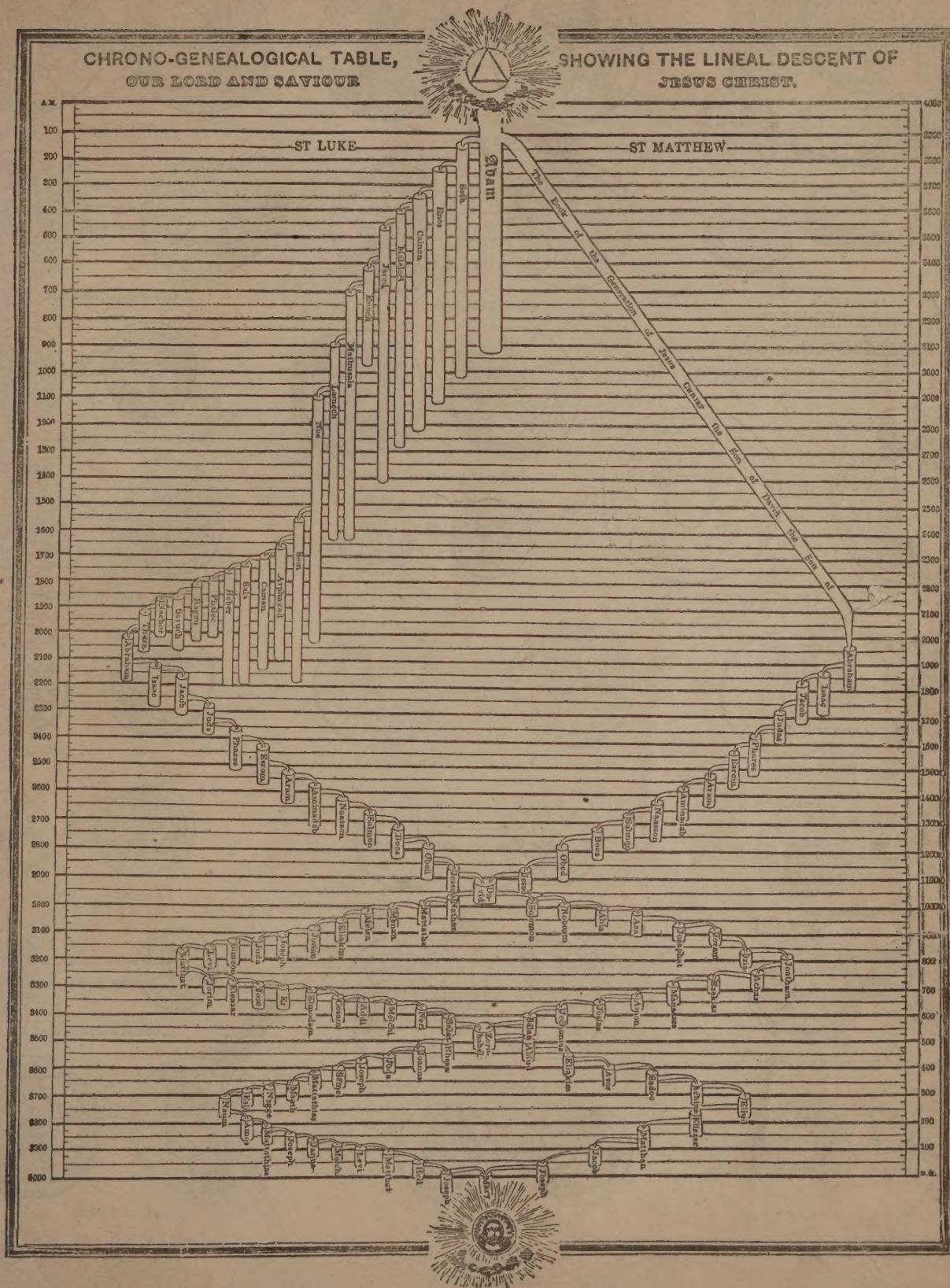
NOTE.—This tabular view is interesting and instructive in several particulars. It shows that Noah might have received the account of creation through six equal channels with equal directness, thus: from Adam through Enos only, or from Cainan or Mahalaleel, or Jared or Methuselah, or Lamech, his own father. Lamech was fifty-six years contemporary with Adam, and ninety-three years with Shem; and Shem, again, was contemporary for several years both with Abraham and Isaac. The communication from Adam to Abraham and Isaac is only through Lamech and Shem.

All the generations from Adam to the flood were eleven. Of all these, Adam was contemporary with eight; Seth, with nine; Enos, ten; Cainan, ten; Mahalaleel, ten; Jared, ten; Enoch, nine; Methuselah, eleven; Lamech, eleven; Noah, eight; Shem and his brothers, four. Thus, there were never less than nine contemporary generations from Adam to the flood, which would give, in one lineal descent, eighty-one different channels through which the account might be transmitted.

Who ever imagined, without making the comparison, that Shem lived to witness all the glorious things transacted between God and Abraham? Who would have supposed that Abraham and Isaac lived with those who, for one hundred years of their early life, witnessed and assisted in the building of the ark; who were borne triumphantly in it through the swelling flood, saw the opening heavens, felt the heaving earth when its deep foundations were broken up, and heard the groan of a perishing world? Yet such was the fact. Noah was contemporary with every generation after him down to Abraham, and Shem down to Jacob.

These narrations bring the account to the time when minute and particular history commences, and when the art of inscribing upon papyrus, and probably upon parchment, was understood. The participants in the awful scenes of the flood lived to see the Pharaohs, the pyramids and obelisks of Egypt, and probably to have those scenes stereotyped on monuments and in hieroglyphics which have come down to us; so that we have the account, in a manner, second-handed from Shem.

GALLERY OF SCRIPTURE ILLUSTRATIONS.



GALLERY OF SCRIPTURE ILLUSTRATIONS.



Ancient Seals.

1. Signet Cylinder.
2. Signet Cylinder of Sennacherib.
3. Seal of Chalcedony, with Phœnician inscription.
4. Seal of Sapphires Chalcedony, with Assyrian inscription.
5. Seal of Chalcedony, with Persian inscription.
6. Seal in form of a Duck with the head resting on the back.
7. Clay impression from Seal of Esarhaddon.—From Kouyunjik.
8. Clay impression from Seal—device ear of wheat.—From Kouyunjik.
9. Clay impression from Seal—device a scorpion.—From Kouyunjik.



Coin of Tyre.



Coin of Tarsus.



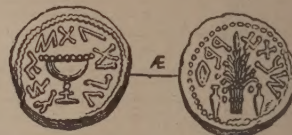
Coin of Thessalonica.



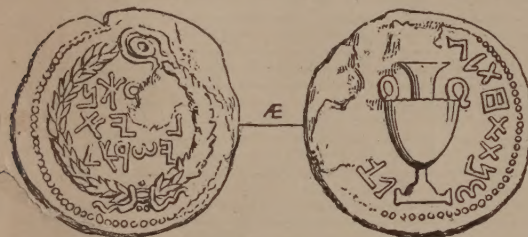
Coin of Herod the Great.



Tetradrachm of Archelaus, King of Macedon.



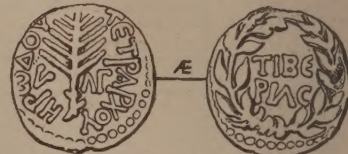
Sixth-part Copper Shekel of Simon Maccabæus



Large Copper Coin of Simon, son of Gamaliel.



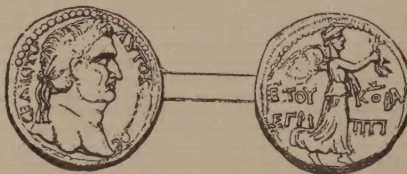
Copper Coin of Agrippa II.



Copper Coin of Herod Antipas.



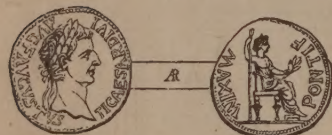
Silver Coin of Mitylene.



Coin of Herod Agrippa II., with Head of Titus.



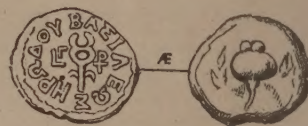
Silver Coin of Miletus.



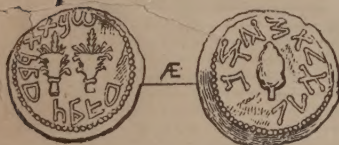
Denarius of Tiberius Caesar.



Assarion.



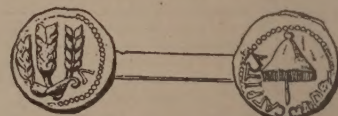
Copper Coin of Herod the Great.



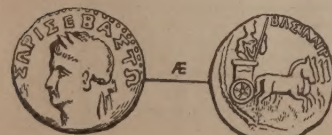
Quarter Copper Shekel of Simon Maccabæus.



Coin of Antoninus struck at Corinth.



Coin of Herod Agrippa I.



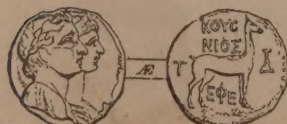
Coin of Herod Agrippa II., with Head of Nero.



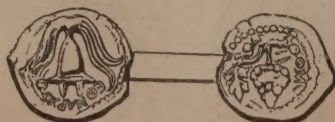
Denarius of Augustus.



Coin of Sidon.



Crass of Ephesus.



Coin of Herod Archelaus.



Copper Coins of Simon, son of Gamaliel.

GOD

SPAKE ALL THESE
WORDS.

I.
THOU shalt have no
other gods before me.

II.
THOU shalt not make
unto thee any graven
image, or any likeness of any
thing that is in Heaven above,
or that is in the earth beneath,
or that is in the water under
the earth: Thou shalt not bow
down thyself to them, nor
serve them: for I the Lord
thy God am a jealous God,
visiting the iniquity of the
fathers upon the children unto
the third and fourth genera-
tion of them that hate me;
and shewing mercy unto thou-
sands of them that love me,
and keep my commandments.

III.
THOU shalt not take the
name of the Lord thy
God in vain: for the Lord will
not hold him guiltless that
taketh his name in vain.

IV.
REMEMBER the Sab-
bath day to keep it
holy. Six days shalt thou la-
bour and do all thy work:
But the seventh day is the
Sabbath of the Lord thy God:
in it thou shalt not do any
work, thou, nor thy son, nor
thy daughter, nor thy man-
servant, nor thy maid-servant,
nor thy cattle, nor thy stran-
ger that is within thy gates;
for in six days the Lord made
heaven and earth, the sea, and
all that in them is, and rested
the seventh day: Wherefore
the Lord blessed the Sabbath-
day, and hallowed it.

V.
HONOUR thy father
and thy mother: that
thy days may be long upon
the land which the Lord thy
God giveth thee.

VI.
THOU shalt not kill.

VII.
THOU shalt not commit
adultery.

VIII.
THOU shalt not steal.

IX.
THOU shalt not bear
false witness against
thy neighbour.

X.
THOU shalt not covet
thy neighbour's house,
thou shalt not covet thy
neighbour's wife, nor his
man-servant, nor his
maid-servant, nor his
ox, nor his ass, nor
any thing that is
thy neighbour's.

THOU
shalt
love the
LORD thy GOD
with all thy heart, and with all thy
Soul and with all thy **Mind**
This is the first and great
Commandment
And the second is like unto it,
Thou shalt love thy
Neighbour as thyself
OR
these two commandments
hang all the law and the
Prophets.

THE BOOK OF GENESIS.

GENESIS (*generation* or *genealogy*) is the first of the Five Books of Moses. The title of the Book is taken from the Greek, and is applied to this portion of the Holy Scriptures, because it contains a history of the Creation of the World, and the genealogy

of the Patriarchs. The first five Books of the Holy Bible,—Genesis, Exodus, Leviticus, Numbers and Deuteronomy,—being the work of a single author, are usually grouped together and entitled “*The Pentateuch*,” a word taken from the Alexandrine Greek signifying the *five-fold*

Book;—by the ancient Jewish Rabbis, it is said, they were called the five-fifths of the Law.

The Mosaic authorship of these Books is settled by the concurrent testimony of all ages; by the frequent references to them in the New Testament, where the fact that they were written by Moses seems to be implied; and by the fact that a declaration to this effect has ever been an article of belief among the Jews.

Moses, the great Prophet and Law-giver of the Children of Israel, was born in the year 1571 B.C., and died in the year 1451 B.C. These Books were written after the departure of the Israelites from Egypt, and before their settlement in the land of Canaan, consequently between the years 1491 and 1451 B.C.

Genesis, according to the received chronology, records the history of the world for a period of 2369 years, or thereabouts; *i. e.* from the Creation of the World, in the year 4004



B. C., to the death of the Patriarch Joseph in Egypt, in the year 1635 B. C.

In the portion of the Book beginning with chap. i. 1, and ending at chap. ii. 3, there is found an account of the Creation, and the seven-fold division of time. The Bible account of the Creation is evidently not intended primarily to be a scientific account; but the order of the events stated as having occurred at the Creation, is found to be in harmony with the conclusions of the most learned scientists. The Bible account of the Creation is primarily and chiefly a religious account. *Whenever* the world was made, God created it; and *however* it was created, whether by prolonged processes, covering very protracted periods; or in briefer periods and by more condensed and accelerated processes, still the declaration of the Bible is the same, God created it. This announcement occupies this first, very distinctly marked section of the Book of Genesis. It is evidently the result of Divine revelation, for there could have been no human observer present "In the beginning," to record at the time, the processes and wonders attendant upon the creation of the heaven and the earth. But by inspiration God revealed to Moses such knowledge as enabled him to write, for the information of succeeding generations, an account of the Creation, and the early history of mankind.

In the succeeding portions the Book of Genesis records the general history of the descendants of Adam,—the Fall of Man, the banishment from the Garden of Eden, the widespread prevalence of sin, the Flood, and the preservation of Noah and his family in the Ark. From the beginning of the twelfth chapter, however, the history of the Book of Genesis takes a much narrower range, and is centred chiefly upon the patriarch Abraham, his descendants, and those with whom they were brought in contact. Jehovah selected Abraham, who is called in the New Testament "the Friend of God" (St. James ii. 23), made with him the Covenant, and gave to him the Promise, that "in thy seed shall all the nations of the earth be blessed," Gen. xxii. 18.

The history of Isaac, comparatively quiet and uneventful, apart from his being offered in his youth on Mount Moriah as a type and prefiguration of the offering and sacrifice of Christ;—the history of Jacob or Israel, and his twelve sons, who became the progenitors and heads of the twelve tribes of Israel;—and the memorable story of Joseph and his Brethren, occupy most of the remaining portions of the Book.

The Book of Genesis is quoted and referred to very frequently in the later Books of the Old Testament, and in numerous places in the New Testament Scriptures. The exegetical interpretation of the Book, and the critical discussion of doctrinal points, it is not our intention to undertake; but it is worthy of special notice on the part of every reader of this portion of God's Holy Word, to observe the connection which many of the revelations, and the historical statements found in Genesis, have with the Christian doctrines of the New Testament. In the very beginning of this Book, as soon as the presence of sin in the world is announced, we find the promise

given that the "Seed" of the woman should bruise the Serpent's head, and thus have at the very outset of this divinely given history a prophecy of the Messiah; and this prediction of Christ's triumph over the Evil One was fulfilled by His Incarnation, Death, Resurrection and Ascension:—"Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the Devil," Heb. ii. 14. Soon after this we find an announcement of the Promise given to, and the Covenant made with Abraham, which St. Paul explicitly declares is fulfilled in our Lord Jesus Christ:—"To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ," Gal. iii. 16.

These prophecies and promises give us, as it were, the very key-note of all the Sacred Scriptures, and let us see from their beginning their high purpose and chief design. The Bible is not intended to give us simply the ordinary and superficial history of the world. It has the higher and grander purpose of disclosing our relations to the Deity, and His disposition towards us, and of revealing to all generations "God's remedy for man's ruin,"—a remedy which appears in the Person and Work of our Lord Jesus Christ. This Divine plan for man's redemption, which appears in the very beginning of the Word in Prophecy, Promise, Covenant and Type, grows clearer and brighter in the later Prophets and in the Gospels, but it pervades all the Books of the Bible from Genesis to the very close of the Revelation of St. John; and the chief glory of the Word of God is the light which it throws upon, or receives from, the Grace and Redeeming Love of the Son of God.

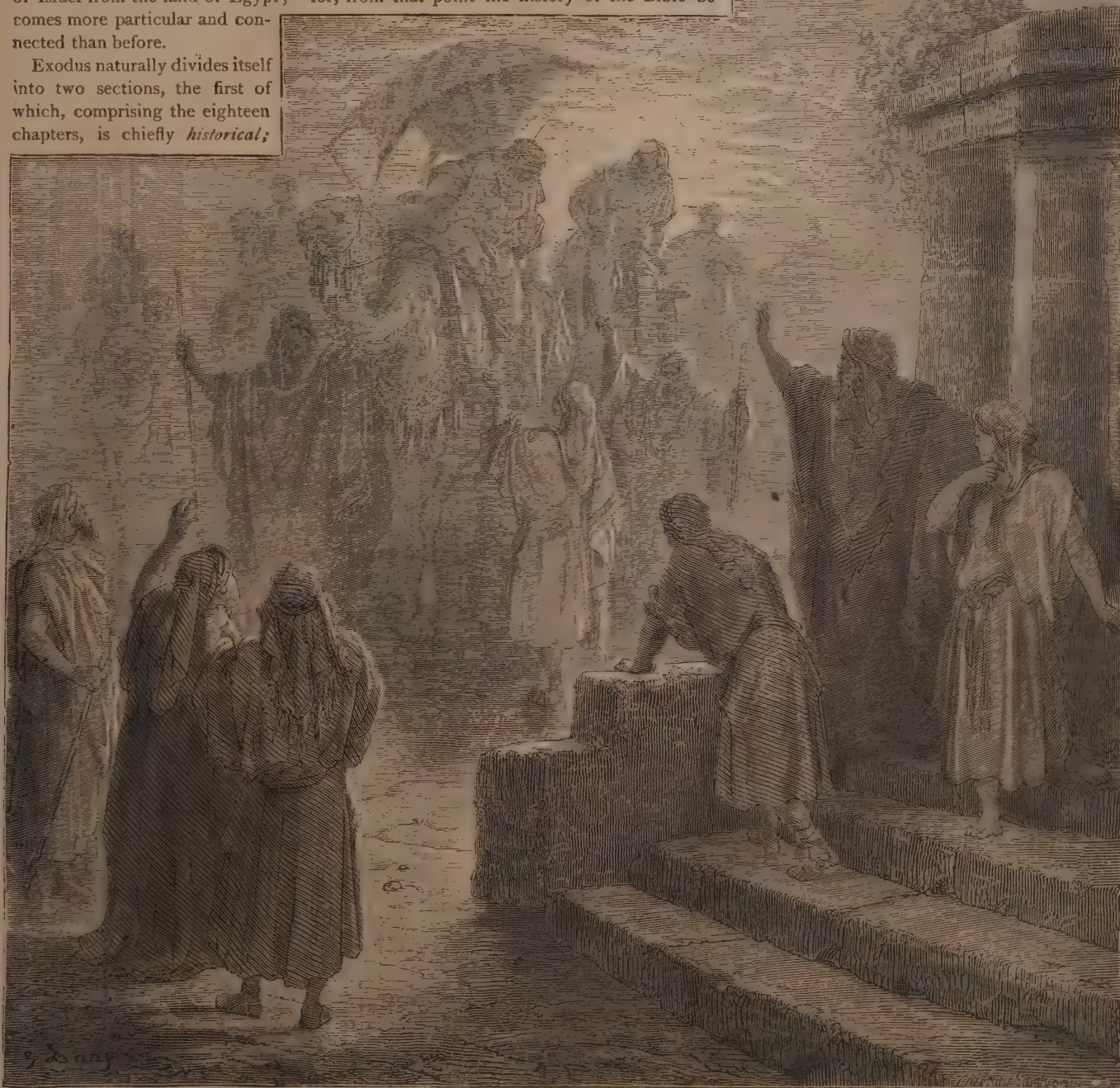
Apart from the strictly religious and distinctively theological characteristics of the Book of Genesis, it is remarkable how many principles and facts are stated in this venerable and holy Book, which influence to a great or lesser degree the institutions and the customs of the people of all civilized nations. The sanctity of human life, the marriage relations, the reverent burial of the dead, the adoration of the Deity, and the observance of the seventh day as a day of rest and worship, are all acknowledged in the earlier chapters of Genesis. The separation of the Jews from the whole Gentile world, a distinction still strongly marked and easily to be discerned, appears first in this Book; and the continued preservation of the lineal descendants of Abraham in the world, with their clearly marked identity, is one of the strongest external evidences of the truth of the Holy Scriptures.

Israel in Terra Egypti. When Jehovah had distinctly marked Israel as his chosen family, then by a series of strange providences, which are recorded in the last fourteen chapters of Genesis, Jacob and all his family went down into Egypt. Their removal to that country, and their prolonged sojourn there, was a part of God's plan to prepare them for their after history. They learned the arts of a higher civilization, among a people with whom they could not intermingle, and by the discipline of affliction the family was consolidated into a nation.

THE BOOK OF EXODUS.

EXODUS (*the going forth, or departure*) receives its name from the Greek word signifying the "*departing*," and this title indicates the subject matter of this Book. The Jews generally distinguish this, as they do the other Books of Moses, by the initial words of the original Hebrew. This Book takes up the history of the descendants of Jacob, in Egypt, and narrates their wonderful deliverance. It covers a period of about one hundred and forty-five years, from the death of Joseph, in 1635 B.C., to the erection of the Tabernacle, in 1490 B.C. With this Book begins the history of the children of Israel *as a nation*, and it has been said, by an eminent German historian, "the real history of the world began on the night when Moses led forth the children of Israel from the land of Egypt;" for, from that point the history of the Bible becomes more particular and connected than before.

Exodus naturally divides itself into two sections, the first of which, comprising the eighteen chapters, is chiefly *historical*;



the other section, comprising the remaining thirty-two chapters, is rather *legislative*, and narrates the giving of the Ten Commandments and the Law, and the establishment of the Mosaic economy, with its Tabernacle and Priesthood.

The earlier chapters narrate the great increase of Jacob's posterity in Egypt, their sufferings, the birth and calling of Moses, the Ten Plagues, and the *Institution of the Passover*. An account follows of the Exodus, the passage of the Red Sea, the destruction of Pharaoh and his host, and of the other memorable events which occurred during the march of the Israelites to Mount Sinai. There, in the plain at the foot of the mountain, amid the awful cliffs, they encamped and awaited the giving of the Law. "Never in the history of the world was there such a scene as that plain presented. A whole nation was assembled, alone with God."

The closing chapters record the giving of the Law at Mount Sinai, the establishment of the Theocracy, the various statutes, civil and ceremonial, which were announced; and the Book ends with a description of the setting up of the Tabernacle. In this Book we have a foreshadowing of man's redemption through the atoning blood of Christ. The Ten Commandments are the unchangeable Moral Law of God for the government of the whole world; and the Passover is significant of Christ's death. Besides the Passover Lamb, many other types of Christ can be found in Exodus, such as the manna, and the smitten rock.

THE BOOK OF LEVITICUS.

LEVITICUS (*Levitical, pertaining to the Levites*). The Third Book of Moses is entitled Leviticus, because it is chiefly taken up with the laws which were to govern the Levites, including the whole body of priests, who were entrusted with the performance of the ceremonial and sacrificial rites of the worship of the Tabernacle. In this Book we see God's provision for the religious worship of His people. The Laws it contains cover a wide range of subjects, and appear to be designed: (1) to oppose idolatry and false worship, so prevalent in the heathen world; and (2) to prefigure by various rites and typical ceremonies the more spiritual worship of the New Covenant, which is developed in the Gospel, and is the result of the manifestation of the Lord Jesus Christ.

THE BOOK OF NUMBERS.

NUMBERS (*the numberings*). The Fourth Book of Moses is entitled Numbers, because it records two different takings of a census of the people. The *first* of these numberings, or musterings of the Children of Israel, took place at Mount Sinai, in the second year after their departure from Egypt; and the *second*, in the plains of Moab towards the conclusion of their forty years' wandering in the wilderness.

The Book of Numbers records some of the most memor-

able events in the history of the Children of Israel, and it is frequently referred to in the New Testament. Our Lord applies to Himself the typical lifting up of the Brazen Serpent (compare Numbers xxi. 9 with St. John iii. 14); and the remarkable prophecy of Balaam, "There shall come a star out of Jacob, and a Sceptre shall rise out of Israel," (Numb. xxiv. 17), is regarded as referring to the coming of the Messiah. In its Types the Book of Numbers is very rich;—*God numbered his people*, and gathered them around Himself; and He dwelt in midst of them.

THE BOOK OF DEUTERONOMY.

DEUTERONOMY (*Second Law, or repetition of the Law*). This Book consists of three discourses delivered by Moses in the plains of Moab, in the eleventh month of the fortieth year from the time of the Exodus, followed by the Song of Moses, and the account of his death. At Horeb Moses had the great work of his life before him; now, at the expiration of forty years, he had organized a nation on the basis of a Theocracy and brought it to the borders of the land of promise. Not permitted himself to enter Canaan with them, he recapitulates their history, repeats the precepts of the Law, announces the attendant blessings and curses, and closes with a Song of Praise to God the Rock, and a Blessing upon the twelve tribes, which are in the loftiest strain of inspiration, poetry, and prophecy.

The final chapter, describing the death of Moses, the great Prophet and Law Giver, is believed to have been added by a later writer of the Holy Scriptures, either by the successor of Moses or by Ezra.

THE HISTORICAL BOOKS.

THE BOOK OF JOSHUA.

The Book of Joshua opens a new field in the Sacred History. It records the passage of the Jordan, the conquest and partition of Canaan, God's confirmation of Joshua as successor to Moses, the renewal of the Covenant, and the setting up of the Tabernacle at Shiloh. The settlement of the Israelites in Canaan is, of itself, a remarkable fulfilment of the promises given to Abraham, Isaac, and Jacob, the first of which had been made to Abraham about four hundred and sixty years before. The Book of Joshua covers a period of about thirty years, from 1451 B. C. to 1420 B. C., and is so entitled because it records the deeds of Joshua, and because the greater part of it was probably written by him.

Joshua himself is usually regarded as a type of Christ. The Hebrew name Joshua is identical with the Greek name Jesus, and both have the same meaning, *a Saviour*. The land of Canaan is also in some respects regarded as being a type of heaven.



THE BOOK OF JUDGES.

"THE Lord raised up *Judges*, which delivered them out of the hand of those that spoiled them," Judges ii. 16. The Book of Judges contains the history of a somewhat undeterminate period, covering the interval between the death of Joshua and the time of Samuel the Prophet. The chronology is not exactly determined, and the last five chapters record sundry events, the date of which is not given. For several hundred years the twelve tribes were in a disorganized condition, there was no single leader to rule over them, and the kingly government which had been intimated in the Pentateuch was not yet inaugurated. They declined at times from the true worship of Jehovah, and the idolaters remaining in the land overran and oppressed them. To deliver them, God raised up at various times, by special providences, leaders to rule over them and save them. These were called "*Judges*," but the word implies military guidance as well as judicial functions. The record of their actions is found in the first sixteen chapters of the Book. Among the thirteen Judges whose names and deeds are stated appear those of Barak (associated with the prophetess Deborah); of Gideon, who overthrew the altar erected to Baal, discomfited the hosts of Midian, and declined the proffered rank of an hereditary king, viii. 22; of Jephthah; and of Samson, who by his personal prowess overcame the Philistines.

THE BOOK OF RUTH.

THE Book of Ruth not only gives a most exquisite and graphic description of rural tranquillity, and domestic virtue and affection, but also supplies an important link in the chain of the Sacred History. Ruth, the Moabitess, voluntarily left her people and her gods, and said to Naomi, "Thy people shall be my people, and thy God my God." This act of constancy and this cheerful acceptance of, and ready trust in Jehovah, resulted in her marrying Boaz, and becoming the mother of a son, Obed, the father of Jesse, the father of David. The chief reason for the introduction of this Book into the canonical Scriptures was this important genealogical information. By it we are enabled to trace the lineage of Christ, "the son of David," through an unbroken line.

THE FIRST BOOK OF SAMUEL.

THE First Book of Samuel records the establishment of the monarchy and the selection of Saul, the first king of Israel; and the after history sweeps over the whole of the varied history of the kings of Israel and of Judah, with a faithful and often picturesque narration of the fortunes of the people, their wars, defeats, and victories; their sins and punishments; their deliverances and their conquests. The whole idea of government by a king was, in their case, to some extent abnormal. It was a departure from the pure Theocracy, or direct government of God, and was permitted in response to their own desire that they might have a king over them, to judge them, and to go out before them and fight their battles, that they might be like other nations, "when the Lord their God was their king." At a later day, after the return from the Captivity, the Theocracy was again restored, and never again violated in principle until Herod usurped the kingdom.

SAMUEL was the fifteenth and *last* of the *Judges*, and the *first* in the regular succession of *Prophets*, which appears never to have ceased until after the return from Babylon.

The First Book of Samuel covers a period of about one hundred and fifteen years, from the birth of Samuel in 1171 B. C. to the death of Saul, 1056 B. C. It gives an account of the history of Samuel, the capture and return of the Ark of the Covenant, the reign of Saul, and the earlier history of David, who was anointed to be Saul's successor. The hymn of Hannah furnishes a grand prophecy of Christ:—

"The Lord shall judge the ends of the earth;
And He shall give strength unto His King,
And exalt the horn of His Anointed" (*Heb. Messiah*).

THE SECOND BOOK OF SAMUEL.

THE Second Book of Samuel is closely connected with the preceding and following Books, and embraces the history of about forty years, *i. e.*, from 1056 B. C. to 1016 B. C. From

this period the city of Jerusalem stands out more prominently in the Bible history, not only as the capital of the kingdom, and its chief fortress, but as the site of the Tabernacle, afterwards replaced by the Temple;—"the hill of Zion, the Holy Mountain of our God."

THE FIRST BOOK OF KINGS.

THE interest in the history of the kingdom of Israel becomes more intense, as the period is approached when that kingdom reached the culmination of its glory under the rule of Solomon. The opening chapters describe the accession of Solomon to the throne of Israel, the building and consecration of the Temple, and the other prominent events of his reign, which began in 1015 B. C., and ended with his death in 975 B. C. During the reign of his son Rehoboam, the kingdom was divided, and every intelligent reader of the Bible will, after this point in the Sacred History, carefully distinguish between the kingdom of *Judah*, composed of the tribes of Judah and Benjamin, and having Jerusalem as its capital, and the rival kingdom of *Israel*, composed of the remaining ten tribes, which had revolted.

THE SECOND BOOK OF KINGS.

THE Second Book of Kings continues the history begun in the First Book. It covers a period of about three hundred years, from 896 B. C. to 586 B. C.; according to the received chronology, arranged by Archbishop Ussher, and printed in the margin of the English Bible.

In 721 B. C., the kingdom of Israel was destroyed by the king of Assyria, who carried away the Ten Tribes as captives, and from that time these "lost tribes" of Israel disappear from history. In 586 B. C., the kingdom of Judah was conquered by Nebuchadnezzar, the Babylonian monarch, who broke down the walls of Jerusalem, burned the city and the Temple, and carried off the citizens.

This Book also narrates the history of Elisha; and other prophets are mentioned, who were raised up by the Lord during this period.

THE FIRST BOOK OF THE CHRONICLES.

THE First and Second Books of Chronicles in the original Hebrew formed but one book, as was also the case with the two Books of Samuel, and the two Books of Kings. The Book of Chronicles was evidently written soon after the return from the captivity, and is a compendious history of the Jewish people.

By means of the various genealogies found in different parts of the Scriptures, the line of descent from Abraham to Christ can be distinctly traced.

THE SECOND BOOK OF THE CHRONICLES.

THE Second Book of Chronicles continues the epitome of the Sacred History which was begun in the First Book, and carries on the history of the kingdom of Judah, until its overthrow by Nebuchadnezzar, king of Babylon, in the year 586 B. C. This Book is devoted chiefly to the history of the kingdom of Judah, and the other rival kingdom of Israel is only mentioned incidentally when the two come into conflict. The scope of the Book is substantially the same as that of the First and Second Books of Kings; in many passages the language is identical, but some portions are supplementary. This Book was written at a later period, and in the Hebrew Canon the Books of Chronicles stand last in order. It contains very full and specific directions in regard to the details of the public worship of the Temple, written, it is believed, with special regard to the re-establishment of the services at the return from the Captivity, and the rebuilding of the Temple.

The first nine chapters are devoted to the history of Solomon. The magnificence of his kingdom attracted honorable visitors from most distant quarters. Among the most memorable of these was the Queen of Sheba, whose visit is recorded in chap. ix. 1-12.



EZRA.

THE Book of Ezra takes up the history of the Jewish people at the point reached at the close of the Second Book of the Chronicles, and carries it on over a period of nearly eighty years, from about the year 536 B. C. to 457 B. C. The writer of the Book was himself a priest, a descendant of a long line of priests, who had been permitted to return to Jerusalem after the end of the Captivity, and was invested by the monarch of Persia with the governorship of the Jews, chap. vii. 12. He was accompanied on his return, which took place in about 457 B. C., by a number of the Israelites who availed themselves of the liberty given them to rejoin their brethren, and they brought with them a large free-will offering of gold, and silver, and silver vessels, contributed, not only by the Babylonian Jews, but by the king himself and by his counselors, and intended to enrich and adorn the Temple, which by this time had been rebuilt.

Ezra was "a ready scribe in the Law of Moses," "he had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments," and his special commission from the king directed him "to teach the laws of his God to such as knew them not." This Book consists of three distinct parts; the *first* describes the return of the Jews from their captivity in Babylon under the charge of Zerubbabel (whose Chaldaic name was Sheshbazzar), who, upon the issuing of Cyrus' decree, immediately availed himself of it, and placed himself at the head of those of his countrymen "whose spirit God had raised to go up to build the House of the Lord which is in Jerusalem;" the *second* part gives an account of the rebuilding and dedication of the Temple; and the *third* relates the journey of Ezra himself to Jerusalem, and his efforts to restore the true worship of Jehovah to its purity.

There is cumulative evidence that Ezra rendered most important service in collecting, carefully editing, and distributing the canonical Scriptures, which, with the exception of the writings of Nehemiah and Malachi, were already extant.

"*The LORD turned again the captivity of Zion.*" The deliverance of the Jews from captivity, like the Captivity itself, was a most remarkable fulfilment of prophecy: compare Isaiah xlv. 28 and Jeremiah xxv. 12; xxix. 10. Their captivity had been the punishment sent by the Lord for their sins; their return was a token of His power, and mercy and truth. The results of the Captivity are apparent in their after history. The distinction of the tribes ceases to appear, except in their pedigrees. It is pretty certain that members of all the twelve tribes found their way back to Palestine, but all of the holy nation were henceforth called, simply, Jews. In theory, at least, the Theocracy was again accepted, and no attempt was made to re-establish the Jewish monarchy, until the kingly title was usurped by Herod in 40 B. C.

THE TEMPLE.—This Book gives an account of the rebuilding of the Temple. No other building in the world has so

largely affected the religious sentiments of mankind as the Temple of the Lord at Jerusalem. For many generations it was the centre of all true and acceptable worship of Jehovah, and since its final destruction, many most sacred memories cluster around it, and the deepest interest is felt in regard to it. The Tabernacle, or movable Temple, was constructed by Moses according to the pattern which God showed to him in the mount. The *first*, or Solomon's Temple, was an exact repetition of the Tabernacle, only constructed of more durable material, larger and more magnificent, and built on Mount Zion. When completed it stood forth in all its grandeur and beauty as one of the wonders of the world, the pride of the Jewish nation, and the glory of the whole earth. The *second*, or Zerubbabel's Temple, was somewhat larger in its dimensions than the Temple of Solomon, but far less rich in its ornaments and furniture. In this Temple, the inner sanctuary, or Holy of Holies, was empty, for the Ark of the Covenant had been lost or destroyed when Nebuchadnezzar destroyed the first Temple. The *third*, or Herod's Temple, it is believed, was not a new edifice, but rather an enlargement of the second Temple. This is the Temple which was standing in Jerusalem in the time of Christ, and was destroyed by the Romans in the year 70 A. D.

THE BOOK OF NEHEMIAH.

THIS is the last of the Historical Books of the Old Testament, and covers a period of about twelve years, from 445 B. C. to 433 B. C. Though the Temple had been rebuilt, the walls of Jerusalem were in such a ruinous condition that the city lay exposed to frequent attacks and incursions. Nehemiah, who held a high office in the court of the Persian king, hearing of the lamentable condition of his brethren in Judea, asked permission to visit them, and was appointed to the governorship of the province.

The Book of Nehemiah describes the rebuilding of the walls of Jerusalem, and the efforts made at religious reformation. The rise of two religious factions, the one adhering closely to the Mosaic institutions, and the other adopting Gentile opinions and customs, is noticed, and these discordant views were developed in the later history of the Jewish sects, the Pharisees, Sadducees, Herodians, and Essenes.

The various researches of individuals and exploring expeditions, and the remarkable advance during the present century in the art of deciphering the hieroglyphics and cuneiform inscriptions on the ancient monuments and ruins which exist in Bible lands, have thrown great additional light on the Sacred History, and it is one of the most conclusive of the external evidences of Religion, to know that each new fact, as it is brought to light, is but another proof of the truth and correctness of the general statements of the historical books of the Holy Bible.

THE BOOK OF ESTHER.

THE Book of Esther is occupied chiefly with an account of the deliverance of the Jews from an awful impending danger during the reign of Ahasuerus. This monarch is identified as Xerxes, memorable in secular history for his repulse from Greece, and this fixes the time of the event in about the year 474 B. C.

The Book of Esther narrates the malice of Haman; his plot to secure the destruction of all the Jews throughout the empire; the successful intercession of Esther in their behalf; the triumph of Mordecai; the punishment of Haman; and the institution by the Jews of an annual festival, the Feast of Purim, in commemoration of their deliverance, which is still observed by them.

The name of God does not occur in this Book, but the mourning and fasting, and the rejoicing and feasting of the Jews, indicate a religious spirit. Haman's miserable death is often referred to, and hardly any scene of Scripture history is more often applied to a spiritual use, than the bold venture of Esther into the presence of the king, and his reaching out to her the golden sceptre as a sign of grace.



THE POETICAL BOOKS.

THE Book of Job, the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, are usually grouped together under the title of "The Poetical Books," because they are almost entirely composed in Hebrew verse. These five books, and several other of the books of the Old Testament, are classified under the Greek title of the Hagiographa (*holy writings*).

THE BOOK OF JOB.—The oldest book of the Bible—the oldest authentic and original book in the world! Though no date is given in this book, from internal evidence it has always been regarded as being unquestionably the oldest book of the Scriptures. The total absence of any reference to the Exodus or to the Mosaic Law, the multitude of obsolete words, and the archaic idiom of the Hebrew in which it is written, prove, according to the surest canons of criticism, that the book belongs to an earlier age. Though this book is highly allegorical, the fact that Job was a real person is indicated by references to him in the writings of Ezekiel and St. James.

THE BOOK OF PSALMS.—"*Te decet hymnus, Deus, in Sion.*" That which the Temple of God was to the Israelites as a place for worship, the Book of Psalms has ever been to all the people of God as the treasury of devotional expression. There are no feelings of religious joy, of penitence, of trust, but find here their most fitting and happiest expression.

The Book contains one hundred and fifty Psalms, of which the greater part were written by David, the royal Psalmist and sweet Singer of Israel. The remainder were composed at various times by other sacred writers. No portion of the Scriptures was so familiar to the Jews, and our blessed Lord frequently referred to them, and quoted from them prophetic allusions to Himself.

THE BOOK OF PROVERBS.—The superscriptions affixed to several portions of this Book attribute the authorship to Solomon, except the last two chapters, which were written by Agur and Lemuel. The book consists of short, terse sayings, compiled doubtless from the writings of Solomon, of whom it is said, "He spake three thousand Proverbs; and his Songs were a thousand and five." (1 Kings, iv. 32.)

ECCLESIASTES; OR, THE PREACHER.—This Book is believed to have been written by Solomon in his old age, and to be an account of his own experience, as well as an instruction for others.

THE SONG OF SOLOMON.—The "*Song of Songs, or Canticles*," is a highly poetical allegory, which mystically describes the love of Christ for His Church.

THE PROPHETICAL BOOKS.

THE Old Testament contains the writings of sixteen Prophets, of which four, *viz.*, Isaiah, Jeremiah, Ezekiel, and Daniel, are usually called the *Greater Prophets*, and the re-

maining twelve are grouped together under the title of the *Minor Prophets*. This distinction, however, refers rather to the size of the books, than to their relative importance. In the highest sense they are all the work of the same Author, the Holy Spirit, who inspired the various writers, and some of the most important predictions are found in the Minor Prophets.

From the time of Samuel to the close of the Old Testament history, there appear to have been, in addition to the sacerdotal order, organized "schools of the prophets," equivalent to Theological Seminaries, where numerous bodies of men were trained for the prophetic order. While they were not all inspired, nearly every one of those who was called to the prophetic office, seems to have been a member of the prophetic order. The general scope of the prophetic books was to denounce God's judgments upon the wicked; to foretell approaching afflictions; to deliver exhortations to repentance; and to utter predictions of the coming of the Messiah. The most essential characteristic of the Prophets is, that they were *instruments of revealing God's will to man*, as in other ways, so, specially, by predicting future events, and in particular by foretelling the Incarnation of the Lord Jesus Christ, and the Redemption effected by Him.

ISAIAH.—The "*Evangelical Prophet*," so styled on account of the number and clearness of his predictions concerning the Saviour.

JEREMIAH.—The "*Weeping Prophet*," so-called on account of his personal afflictions, and the peculiar style of his writings. He prophesied in Judah during the reigns of Josiah, Shallum, Jehoiakim, Jeconiah, and Zedekiah, between 628 and 586 B. C. Much of his personal history is narrated in this Book. Many of his prophecies refer to the temporal fortunes of the people and kingdom, and some of them were fulfilled before his death, for he was a witness of the destruction of Jerusalem by Nebuchadnezzar. He foretells the calling of the Gentiles, and the mediatorial kingdom of the Messiah.

THE LAMENTATIONS OF JEREMIAH.—A mournful elegy expressive of the Prophet's sorrow at the desolation of Jerusalem.

EZEKIEL.—This great Prophet was a captive during the exile of the Jews, and all his prophecies were delivered during the period of the Babylonian Captivity. The predictions of Ezekiel are marvellously varied, and many of them which yet await fulfilment are of most difficult interpretation. In some of its peculiarities this Book is not unlike the Revelation of St. John.

DANIEL.—When a child, Daniel was carried as a captive to Babylon in 606 B. C., and lived until the third year of the reign of Cyrus, 534 B. C. This Book contains the history of Daniel; various prophecies respecting the four great monarchies of Assyria, Persia, Greece, and Rome; and very distinct prophecies of the Atonement of Christ, of the destruction of Jerusalem, and of the second glorious Advent of the "Son of Man."

THE MINOR PROPHETS.

HOSEA.—Hosea was a contemporary of Isaiah, and delivered his prophecies directly to the kingdom of the ten tribes—Israel; but in some portions the kingdom of Judah is included in the scope of his predictions. He prophesied in the interval between 809 B. C. and 719 B. C.

JOEL.—A Prophet of the kingdom of Judah, whose prophecies are believed to have been uttered at some period between the reigns of Uzziah and Manasseh. His predictions of approaching judgments are peculiarly earnest and strong, and the most terrible of them are applicable, in their secondary fulfilment, to the circumstances of the final Day of Judgment.

AMOS.—This prophet, according to his own declaration, did not belong to the prophetic order, but was called away from his rural employments by the LORD, who gave him a commission to prophesy to His people. His prophecies were delivered between 810 B. C. and 785 B. C. The captivity of the ten tribes is foretold, and the Messianic kingdom, and the calling of the Gentiles predicted. Compare ix. 11 and Acts xv. 16.

OBADIAH.—This brief prophecy is comprised in a single chapter, and is directed against the Edomites, whose destruction is foretold. The writer was a contemporary of the Prophets Jeremiah and Ezekiel.

JONAH.—This prophet is mentioned in 2 Kings xiv. 25, as prophesying in Israel, and predicting the successes of Jeroboam. The Book of Jonah is doubtless the oldest of the Minor Prophets, and is remarkable as being the record of a prophet sent, in that age, to the Gentiles.

MICAH.—The prophecies in this Book refer chiefly to Samaria and Jerusalem, and were delivered between 758 B. C. and 699 B. C. Some of the predictions, however, refer to events which occurred after the Christian era began. The birth-place of Christ, the divinity of the Messiah, the promulgation of the Gospel from Jerusalem, and the destruction of Jerusalem, are all very clearly announced. The style of Micah is bold, vehement, and abrupt, and he mingles stern rebukes and threatenings of the ungodly with glorious promises relating to the Messiah and His kingdom.

NAHUM.—The prophecy of Nahum, "the Elkoshite," is one entire poem, divided, in the English version, into three chapters, which opens with a sublime description of the power and justice of Jehovah, and then predicts the conquest of Nineveh, and its desolation by the invasion of foreign armies.

HABAKKUK.—The first two chapters of this Prophecy are highly dramatic in style, and contain the predictions against the Chaldeans. The final chapter is a most majestic and sublime Prayer or Psalm, of which the wondrous mercies of God is the theme.

ZEPHANIAH.—Zephaniah is believed to have been a contemporary of the prophet Jeremiah, and the topic dwelt upon is the same which is found in the writings of the latter.

HAGGAI.—The first of the Minor Prophets who prophesied after the Captivity. His immediate office was to encourage the builders of the second Temple, and his prophecies were all delivered at about the historical period covered by the fifth chapter of Ezra, in about the year 520 B. C.

ZECHARIAH.—This prophet was, for a time at least, associated with the prophet Haggai; compare Ezra vi. 14. This Book is very rich in expressions and predictions applicable to Messianic times, and many of its prophecies still await their fulfilment.

MALACHI.—This Book is the last of the Books of the Old Testament, and is called "the seal" of the Prophets, being the closing book of the Canon. Nothing is known of the personal history of the writer. The Book was written soon after the Book of Nehemiah, and between the years 436 and 397 B. C. The name Malachi signifies "my messenger," and this remarkable prophecy comes to us simply as a direct and inspired message from the Lord. The Prophet announces the coming of John the Baptist, and the manifestation of the "Sun of Righteousness, who should arise with healing in His wings." Our Lord Jesus Christ applies this prophecy to His own manifestation, and identifies His forerunner as the one spoken of. The prophetic utterances of that dispensation were completed. The Old had prepared the way for the New Testament; and with this clear announcement of the coming of the Messiah, it "expires with the Gospel on its tongue."

THE APOCRYPHA.

THE Books of the Apocrypha are fourteen in number, *viz.* : *I Esdras ; II Esdras ; Tobit ; Judith ; The rest of the Chapters of the Book of Esther, which are found neither in the Hebrew nor in the Chaldee ; The Wisdom of Solomon ; Ecclesiasticus ; Baruch ; The Song of the Three Holy Children ; The History of Susanna ; The History of the Destruction of Bel and the Dragon ; The Prayer of Manasses, King of Judah ; I Maccabees ; II Maccabees.*

These Books, though undoubtedly ancient, are not esteemed Canonical Books of the Holy Scriptures. They contain some historical information, but not of a character sufficiently correct to be relied upon. Other portions contain many excellent precepts; but taken altogether, when brought to the test applied to the accepted Books, the Apocrypha is so deficient in evidence as to authenticity, age, and inspiration of the writers, that it is not used in the establishment of any doctrines. Some of the books are not found in the Hebrew, and others cannot be traced back further than about the third century before the Christian era. None of them were admitted into the Hebrew Canon. The word "Apocrypha" signifies *hidden* or *secret* books; but no satisfactory explanation is given for the application of this term.

THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR JESUS CHRIST.

THE BOOKS OF THE NEW TESTAMENT.

THE "New Covenant" is the Divine and august theme of these inspired writings. They record the manifestation of "Jesus, the Mediator of the New Covenant," and announce the blessings of the New Testament, which was sealed by the death of the Testator. The words "testament" and "covenant" are identical in the original, and the two general divisions of the Holy Bible may as appropriately be entitled the Old and New Covenants, as the Old and New Testaments.

The Books of the New Testament are twenty-seven in number, written by eight different authors, all of whom were contemporary with our Saviour. They were all written before the close of the first century of the Christian era, and the historical portions of the narrative extend over only a portion of the first century. The New Testament is inseparably connected with the Old Testament. There are historical links which bind them together, and the descendants of Abraham and the house of David are not only prominent, but distinctly separated from others of the children of Adam. But the New Testament is more than a mere continuation of the Old Testament History; it is in itself a bright and glowing revelation. The end of the older dispensation, the culmination of the plan of grace foreshadowed by all the rites and ceremonies of the Jewish Church, the fulfilment of all the prophecies which referred to the Advent of the Messiah, the widening of the channels of Divine grace in the present, and the glory of the Redeemed in the future—these are the splendid truths which adorn the pages of this final revelation, and lead us to rejoice in "the glorious Gospel of Christ."

THE FOUR GOSPELS.

Four sacred streams to make glad the whole earth. Each of the four Gospels gives an account of the life of our Lord and Saviour Jesus Christ. In many respects they are similar, each one supplementing, corroborating, and elucidating the others. No one of the Gospels would be so well understood if any of the rest were wanting, yet each of them has its peculiarities, and supplies information not found in the others. Thus the unity of the inspiration is made evident—there is unity in this apparent diversity—and all agree in the main object of revealing Jesus Christ, the only-begotten Son of God, Incarnate, Crucified for the salvation of the world, Risen from the dead, and Ascended into Heaven. What a marvellous theme! What a precious revelation! How dark would the whole spiritual world become if this blessed Gospel, so glorious as it respects our adorable Redeemer, and so unspeakably precious to those who believe in Him, were taken from us?

THE GOSPEL ACCORDING TO ST. MATTHEW.

ATTENTION is directed in the first words of the New Testament to the appearance of the promised Messiah. The birth of Jesus Christ is the first event recorded by the inspired historian and Evangelist, and the lineage of Jesus, the son of David according to the flesh, is traced back to Abraham. The first two chapters of this Gospel give an account of His miraculous conception by the Holy Ghost, His birth, the visit and adoration of the Magians, the flight of the "young child," and Mary and Joseph, into Egypt, and their subsequent return and settlement at Nazareth. An interval of about thirty years is passed over without notice, and in the third chapter



the history of our Lord's public ministry is begun. The authenticity of this Gospel has never been questioned. Like all the other books of the New Testament, it is written in Greek, the language which, as a result of the conquests of Alexander the Great, had become generally known throughout the civilized world. The Greek of the New Testament is not, however, strictly classic, but is found to be a dialect almost peculiar to these sacred writings, and evidently affected by Hebrew or rather Syro-Chaldaic influences. There is an evident providential arrangement in the languages selected for the Old and New Testaments. The more rugged character of the Hebrew tongue, its stately majesty, noble simplicity, and graphic vividness, fitted it to an admirable degree for the historical, poetical, and prophetic writings of the Old Testament. But in the Greek language, more copious than the Hebrew in its vocabulary, elaborate in its inflections and syntax, and delicate and subtle in its distinctions, God's providence gave to the founders of the Christian Church a more perfect medium for the communication of the more abstract and general doctrines and revelations which were to be announced in the books of the New Testament.

St. Matthew, the author of this Gospel, was one of the twelve Apostles. In the account of his call to the Apostleship, he is called Levi, the son of Alpheus, by St. Mark and St. Luke. It is probable that he was known by both names. He was a publican, one of the class engaged in collecting the Roman taxes, and who were especially odious to the Jews. St. Matthew, in his Gospel, does not omit the title of infamy which had belonged to him, but neither of the other Evangelists speaks of "Matthew the *publican*." Very little is known of his personal history. Of him, and indeed of most of the writers of the New Testament, it may be said: "If the first feeling on finding but meagre particulars respecting their personal history be disappointment, the second will be admiration for those who, doing their part under God in the great work of founding the Church on earth, have passed away to their Master in heaven without so much as an effort to redeem their names from silence and oblivion."

There is evidence of various kinds that this Gospel was written with the special purpose of presenting Jesus to the Jewish people as the Messiah foretold in the Old Testament. There are some expressions which are peculiar to St. Matthew, and not found in the other Gospels, *e. g.*, the phrase, "the kingdom of heaven," occurs here about thirty-three times; the other writers use the term "kingdom of God," which is also found in St. Matthew's Gospel. There was a belief among the early Christians that this Gospel was written in Hebrew.

The word Gospel is the English equivalent for the Greek word ΕΥΑΓΓΕΛΙΟΝ; which signifies *good news*, and is derived from the Anglo-Saxon *god*, good, and *spell*, tidings. The word is used to designate the inspired historical narratives of the life and words of Jesus, and also in a more comprehensive sense to indicate the whole system of Christianity. The exact date when this Gospel was written is not known. With the

exception of St. John's Gospel, which was written at a later date, it is most probable that all the Gospels were written within twenty or thirty years after the Ascension of Christ.

The Gospel of St. Matthew is noticeable for the fulness, orderly management, and particularity, with which many of our Lord's discourses are given. Of this the Sermon on the Mount is a striking example. St. Matthew has also wonderfully united simplicity and energy in relating the replies of his Master to the cavils of His adversaries.

THE GOSPEL ACCORDING TO ST. MARK.

THIS Gospel is briefer than any of the others, and contains little historical matter not found in one or more of the remaining Gospels. It gives no account of the Saviour's birth, but with the opening emphatic words, "*The beginning of the Gospel of Jesus Christ, the Son of God,*" it notices the ministry of John the Baptist, and then proceeds, with apparently little reference to strict chronological order, to narrate the chief events of our Lord's ministry, closing with a record of His Ascension.

This Gospel was evidently written with special reference to Gentile readers, and many facts and terms quite familiar to all the Jewish people are explained by the inspired author. St. Mark's style is peculiar for graphic vividness and circumstantiality of detail. He possessed a great power of word-painting, and gives a great many minute facts and details in regard to places, persons, and numbers, not found elsewhere. Very much that is interesting and instructive in regard to our Lord's miracles, actions and words, would be lost to us, were it not for the vivid picture of the earthly acts of Jesus, preserved in this Sacred Book.

St. Mark was not an Apostle, but was, as we learn from the Acts and Epistles, a frequent companion and intimate associate of the Apostles St. Peter and St. Paul. Sometimes he was with one of them, sometimes with the other, engaged in missionary labors, or sharing their privations: Acts xii. 12; xiii. 13; xv. 36-40; Col. iv. 10; 2 Tim. iv. 11; 1 Pet. v. 13. He appears to have been known by the Jewish name John, and the Roman name of Mark, and the house of his mother at Jerusalem was a resort and refuge of the Apostles.

There is an ancient traditional belief, now generally believed to be substantially correct, that this Gospel of St. Mark had its origin in the teaching of St. Peter, rather than of the rest of the Apostles. The two were intimate associates, and it is believed that St. Mark either wrote the Gospel at St. Peter's dictation, or recorded the substance of St. Peter's discourses upon the life of our Lord. This, if true, from St. Peter's intimate personal relations to Jesus during His earthly ministry, explains the great exactness with which the various circumstances are described, as coming more or less directly from one who was an eye-witness of many of the wondrous actions of our adorable Redeemer.

CHRIST AND HIS KINGDOM IN SHADOWS

OR,

THE CHRISTIAN DISPENSATION,

AND ESPECIALLY IN THE

MOSAIC RITES AND CEREMONIES.

BY

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AS TYPIFIED IN
THE OLD TESTAMENT



THE LAMB OF GOD.

TYPES IN GENERAL;

THEIR ORIGIN AND SCOPE.

As all things lie naked and open before God, as His thought is eternal, as He is One, there is a unity in His whole scheme, there is one grand idea harmonizing the minutest details of His plan—a plan which bridges over all time, as it reaches from eternity to eternity. As God has made the visible universe and controls all events with reference, ultimately, to spiritual beings and spiritual ends, it is natural that His thought and plan, so far as they are revealed in one era, should look to something in the times to come. Hence it is that in the realm of Nature, and yet more in God's peculiar Revelation of Himself in the Kingdom of Grace, there is a constant typical reproduction, a repetition of the Divine idea in new degrees of clearness, so that every present is an antitype of some past and a type of some future. Man, in nature, is the antitype of ages of premonition and promise. Nature herself is the type of Grace, and Grace, under the Old Dispensation, is the type of Grace under the New. "In the Divine works the least blade of grass reveals the most perfect symmetry; in God's words, even the most insignificant, there is the closest coherence." "The Bible is one Book—one grand thought, which embraces the infinite, divine whole in it, the thought which is the spring of the ages, the measure of all that is past and of all that is to come." "When a flower springs up, the spirit which is to shape it is already in the seed, and with every leaf that opens, that hidden something which is the reason of its shape is more and more revealed." "The whole Old Testament is one grand Prophecy, one grand type of that which was to come and has come."

SPECIAL MEANING OF THE WORD TYPE.

The word type is a Greek word in an English shape. It originally means anything produced by a blow—a print, a figure, shape, form, pattern, sample. The word type is used with various degrees of latitude. Sometimes it is employed in a sense sufficiently wide to comprehend every sort of figurative allusion which the ingenuity of the interpreter can trace in Holy Scripture. In its proper theological sense, a type is a person, a thing or an event, which either in whole or in part is divinely meant and appointed as the symbol of a person, a thing or an event not yet revealed. It is one reality hiding for a time another reality. It is a prophecy, but it is not put into language. The lamb is a symbol of Christ. The Paschal Lamb is a type of Christ. In the

natural, instinctive innocence and gentleness of every lamb, the mind can trace an analogy to the moral innocence and gentleness of our Lord. But the Paschal Lamb is divinely appointed, in part at least, for the very purpose of symbolizing the sacrifice made and the redemption wrought by Christ. We can apply the symbol of a lamb to any one who is innocent and gentle, but the type of the Paschal Lamb can be applied to our Saviour alone. We can call a little child a lamb, but we cannot call it a Paschal Lamb. We generally mark the antitype with the definite article. Thus we say Christ is the Paschal Lamb, the Atoning Sacrifice, the High Priest. A type, then, is a prophetic similitude, meant in God's mind and expressed in some other way than by words. It is a prophecy in things. It is the shadow of something coming, and, therefore, can be cast only by a substance—"Which are a shadow of things to come, but the body is of Christ," Col. ii. 17. "There are things done," says Augustine, "but prophetically done; they are on earth, but they are of heaven; they are through men, but they come from God."

INTERPRETATION OF TYPES.

Great care should be taken that we do not assume as types what are not types. Nothing is a type unless the Bible asserts or implies that it is, or unless it comes clearly within the scope of the same principles on which these assertions rest in other cases. The Bible settles all the principles,



SUMMIT OF SINAI, THE MOUNT OF GOD.

but it has not room for all the details. We are to get types out of the Bible, on Bible principles, not to put them into the Bible on our own. We are not to treat the types with an ill-regulated fancy which will make the Scriptures suffer for the fault of the expositor.

But it is also possible to err in the other extreme. We may mistake a rationalistic spirit of depreciation or a constitutional prosiness for sobriety of judgment. The imagination has its perils, but so has the lack of imagination. "Too sharp is dull," but dull is also dull. We must not run into the error of transfusing our own fancies into the divine record, but neither must we be insensible to the glorious richness of its poetry of symbol, allegory and type, in which there is not simply an expression of truth, but a transfiguration of it. The Bible is not only mind to mind, but is also heart to heart—God's mind and heart to ours. Nor for the space of a solitary word, are we to forget whose mind and heart we have to deal with in the Bible. That construction of the whole is most probable, all other things being equal, which is most consonant with the majesty, the depth, the omniscience, of the divine mind, the largeness, the tenderness, the pity, of the divine heart. The range of the

interpreter is to be widened by the divine range, the divine range not to be narrowed by the meanness and barrenness of the expositor. There is a common guilt and a common curse to him who adds and to him who takes away. He who takes away, robs the hungry of bread; he who adds, puts husks or poison to the lips of the trusting.

But even in the sober development of undoubted types we should carefully distinguish between the points of comparison which are distinctly asserted in the Holy Scriptures themselves (and we mean here to embrace the Old Testament also, which has many elucidations of typical reference), and those which are mere inferences or conjectures of the interpreter, however able and plausible they may be. The one interpretation is infallible, the other is at best simply probable. In the divine application and explanation of types there is a characteristic economy and repression, while the general tendency of expositors has been toward profusion and extravagance.

THE MOSAIC TYPES.

"We have found Him of whom Moses in the law and the prophets did write." "Had ye believed Moses ye would have believed me, for he wrote of me." "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." "All things which are written in the law of Moses and in the prophets and in the Psalms concerning me." All the Books of Moses have by pre-eminence a direct connection with the person and work of Messiah; they are the fountain-head of prophecy. Moses is the germ of all the Prophets, as Christ is the germ of all the Apostles.

GENESIS records the Fall of Man, from which arose the necessity of sending a Redeemer; it shows the *certainly* and *character* of His coming in the promises made of God to the Patriarchs, and sets forth the example of their faith in a Saviour to come, and in the earliest history of the Church presents materials for the edification of the Church of Christ to the end of time. An old divine well said that no better title could be given to Genesis than this: "Book of the Gospel, touching the promises concerning Christ."

EXODUS, in the history of the liberation from Egypt, shadows the Deliverance wrought by Christ, his character as the true Paschal Lamb and the Bread which came from Heaven, and shows in type the nature of his Priesthood and Propitiatory Sacrifice.

The Key to LEVITICUS is given in the Epistle to the Hebrews, which shows that Christ and His Redemptory Work are veiled under the whole body of the types of the Ceremonial Law.

The BOOK OF NUMBERS adds to the treasures of typical theology the type of the Brazen Serpent, the Red Heifer and the Smitten Rock.

The BOOK OF DEUTERONOMY is the repetition and sealing of the Law and of the Promises concerning Christ.

DIVISION AND CLASSIFICATION OF THE MOSAIC TYPES.

With reference to time, the types may be classified as the Pre-Mosaic, the Mosaic and the Post-Mosaic. We confine ourselves here mainly to the second class. They have been arranged in the order suggested by Christ's Person and Office, His Priesthood, Sacrifice and Benefits. In a still more completely methodical way they have been arranged in the order of a complete system of divinity. HULSIUS arranges them as—I. Typical Sacraments: the Tree of Life; the Tree of the Knowledge of Good and Evil; Circumcision; the Paschal Supper. II. Miracles: Noah's Ark; the Passage of the Red Sea; the Pillar of Cloud and Fire; the Manna; the Smitten Rock. III. Persons: Melchizedek; Jacob and Esau, Moses; the Priests; Levites; (Nethinims; Nazarites; Rechabites; Prophets; Interpreters; Wise Men; Scribes; Disputers; Rabbis; Pharisees; Essenes; Sadducees; Herodians; Galileans; Samaritans; Publicans.) IV.

Sacrifices. V. Ablutions. VI. Instruments: the Ark of the Covenant; Altars; the Ephod. VII. Places: the Tabernacle; the Temple; Court of the Gentiles; High Places and Groves; Gates; Cities of Refuge (Synagogues and Schools). VIII. Festivals. IX. Visions. X. Enemies.

The most natural, most comprehensive and easily remembered division of the Mosaic types is that which classifies them by their associations and connections with—I. Sacred Places. II. Edifices. III. Structures. IV. Persons. V. Offices. VI. Things. VII. Acts. VIII. Times and Occasions. IX. Events; and this is the division we shall follow.

I. TYPES RELATED TO HOLY PLACES.

FROM its natural circumference to its divinely appointed centre, the Promised Land was considered holy. The sanctity intensified as it approached the centre, the holy passing into the more holy, the more holy into the most holy. The entire land was holy; Jerusalem was specially holy in the land; the temple was the holiest point in Jerusalem, and by various gradations within the temple, was reached the place within the veil, the holy of holies, the holiest of all.

1. THE HOLY LAND

Was given by God to His covenant people. It was to be the place of their rest. It was separate from all lands; it was little but glorious. It was a land flowing with milk and honey, rich in its products, land of the palm, the fig, the olive and the vine. It was wonderfully guarded and blessed. Covered with flocks and herds, with its waving forests and its fertile lowlands, watered by numerous streams and rivers, washed by the Midland Ocean of the Mediterranean and by inland seas, it once supported a population of twenty millions, with a thousand cities and towns. "The Holy Land was a typical land in all these respects, and a source of numerous images of the New Testament Church on Earth, and yet more of that Church in its heavenly glory. The Israelite passes through the desert of the world to the peace of the Church, through the desert of life to the joy of heaven. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth," etc., Heb. xi. 13-16.

2. SALEM OR JERUSALEM.

Salem, "peace," has merged its name in Jerusalem, the hallowed city, which not alone the Jew and the Christian reverence, but which the Mohammedan calls "the place of the Sanctuary," "the blessed Sanctity,"



FINDING OF MOSES, THE LEADER AND LAW-GIVER OF ISRAEL.

"the Holy." Jerusalem is "the city of the great King," city of the Temple and of the Ark, devoted to God's glory, and the only place in which the full ritual of His worship could be observed. God had chosen it, that His name might be there. The fond old legendary faith of the Jew was that in Jerusalem no serpent or scorpion could hurt, no fever could burn, that nothing polluting was allowed to enter it, that no traces of the dead were left in it. "Glorious things are spoken of thee, O city of God." It is a type of the Jerusalem which is above, the great, the holy city,

the heavenly, the city of the living God, the free, the mother of us all, Gal. iv. 26; Heb. xii. 22, the New Jerusalem, which cometh down out of heaven from God prepared as a bride adorned for her husband, the name of which is written on Him that overcometh. Rev. iii. 12; xxi. 2, 10-27.

3. ZION OR SION,

In its widest sense, was the whole mountain range on which Jerusalem lay. In a more restricted sense it was the highest part of the range. It was the city of David, God's holy hill, the place of His choice, His desire,

Zion is type of the celestial glory which shines in the city of our God. Heb. xii. 22. Beautiful for situation, the joy of the whole earth is this Zion. This is Jehovah's rest for ever. On this Mount Sion stands this Lamb, and with Him stand the happy thousands on whose forehead His Father's name is written. The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be on their head. They shall obtain gladness and joy, and sorrow and mourning shall flee away. Her priests shall be clothed with the spotless robes of salvation through a Saviour's righteousness, and her saints shall shout aloud for joy. Ps. xlviii. 2; cxxxi. 13, 14; Isa. li. 11; Rev. xiv. 1.

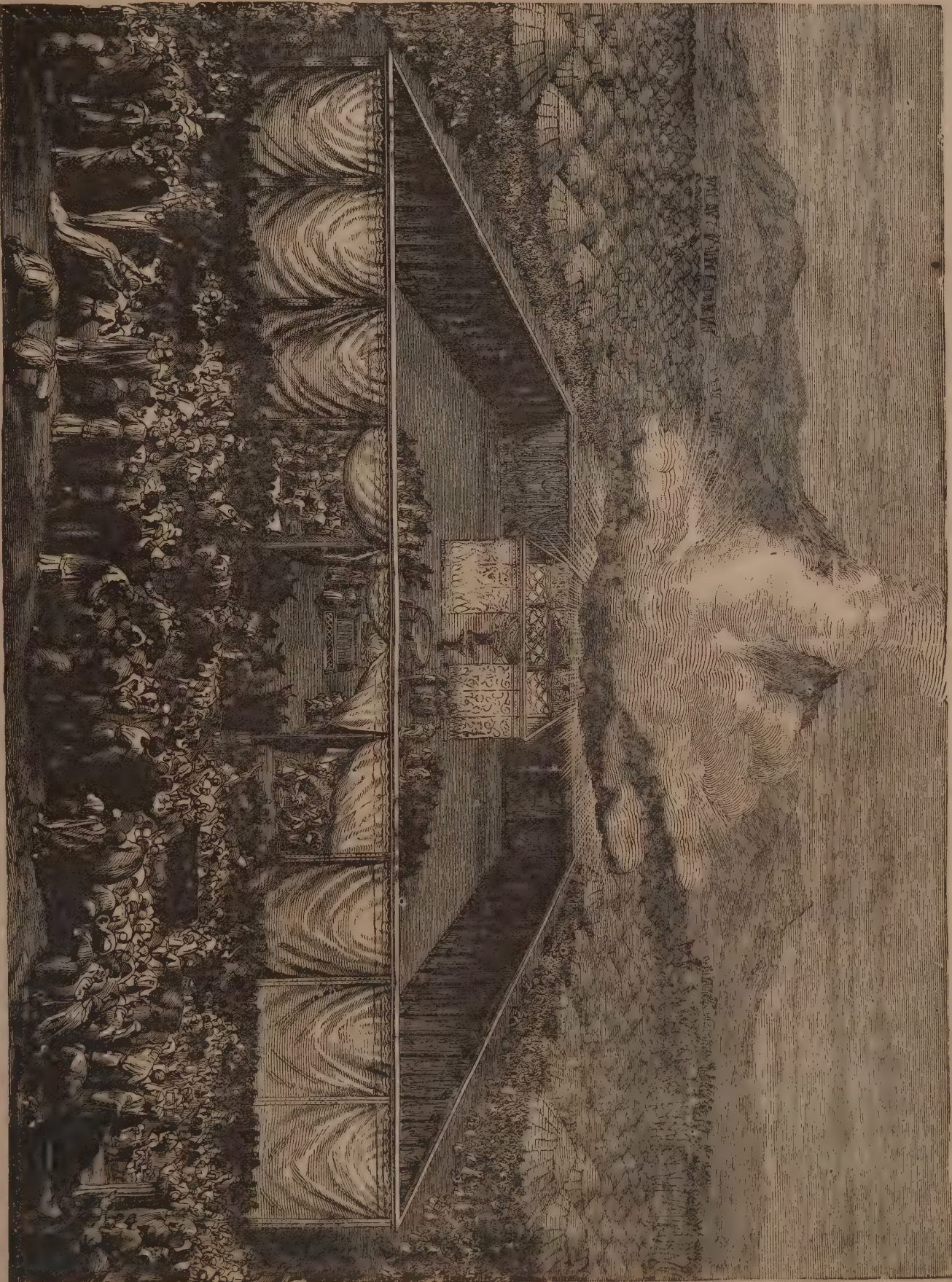


"THE CITY OF THE GREAT KING." "GLORIOUS THINGS ARE SPOKEN OF THEE, O THOU CITY OF GOD."

His founding and His dwelling, the place of sacred song and gladness, the point from which the law went forth. It was to Jerusalem as the soul is to the body. The glory of Jerusalem was that Zion was in it. It was the centre of the centre and heart of the heart. The whole land was counted its daughter. It was type of the Church of the New Testament, the Kingdom of the Messiah into which all nations were to be gathered. On Zion God has placed His Kingly Son. Ps. ii. 6. Zion is the habitation of the Lord. Ps. ix. 12. Help and the Redeemer comes from Zion. Ps. xiv. 7; Isa. lix. 20; Rom. xi. 26. God shines forth from it. Ps. l. 2. In Zion the chief Corner-stone is laid, tried, elect, precious and sure. Isa. xxviii. 16; Rom. ix. 33; 1 Pet. ii. 6. To the daughter of Zion comes her King, meek and having salvation. Zech. ix. 9; Matt. xx. 5. As the Church on earth becomes the glorified Church in heaven,

II. TYPICAL EDIFICES.

THE Tabernacle, with its various parts (Ex. xxvi., xxxvi.), was a Temple within a Tent, or a Tent whose chief part was a Temple. The Tabernacle proper was distinct from the Tent, as the interior from the exterior, the shrine from the Temple at large. Two terms are used in the original to mark the difference between the Tent and the Tabernacle in the stricter sense in which it was the dwelling-place of the Most High. See the passages in which the tent or covering is distinguished from the Tabernacle, as Ex. xxvi. 7, 12, 13; xxxv. 11, and in other places. Our Authorized Version ordinarily translates both these terms by Tabernacle. But one is the Tabernacle Tent, the other the Tent Tabernacle. The Tabernacle Tent is called the Tent or Tabernacle of the testimony or



THE TABERNACLE SET UP, SHOWING THE CAMP AND THE OFFICIATING HIGH-PRIEST, PRIESTS AND PEOPLE

witness, and the Tabernacle of the congregation or assembly. The Tent-Tabernacle was the movable Sanctuary and palace of the King of Kings. The Tabernacle as moving, was an emblem of the Church in her militant and wandering state, yet as the abode of God it was a shadow of heaven where God shall tabernacle among his saints. Lev. xxi. 3. As the place of God's personal special indwelling and manifestation it was the type of Christ, the Word who became flesh and tabernacled among us. John i. 14. Within the tent of His humanity was the Tabernacle-Shrine of His Deity.

The firm linkings of the Tabernacle are like the bonds of the saints; its Artificers, trained of God, are like faithful ministers; the men and women who gave to it, and worked for it, are like believers who conjoin their gifts and toils in building up the Church. The cloud and fire which covered the tabernacle are emblems of the divine protection by day and night; the excellence of the shittim wood, Ex. xxv. 5, 10, 13, 23, 28, its hardness and freedom from corruption point to the firmness and incorruptness that become saints who are the body of Christ.

In its fluctuation as a preparation for the fixedness of the Temple which followed it, it is like our earthly house of this Tabernacle, 2 Cor. v. 1-4, which we put off, 2 Pet. i. 14, that we may pass into the abiding house of our Father, the Temple not made with hands, and may in due time be clothed upon with our house which is from heaven—incorruption and immortality. But the Tabernacle itself was but a reduced copy of another typical temple. It was a miniature of the Universe, the great Temple of the Most High. The Outer Court of the Tabernacle corresponds with the natural World, the Holy Place with the Church, the Most Holy with Heaven. The whole Universe is but a revelation of God in various degrees. The lowest revelation is in Nature, the mediate is in His Word and in His Church, the supremest is in Heaven, and these three grades of revelation involve three grades of fellowship with God, the faintest through nature, the intermediate through grace, the most perfect in glory. But man himself is a miniature of the Universe, man is himself a Tabernacle, and LUTHER has traced in man the same triple idea. Man's body is the Outer Court, his soul, his powers of understanding and of knowledge is the Holy Place, his spirit is the Holy of Holies. "Man is the glory of God." See 1 Cor. iii. 16, 17.

THE PARTS AND DIVISIONS OF THE TABERNACLE.

The main parts and divisions of the Tabernacle were—

1. The Court (Ex. xxvii. 9-19; xxxviii. 9-31), the outer or great

Court, the open space around the Tabernacle proper. We may call it the Tabernacle Tent.

2. The Holy Place (Ex. xxviii. 33), or Sanctuary (Lev. iv. 6), the first or outer chamber of the Tabernacle proper (A), through which was the entrance into—

3. The Most Holy Place (Ex. xxviii. 33, 34), the Holiest of all (Heb. ix. 3), the inner apartment, which, in conjunction with the Holy Place, formed the Tabernacle proper, or Tent Tabernacle (B). They were separated (4) by a veil.

1. The Outer Court or Great Court was the Tabernacle Tent or open space in front of and at the sides of the Tabernacle. It was curtained in, and was open at the top. It contained the Brazen Laver for the ablution of the priests and the Brazen Altar for burnt offerings. In the permanent shape it took in the Temple it was divided into two parts separated by a wall. Within the wall was the Court of the Jews and of the Proselytes. Outside of the dividing wall, was the Court of the Gentiles. The Gentiles were forbidden under penalty of death to pass within the wall. In the Court within the wall our Lord and his Apostles taught; it was into this Paul was charged as having brought the Greeks. Acts xxi. 28. It was from the part outside of the wall, the Court of the Gentiles, that our Lord drove the traffickers and money-changers. Matt. xxi.; John iii. The Court of the Gentiles typified the vocation of the nation into the Church of our Lord. They who had beheld expectant, found that in Christ the dividing wall was broken down; "in Christ Jesus there is neither Jew nor Greek." Gal. iii. 28. They "who sometimes were afar off are made nigh. He is our peace who hath made both one, and hath broken down the middle

wall of partition between us."

Eph. ii. 11-19.

2. The Holy Place was the outer apartment or chamber of the Tabernacle proper. None but the priests were allowed to enter it. In the morning it was entered to offer incense on the altar which stood there, and to extinguish the lamps of the golden candlestick, which were lighted again in the evening. On the Sabbath the *shew-bread* was changed.

3. The Most Holy or Holiest, the Holy of Holies or Oracle, was a type of the heavenly sanctuary, the central point of God's revelation of himself, the place of the immediate presence of the manifested Jehovah. Within the Most Holy was the Ark of the Covenant, which was the Propitiatory or Mercy Seat overshadowed by the Cherubim. The High Priest alone entered it, and to him it was allowed to enter only on the day of Atonement, which came but once a year.

The Jewish Talmudists and Rabbinitists held that the "Tabernacle was meant to be a book of deeper wisdom, and of something more glorious



THE TABERNACLE AND ITS CURTAINS.



THE TABERNACLE UNCOVERED.



THE TABERNACLE COMPLETE.

Restored according to researches of recent scholars.



THE HOLY PLACE; SHOWING THE RELATIVE POSITIONS OF THE GOLDEN CANDLESTICK, THE ALTAR OF INCENSE AND THE TABLE OF SHEW-BREAD.

than itself, and hence shadowed heavenly and eternal things." A common opinion among the Jews is that the three parts of the Tabernacle signify the three parts of the Universe. The Court open to the elements signifies the world, in which men of all classes come together. The Holy Place represents the starry heavens. The Most Holy Place is Heaven where God sits enthroned among the angels, of whom, by pre-eminence, the Cherubim are figures.

4. The Veil separated the Holy of Holies from the Holy Place, "the Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing." Heb. ix. 8. When our Lord yielded up the ghost, "the veil of the temple was rent in twain from the top to the bottom." Matt. xxvii. 51. In this act was implied that the Father had accepted the sacrifice of His Son as finished and perfect. The Type had vanished in the Antitype; the true High-Priest had superseded the shadow; the real Veil, the Flesh of Christ, had been rent; the true Atoning Blood had been sprinkled; the new and living Way opened by which, not alone from the Holy Place but from the outer Court, all might have boldness to enter into the holiest by the blood of Jesus. The Typical mysteries had vanished. Jew and Gentile are one—the moral Universe has uninterrupted access to the throne and heart of God.

III. TYPICAL STRUCTURES,

OR DURABLE PARTS OF THE FURNISHING OF THE TYPICAL EDIFICES.

THE ALTARS. There were two altars in the Tabernacle. 1. The first was the Brazen Altar, the Altar of Burnt Offering. It stood within the Court, the first great object facing the entrance. In passing from the

beginning to the end of the Tabernacle, the order would be—first, the great and only Altar for Atoning Sacrifice; second, the Laver for washing; third, the Holy Place with the light of its Golden Candlestick on one side, the food of its Shew-Bread on the other, the Priest at its Altar of Incense, between, but advanced toward the Veil, then, within the Veil, the Type of Heaven itself. The great Altar stood under the open heavens, accessible to all. The fire for its sacrifice had fallen direct from God, and was never allowed to go out.

Is there not a system of theology in this order? First, is the Atoning Sacrifice of an all-sufficient Saviour, which gives character and efficacy to all else. It is open as the heavens, and free to all. God has accepted it. Its efficacy changes not. In the arrangement of the application and results of His Sacrifice, we have first the Laver of Holy Baptism and of Regeneration, the Illumination of the Holy Spirit, and the nourishment with the Flesh of our Lord which is the Bread from Heaven, and then the Thanksgiving into which all the life of the Christian rises,—until at last he enters within the Heavenly Veil, into which the great Fore-Runner has passed before him.

2. The Second or Golden Altar, stood in the Holy Place centrally, before the Veil, so that at the parting of the Veil it seemed to be common to both the Holy Place and the Most Holy, Heb. ix. 4. No sacrifices were offered on it. But once in a year, on the Great Day of Atonement, the High Priest sprinkled on the horns of it the blood of the sin-offering. Ex. xxx. 10. Every morning and night incense was burned on it.



THE ALTAR OF BURNT-OFFERING.

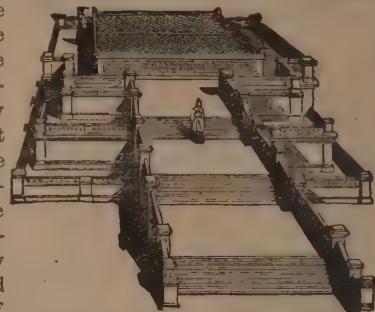


ALTAR OF INCENSE, OR GOLDEN ALTAR.

The Great Altar represents Christ in His Atoning Sacrifice, the Golden Altar represents Him in His Intercessory character. The sweet Incense which arose in a cloud to cover the Mercy-Seat typified the Prayers of all saints accepted through Him, and the worship which in every place is to be offered by Him to Jehovah's name, Mal. i. 11; Rev. viii. 3. Christ is at once Priest, Sacrifice and Altar. There was but one Altar for the whole Burnt-Offering, as there is but one Propitiatory Sacrifice for the race through all time. On this Altar were laid the gifts of God's people. The Altar sanctified their gifts, as Christ sanctifies ours. All the vessels of the Altar typified the application and method of receiving the benefits

purchased for us by Christ. The Horns of the Altar show that it was to be clung to, as well as fled to; the penitent fear is to be followed by the believing trust.

3. The Brazen Laver stood between the Altar of Atonement and the entrance to the Holy Place. In its pure waters the Priests were to wash away their pollutions, under penalty of death for neglect. It typified the need of the Washing of Regeneration, the Laver of a true Baptism, the Sanctifying work of the Holy Spirit, the purchase and necessary sequence of the Sacrifice of Christ.



ALTAR IN SOLOMON'S TEMPLE.

The Laver was constructed of what had been mirrors, Ex. xxxviii. 8. The mirror could reflect, and thus make its holder more perfectly aware of, the impurities he had contracted on his face and vestments, and thus could prepare him for the more effectual application of the cleansing. The Laver, with its burnished surface, may have become one vast mirror, a mirror of mirrors which may have helped to point out to him who approached any lack of conformity with the external demands of the law. So he who comes to the cleansing must know himself, and act upon that knowledge, James i. 23, 25.

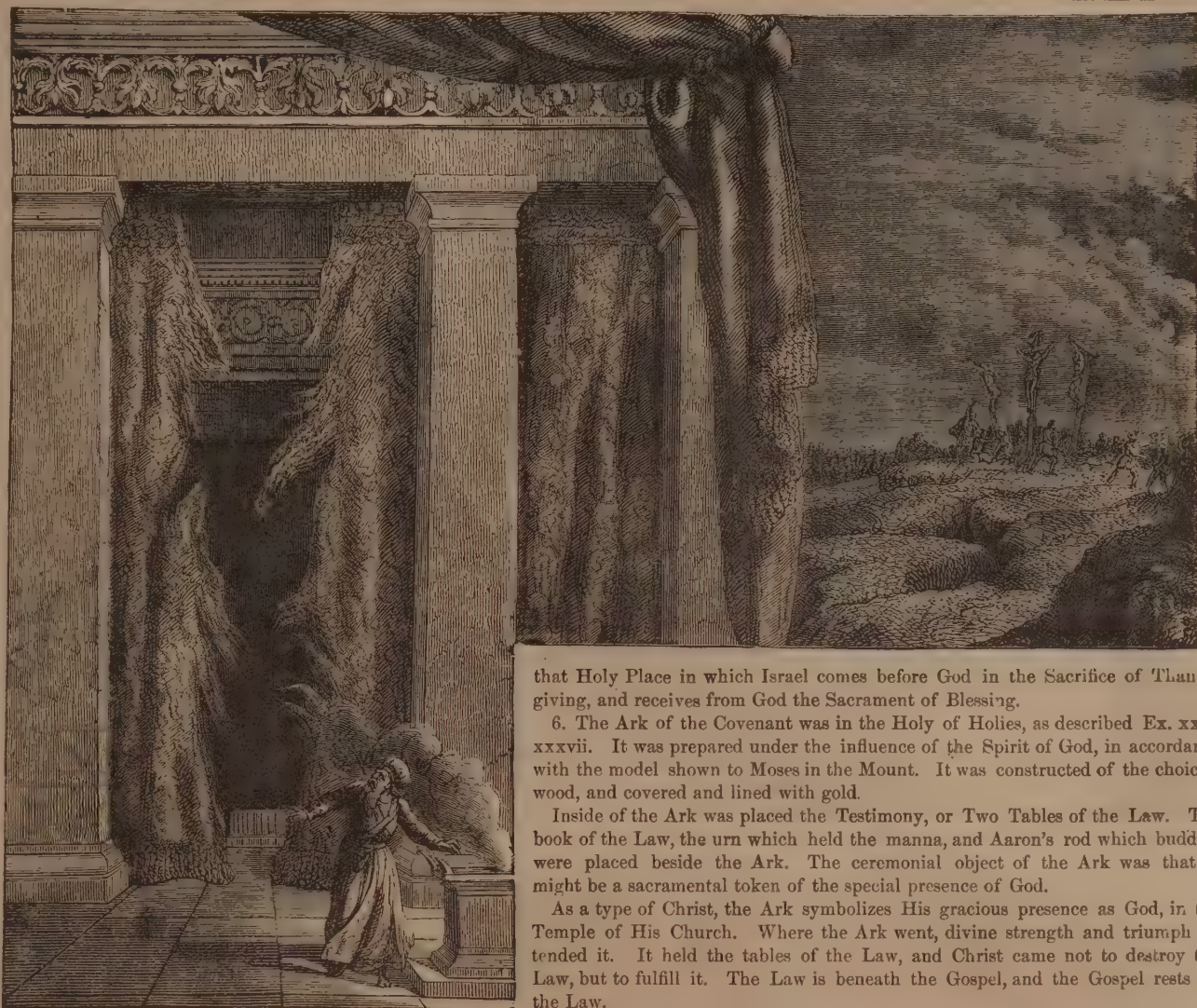
Though we be Priests of one God, and in His service, we must at each approach seek a re-application of the blood of cleansing. "I will wash my hands in innocency; so will I compass thine altar, O Lord," Ps. xxvi. 6. The Christian needs not merely that great forgiveness which is once for all, and that washing of the Holy Ghost which is once for all, but needs the daily forgiveness of the trespasses of the day, the washing of the hands which are busy in life's work, the washing of the feet, which are soiled upon the road we traverse, Ex. xxx. 19. He that has had that

great bathing of regeneration still needs renewed applications of the spiritual washing, John xiii. 1-10.

The Holy Spirit is the applier of the washing, for He takes of the things that are Christ's and makes them ours; but Christ's riven side is the source of the purifying flood—coming "not by water only, but by water and blood." "The Spirit and the water and the blood, these three agree in one," 1 John v. 6, 7. He is the Fountain opened for sin and for uncleanness, Zech. xiii. 1. All His loved ones are washed, sanctified and justified in His name, 1 Cor. vi. 11. For Christ loved the Church, and gave himself for it, that He might sanctify and cleanse it with the washing of water—by the washing of regeneration, and renewing of the Holy Ghost by the word, that He might present it to himself a glorious Church, holy and without blemish, Eph v. 26; Tit. iii. 5.



THE MERCY-SEAT UPON THE ARK OF THE COVENANT.



THE VEIL OF THE TEMPLE RENT IN TWAIN—See paragraph 4, on p. 7.

4. The Golden Candlestick, in the Holy Place on the south side. On it the lamps were placed. It typifies the Church, dark in itself, but illumined by the presence and Spirit of Christ. Christ illumines the Church that the Church may enlighten the world.

Its seven parts mark its various functions and the adaptations of its various members to them. Christ is in the midst of them. The light symbolizes Him, at whose coming Zion is to arise and shine. He is the Glory of the Lord who arises upon her—a Light to lighten the Gentiles—the true Light which enlighteneth every man—the Light of the world—the Light of life. The arrangement was that of a vine-cluster of lights, about a centre. Christ is the central light, but his people are by His Grace the light of the world. The ornaments of the Candlestick, the golden flowers and fruits, add to its uses, the beauty of art copying nature, for nature and art are in their truest places when hallowed to the service of Christ. The perfumes of the alabaster box shed upon the head of our Lord are not wasted. The various instruments and arrangements connected with the Golden Candlestick were meant to keep the flame in its pure brightness, to typify the continuous brightness of the light of Grace which shines upon us, and to remind us to let our light “so shine.”

5. The Golden Table stood on the north side of the Holy Place. It was designed for holding the Shew-Bread. It symbolizes the Church as

that Holy Place in which Israel comes before God in the Sacrifice of Thanks giving, and receives from God the Sacrament of Blessing.

6. The Ark of the Covenant was in the Holy of Holies, as described Ex. xxv. xxxvii. It was prepared under the influence of the Spirit of God, in accordance with the model shown to Moses in the Mount. It was constructed of the choicest wood, and covered and lined with gold.

Inside of the Ark was placed the Testimony, or Two Tables of the Law. The book of the Law, the urn which held the manna, and Aaron's rod which budded, were placed beside the Ark. The ceremonial object of the Ark was that it might be a sacramental token of the special presence of God.

As a type of Christ, the Ark symbolizes His gracious presence as God, in the Temple of His Church. Where the Ark went, divine strength and triumph attended it. It held the tables of the Law, and Christ came not to destroy the Law, but to fulfill it. The Law is beneath the Gospel, and the Gospel rests on the Law.

7. The Mercy-Seat, or Propitiatory, was the cover of the Ark of the Covenant.

It was of pure gold throughout, Ex. xxv. 17. It was conceived of as a typical footstool of the throne of God, whence He revealed His mercy, for we seek mercy at the feet of our God. It was, with the Cherubim, the crowning glory of the Ark, which represented the Law. The Mercy-Seat rested on the Law, and yet was above it. That it ordinarily was in the thick darkness of the innermost shrine points to the King invisible, hidden impenetrably till the light of His own mercy reveals Him, at the entrance of the Supreme High-Priest into the Holiest of all.

God is in glory among the angels, but earth is His footstool, a lower part, but a true part, of His throne. The High-Priest himself would have been smitten to death, had he come unbidden into the Holy Place, within the veil before the Mercy-Seat, Lev. xvi. 2. When God appeared in the cloud upon the Mercy-Seat, the High-Priest was to approach with the censer, that the cloud of incense might cover the Mercy-Seat, that he die not. He was to sprinkle of the blood of the sin-offerings upon the Mercy-Seat and before it, Lev. xvi. 11-15. It was of gold, the most precious of metals; pure gold without alloy; no mere gilding or plating, but massive gold to the centre—emblem of the precious and pure mercy of God to which we have access through the atoning blood, and the High-Priesthood of our Lord. “There will I meet with thee and commune with thee,” v. 22. “Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need,” Heb. iv. 16.



MELCHIZEDEK AND ABRAHAM, AFTERWARD ABRAHAM.

8. The Cherubim (the word is the Hebrew plural of Cherub) were two figures of gold, placed at the ends of the Mercy-Seat. Their faces were turned toward it, and their wings were expanded so as to touch above it. They symbolized the majesty of Jehovah, to whom all the created powers of the Universe, whether angelic, human, or physical, render homage and service—and all of which are interested, each in its own way, the highest the most deeply, in the great mystery of which the Mercy-Seat is the centre. They are the living things around the Throne. The Cherubim are not *images* of angels; they are *symbols* of angels, in common with the rest of God's creatures, and of angels by pre-eminence, as the highest of God's creatures.

IV. TYPICAL PERSONS.

THE Old Testament presents to us Typical Persons, "for," says AUGUSTINE, "the life of these men of old, like their tongues, was prophetic."

I. ADAM was a type of Christ. The old writers trace such parallels as these: 1. Adam was the father of the whole race, from whom the whole race derives its natural life, as Christ is the source of the regenerate, new-born life of the world. 2. Adam was formed of the virgin earth, Christ sprang from a pure Virgin. 3. Adam was formed in the image of God, Christ is the express image of His person. 4. In Adam a body derived from earth and a spirit given from heaven were united, in Christ were personally blended the human and divine: "the second Man, is the Lord from heaven." 5. Adam was constituted lord of the earth, to Christ all power is given, all things are delivered into His hands. 6. Adam was the guardian of Eden, Christ is the opener and restorer of Paradise. 7. Adam was endowed with peculiar gifts of un-

derstanding, Christ is the possessor of all knowledge. 8. Adam unfallen was spotless, Christ is holy, harmless, undefiled and separate from sinners.

Abel, Noah, Melchizedek, Abraham, Joseph, Jonah, David and Solomon have also furnished many suggestions to those who love to trace the substance of the New Testament in the shadows of the Old.

II. In the history of ABEL, many points of association with our Lord and his Church have been found. The name Abel itself speaks of the life of mourning, to which the Man of sorrows was called. Abel was a keeper of sheep, and Christ is the great Shepherd. Abel in his offering showed forth the idea of sin felt and forsaken, of Atoning Sacrifice, of God's redeeming love; and these are the great central ideas of the dispensation of our Lord. Abel and his offering were regarded with acceptance by Jehovah, as Christ was the object of His infinite love, and His sacrifice was received with the infinite complacency of the Father. Abel was the object of malicious hate on the part of his brother, as Christ was of His own race and of the unregenerate world. It was the hate which purity excites in the corrupt heart. "Cain was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Abel also embodied the great New Testament centre of personal salvation—Justification by Faith. "By Faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh."

But there is contrast as well as parallel. The blood of Abel cried for vengeance against his murderer. The dying Jesus prayed for His enemies—"Father, forgive them." The plea of His blood united with the intercession of His prayer for them and for us, and "we are come to the blood of sprinkling that speaketh better things than that of Abel," Gen. iv. 10; Heb. xii. 24.

III. ENOCH in his translation foreshadowed the passing of our Lord bodily into the heavens. So also did ELIJAH, but in both these cases death was passed by, not overcome. Their life was made secure only by the certainty that Christ would vanquish the enemy who, though evaded, lingered in unbroken might in the rear.

IV. NOAH was, as it were, a second Adam, the new father of the spared race, and a new type of Christ. The Ark is a type of the Church. The deluge which at once destroyed and saved is a type of that holy Baptism "of water and of the spirit," which in its divine efficacy, rightly received and used,



JOSEPH IN THE HANDS OF THE MIDIANITES.

destroys the old Adam, and raises the souls that are saved; into newness of life, 1 Peter iii. 20-22.

V. The most wonderful of the personal types of Christ, is MELCHIZEDEK, and, next to our Lord himself, the most mysterious personage of history. "Bearing a title which Jews in after ages would recognize as designating their own sovereign, bearing gifts which recall to Christians the Lord's Supper, this Canaanite crosses for a moment the path of Abram, and is unhesitatingly recognized as a person of higher spiritual rank than the 'friend of God.' Disappearing as suddenly as he came in, he is lost to the sacred writings for a thousand years; and then a few emphatic words for another moment bring him into sight as a type of the

"After that also, king of Salem, which is, king of peace"—and when *He* came, angels sang, "Peace upon earth." *He* is the "Prince of Peace." Melchizedek brings forth not an atoning sacrifice, but bread and wine for the nourishment and reviving of his great guest, Abraham, the father and type of believers, as Christ offers to the world the bread of heaven, the wine of rejoicing, and gives them supremely in giving himself, John vi. 55, 56. He was priest uniting in type the regal and sacerdotal, as does our Lord the priest-king. "He shall be a priest upon his throne," Zech. vi. 13. He was priest of the Most High God, towering in his majesty in a world utterly lapsed into idolatry. He stands before Abraham and reveals in the promise of his mystic office that in which Faith sees as pre-



JOSEPH INTERPRETING PHARAOH'S DREAM.

coming Lord of David. Once more, after another thousand years, the Hebrew Christians are taught to see in him a proof that it was the consistent purpose of God to abolish the Levitical priesthood." He was not Enoch, nor Shem, nor Ham, nor Messiah the Son of God, nor the Holy Spirit. Conjecture has exhausted itself—and we know simply what the Book itself reveals. No hand of man or angel can draw the curtain farther away. His character, personal and official, was not fixed by his human relations, for in the land of the Canaanites he shines in the pure light of a righteous king, a prince of peace, a priest of the Most High. Melchizedek: "first being by interpretation king of righteousness"—and "righteousness shall be the girdle of *His* loins"—and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**"

sent a far-off day, and rejoices in it. "And he blessed Abram, blessed him that had the promises, and without all contradiction the less is blessed of the greater." And Abram gave him tithes of all, and in Abram the tribe which was afterward exempted from tithes-paying, and received tithes, pays them to this priest who rises above the Levitical priesthood.

Melchizedek was, as *priest*, "without father, without mother, without descent or pedigree." His priesthood was not determined like the Levitical by natural descent—required and rested in no registry in authentication of parentage, but typified our Lord's as directly given from heaven. Christ sprang from a tribe which was as a tribe devoid of all claim to the priesthood, Heb. vii. 14.

Melchizedek, *as priest*, had "neither beginning of days nor end of life." His term of priesthood was not fixed by his age, beginning its days because his natural days were of this or that number, nor ending because his natural days had reached a certain bound. Ordained of God, individually his priesthood began, in God's purpose, with his very being, and ran on throughout all his life. His priestly life, as such, had no end. "Made like unto the Son of God, he abideth a priest continually," Heb. vii. 3. "Thou art a priest for ever after the order of Melchizedek." The

grandeur, and, towering in solitude. But he became ABRAHAM, the "father of a multitude." He stood no longer alone. The whole assembly of the faithful rose around him. He is the father and exemplar of all the faithful.

VII. ISAAC recalls the offering made by God's love for the salvation of the World. Abraham was tested; but, at the decisive moment, God provided a sacrifice which was accepted for Isaac. But that provision itself was possible, and answered its ends, only because God would not

spare himself what He spared Abraham. "God so loved the world that He gave His only-begotten Son;" He spared not His own Son. When God's best beloved lay on the Altar, no substitute was found for Him, but He endured the anguish, and died to redeem us.

VIII. JOSEPH suggests many parallels. Like Christ "he came unto his own, and his own received him not." Rejected, he rose to the throne, forgave his brethren, saved them, enriched them, and exalted them.

In the Mosaic Economy, in connection with the richest typical period, the most prominent names are Moses, Aaron and Joshua.

IX. MOSES, like Christ, was saved from the death which was threatened in his infancy by the hatred of a cruel king; like Christ, renounced riches and kingly power to suffer humiliation, poverty and sorrow for his people's sake and God's glory; like Christ, led forth Israel from bondage, fed them with heavenly bread, refreshed them with living water, guided them to victory, interceded for them, taught them God's most holy will,



MOSES VIEWING THE PROMISED LAND FROM PISGAH.

priests under the Law "were many priests, because they were not suffered to continue by reason of death; but this man because he continueth for ever, hath an unchangeable priesthood—passing not from one to another. Wherefore he is able also to save to the uttermost—and for evermore—them that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 23-25.

VI. ABRAHAM was first a "high father," like a mountain standing in its

was the mediator of the Covenant confirmed with blood, reared the Tabernacle of the Highest in the world—was Prophet, Priest and King. He was the founder and the highest representative of his race before God, as he was the representative of God to his people—and Christ is our Advocate with the Father, and the Revealer of the Father to us.

X. AARON's typical character is so merged in his High-Priesthood as to make a distinct treatment of it unnecessary. The office of Moses was

unique and he had no successors. There arose no prophet like unto him—until the Supreme Prophet came, like him, yet as the light of noontide is like the light of dawn. The office of Aaron was a general one, and was transmitted—there was an order of Aaron, but no order of Moses. In Moses the office was embodied in the man, in Aaron the man was lost in the office, and we shall therefore in its place consider it rather than him.

- XI. JOSHUA is typical of Christ in his name, which means "Jehovah Saviour." He was the servant of Moses, as Christ was the minister of the circumcision, Gal. iv. 4. He was full of the spirit of wisdom (Deut.

triumphant, its enemies subdued, tranquillity and joy in all its borders. With Solomon the Tabernacle, once wandering, is fixed—is transfigured into the Temple. This typifies the final glory of Christ's Kingdom in the New Jerusalem, where every part shall be so supremely holy that degrees of sanctity shall pass away. There shall be no Temple *therein*, for all shall be Temple. "The Lord God Almighty and the Lamb are the temple of it," Rev. xxi. 22.

XIV. But not only were these individuals typical, ISRAEL itself, as a Nation, was a typical race. The old Church foreshadowed the new in its trials, deliverance and glories. These types of the old Israel,



JOSHUA SETTING UP THE STONES OF MEMORIAL.

xxxiv. 9), the spirit which rested without measure on Christ. He finished what Moses began, he brought the people of God into the Land of Promise, by his victories secured it to them, and put them in possession of its rest. Christ's people in Him find rest for their souls, inherit the incorruptible, the undefiled and unfading Kingdom of Heaven.

XII. DAVID was a type of Christ. He was the great representative monarch of Israel, the victor over its enemies, the establisher of its kingdom, and, in his true, uncorrupted character, the "man after God's heart." He is the type of Christ, as Christ is related to the Church militant—the Church in her warfare, both assailing evil and assailed by it.

XIII. As David typifies Christ as the Captain of our Salvation, coming for a time to bring not peace upon earth, but a sword, so SOLOMON typifies our Lord as the Prince of Peace, Head of the Church

are bound to the antitypes of the new Israel. Israel was a race of kings and priests—and we are, like them, a royal priesthood, a holy nation, a peculiar people, to show forth the praises of Him who hath called us out of darkness into His marvelous light, 1 Pet. ii. 9.

V. TYPICAL OFFICIAL PERSONS.

1. THE High-Priest was alone in his order. He is not called the highest, as if the others were like him, except in degree—as if they were high, and higher, and he simply highest. He is the High-Priest; "the chief" or head priest (Jer. xii. 24), and "chief over the chief of the



HIGH-PRIEST OF THE JEWS.

Levites," Num. iii. 32. His office endured through his entire life. He was supreme in the Church. He was to possess the highest endowments of person, body, mind and character.

The anointing of the High-Priest, by which he was solemnly consecrated to his office, was different from all the other anointings. His head, not his raiment, was anointed, and the anointing was not by sprinkling but by copious *outpouring*. "God hath anointed thee with the oil of gladness *above thy fellows*," Ps. xlv. 7; Heb. i. 9. The High-Priest is designated as "the priest that is anointed," the Messiah Priest, Lev. iv. 3. "God anointed Jesus with the Holy Ghost and with power," Acts x. 38. "God giveth not the spirit by measure unto Him," John iii. 34.

The garments of the High-Priest were of the richest kind "for glory and for beauty," Ex. xxviii. 2. "He beautified him," says Sirach, "with comely ornaments, and clothed him with a robe of glory. He put upon him perfect glory; and strengthened him with rich garments." The same writer describing a High-Priest "in his coming forth from behind the veil," says: "He was as the morning star in the midst of a cloud, and as the moon at the full; as the sun shining upon the Temple of the Most High, and as the rainbow giving light in the bright clouds; and as the flavor of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer; as fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones; and as a fair olive-tree budding forth fruit, and as a cypress-tree which groweth up to the clouds. When he put on the robe of honor, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honorable,"

Ecclus. xlv. 7; 1. 6-11. The High-Priest's dress consisted of four parts in common with the other Priests, while four parts (to wit: the breastplate, the ephod, the ephod robe and mitre) were peculiar to him.

The High-Priest, in his exalted office and personal dignity, foreshadows the glory of the person and office of our Lord. He sought and announced the will of God by Urim and Thummim; he consecrated and initiated the Priests and Levites; he presided in the sacred conventions and directed in all matters of religion. The High-Priest alone went into the Second Tabernacle, "once every year, not without blood, which he offered for himself and for the errors of the people; but Christ being come, an High-Priest of good things to come by a greater and more perfect tabernacle, not made with hands, neither by the blood of goats and calves, but by His own blood, He entered in once into the Holy Place, having obtained eternal redemption for us," Heb. ix.

The High-Priest was to abstain, at the times of deepest sorrow, from the ordinary manifestations of grief. He was, shadowing Christ, to show his separateness, even in the sphere of his sympathy. The High-Priest could marry only a pure virgin and might marry the daughter of a king—as Christ takes to Himself His Church, the virgin daughter of the great King. Not till the death of the High-Priest could those who had taken refuge in the appointed cities leave them, and Christ died "that through death He might destroy him that had the power of death, and deliver them who through fear of death were all their life-time subject to bondage," Heb. ii. 14, 15.

2. The Priests (Ex. xix.) typically represent that spiritual priesthood into which all believers are called by God for His service and into which they are introduced by Christ (Ex. xix. 6; 1 Pet. ii. 5-9; Rev. i. 6), to offer up spiritual sacrifices. The tip of the



A NAZARITE.—From a fine Painting by Salvator Rosa.

ear, the thumb and the foot of the priests were anointed, as symbols of the total consecration of the whole priesthood, not alone in soul and spirit, but in body also—in all its senses, activities and powers. The Priest's hands were to be filled when they approached the altar, as the hand of the believer brings to God the offerings of gifts and of holy works, of religion and of charity. The official duties of the Tabernacle, the benediction of the people, the proclamation of the Festivals, the sounding of the trumpet, the teaching of the Law, the bearing of the Ark, point to the various forms of fidelity and usefulness in all believers, and pre-eminently in the Ministers of the Gospel. The various peculiar personal duties of the Priests set forth the sanctity, sobriety and purity which become all Christians, and especially all Ministers.

When the Priests were to be consecrated, their old garments were to be

nation, a peculiar people, that we should shew forth the praises of Him who hath called us out of darkness into his marvelous light," 1 Pet. ii. 9.

3. The Levites or Priestly race (Ex. vi. 25) typify the same general truths that are typified by the Priests, but they show forth more especially the great element of willing aid, the harmony of the lesser gifts with the greater—that, while there are differences of administration, there is one Spirit.

4. The Prophets were teachers of the people, expounders and appliers of the Word of God, reformers of the Church, utterers of predictions, preachers of the Law and Gospel, and performers of miracles. In this they typified the great Prophet, the Teacher of the world—who sent forth also His faithful Ministers, as the Father sent Him.

5. The Nazarites (Num. vi. 2-21) typify the self-sacrificing separation



DAVID, HAVING PREPARED A PLACE FOR IT, HAS THE ARK BROUGHT UP FROM OBED-EDOM.

laid aside, as we must put off the old, before we can put on the new. Their bodies were washed with clean water (Ex. xxix. 4), and we are to "draw near, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," Heb. x. 22. "Christ has washed us from our sins, and made us priests unto God," Rev. i. 5, 6. The same precious oil which was poured upon the High-Priest, and which was never to be used except for holy things and holy persons, was sprinkled upon the Priests—they had the unction of the Highest, though in a less degree—as every believer receives the anointing of God (1 John v. 20, 27), in due measure, from the fullness of Him, on whom it descends without measure. After the washing and unction, the vestments were put upon them. They were not, under penalty of death, to drink wine nor strong drink when they went into the Tabernacle—as we, for love's sake, are to touch nothing which may be attended by dishonor to God, and become a cause of stumbling to our fellow men. The Priest's person was to be without blemish and his life without spot—and we are to be holy, as He which hath called us is holy. We are "a chosen generation, a royal priesthood, an holy

voluntarily made, in God's service, supremely by Christ, but, after His most blessed example, by all who are truly His.

6. The Kings, Ex. xv. 18; Deut. vii. 14, 15. The regal office of our Lord is typified in its true grandeur in the theocracy, when Jehovah was temporal King of His people, and in the particular kings of a later time its various features are shown forth—especially in David and Solomon.

VI. TYPICAL THINGS, NATURAL AND ARTIFICIAL.

1. THE Animals which God accepted in sacrifice, were to be clean and therefore proper as food, were gentle and domesticated, or associated with man and free from imperfections. These animals were:

1. The Ox; the Bull, the Bullock, the Heifer and Calf.



SOLOMON'S ESPOUSAL OF THE DAUGHTER OF PHARAOH.

2. The Sheep; the Ram, the Lamb.

3. The Goat; the Kid.

4. The Turtle-dove; the Pigeon.

These all symbolize the gentleness, meekness and spotlessness of the One True Sacrifice, the Lamb of God, who was led as a sheep to the slaughter; who was like a lamb dumb before his shearers; whose innocent and precious blood, as of a lamb without blemish or spot, was shed for men, and whose flesh is given for the life, and is the food, of the world.

2. The Oil was to be of the most perfect purity, prepared direct from the fruit of the Olive—the tree of peace, the token of pardon. It fed the flame—as the Holy Ghost supplies all grace. The anointing oil, reviving and consecrating, typifies the oil of joy, shed in supremest measure on Christ, our High Priest and King. Healing, it typifies the saving application made by the Good Samaritan to the wounds of our sinful nature. Fragrant, it symbolizes the acceptableness of the offering brought by devout hearts—and it is like pure Love, which hallows all it touches.

3. The Vestments, or holy garments of the High-Priest, are the subject of very minute directions, Ex. xxviii. Clothing should express character, personal or official, and be in harmony with it. The glory and beauty of the Priestly robes symbolize the majesty and loveliness of Christ in his Person, Office and Work, whom God hath clothed with the garments of salvation, and hath covered with the robe of righteousness, Isa. xi. 10. The most precious materials, the most vivid and significant colors, the

most exquisite workmanship, symbolizing the highest glories of earth and heaven, combined to give to the garments of the High-Priest a fitness for association with his work—in which he typified our Lord, who unites in His Nature, His Person and Character all that is fairest in the two worlds—who is "chiefest among ten thousand and altogether lovely."

4. The Urim and Thummim, lights and perfections, Manifestation or Revelation and Truth, were precious stones set in the Breastplate which the High Priest was to put on when he went in before the Lord, Ex. xxviii. 30; Lev. viii. 3; Num. xxvii. 21; Deut. xxiii. 8. They point to Christ as the Manifestor of the mind of God, the source of guidance and relief in all the perplexities of His Church and of his people.

5. The "Plate of Pure Gold," in the shape of an open blossom, with "Holiness to Jehovah," engraved thereon, was to be put on the Mitre of the High-Priest. This symbolizes the perfect consecration of the Great High-Priest.

6. The Girdle reminds us of Him of whom the Prophet says:



THE LAMB—AN ANCIENT SYMBOL.

CHRISTIAN DENOMINATIONS OF THE WORLD:

THEIR DOCTRINES, GOVERNMENT AND HISTORY,

AS COMPILED FROM THEIR OWN PUBLICATIONS, AND VIEWED FROM THEIR OWN STANDPOINT.

BY THE

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INTRODUCTION.

CHRISTIANITY is not primarily a doctrine but a life; at first personally embodied in Jesus Christ—the Incarnate Word—and from him imparted to his people. So long as this life continued pure and warm, the disciples of Christ—as upon the day of Pentecost and at the period immediately succeeding—were closely united in the Apostles' doctrine and fellowship, and in the breaking of bread and in prayers. But the new life necessarily contains the element of doctrine, or the knowledge of the truth. Christ calls himself "The way, the truth and the life." But this truth does not appear in the New Testament in a systematic form. It comes as the immediate utterance of the divine life, and is presented, not with the primary view of imparting divine knowledge, but of guiding lost souls to salvation. Hence, after the first enthusiastic reception and appropriation of the living FACTS of Christianity, there arose—even in Apostolic times—questions concerning the significance and meaning and connection of those facts, and of the consequences that legitimately flowed from them; and thus DOCTRINE was early evolved from the Christian life and the supernatural events and influences from which it was derived. St Paul deprecates the growth of the sect spirit in the Corinthian Church, which arose from the different interpretations of the truths that the Spirit had proclaimed, and from a partizan preference for certain Apostles, all of whom were equally inspired by the Holy Spirit: "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing: and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." This state of unity has never been completely realized in the Church of Christ. At a very early period, after the days of the Apostles, wide divergencies of opinion and a great multiplicity of sects arose, and either separated from the Church, which retained the sacred *depositum* of truth, or subjected it to painful discord and dissensions. The task which lies before us, is that of describing the manifold forms and tenets, the various organizations, and the distinctive peculiarities of the various churches and denominations, all of which claim to hold the Gospel in its completest purity, and each of which has preserved more or less of its saving truth. There is a lofty consolation in the thought that there has been a real unity of spirit



CALVARY OR GOLGOTHA.

on the part of multitudes of Christians who have been gathered in churches and sects of various names; that they have held to the same saving fundamental truths, and enjoyed the same spiritual life and blessing from God our Father and the Lord Jesus Christ. And the great lesson which this history of the churches should impress upon every

Christian heart, is that of the duty of endeavoring to preserve the unity of the spirit in the bond of peace, and of so living, and working, and praying for the presence and power of the Holy Spirit in the churches, that they may at length be drawn closer together by the sweet affinities of faith and love.

LEADING DENOMINATIONS OF THE PRESENT DAY.

MINOR DENOMINATIONS AND EXTINCT SECTS FOLLOW THESE ARTICLES; ALSO, ECCLESIASTICAL STATISTICS.

ADVENTISTS.

THIS is the name of a sect of Millenarians. They are also called **Second Adventists**, and still more frequently **Millerites**, from their founder, **WILLIAM MILLER**. MILLER was born at Pittsfield, Massachusetts, in 1781. In 1833 he began to preach, his chief theme being the Second Coming of Christ and the destruction of the world. He fixed upon 1843 as the year when these vast events were to transpire, and for the intervening ten years devoted his whole time, assisted by a man named HINES, to promulgating his views and making proselytes, of whom he gathered a large number, who seem unquestioningly to have believed in his predictions. He lived to prove these false, and died in 1849. The sect survived him, and indeed still exists, to the number of some 30,000 or 35,000, chiefly in the north-eastern counties of New York, though some may be found in other parts of the country. Their tenets are on most points in harmony with the various Evangelical Denominations, differing from them chiefly on the subject of the Pre-Millennial Advent, and on the bodily reign of the saints on the earth with the Lord. The annihilation of the wicked is also held by many of them. There is a small body of **Seventh-Day Adventists**, who hold to the Seventh as the Lord's Day.



JOHN THE BAPTIST.

From the statue in the church at Besigheim, Wurtemberg, Germany.

the ordinance are those who make a credible profession of Faith in Christ. The Baptists also hold that the immersion of the person, so as to be entirely under or covered with water, is the only Scriptural mode of administering the ordinance. They deny the validity of the mode usually practiced by the other Christian denominations, calling it "sprinkling;" and they insist that all who join their communion shall submit to the rite as they administer it. The name of Baptist is now freely used by members of other denominations as a distinctive term. The designation Anabaptists cannot rightfully be applied to the Baptists, who hold it to be a term of reproach and inapplicable to them, inasmuch as their members are admitted by baptism, and not in any case by re-baptism. The great Historian of the Reformation, MERLE D'AUBIGNÉ, says, candidly: "Some persons imagine that the Anabaptists of the times of the Reform-

ation and the Baptists of our day are the same, but they are as different as possible."

It has been commonly held in the other denominations of Christians that the Baptists are to be dated from the Reformation; but, while the Baptist Church admits that it did not assume its present organization till that time, its authorized or recognized exponents distinctly claim that Baptist views prevailed in the Apostolic Church, and that infant baptism, so called, as well as "sprinkling," crept into practice as error developed and prevailed in the Church. The eminent writer, Orchard, says, in his "History of Foreign Baptists," "All Christian communities during the first three centuries were of the Baptist denomination in constitution and practice. In the middle of the third century the Novatian Baptists established separate and independent societies, which continued until the end of the sixth age, when these communities were succeeded by the Paterines, which continued until the Reformation. The Oriental Baptist churches, with their successors, the Paulicians, continued in their purity until the tenth century, when they visited France, resuscitating and extending the Christian profession in Languedoc, where they flourished till the crusading army scattered or drowned in blood one million of unoffending professors. The Baptists in Piedmont and Germany are exhibited as existing under different names down to the Reformation. These churches, with their genuine successors, the Mennonites of Holland, are connectedly and chronologically detailed to the present period."

Of course writers opposed to the Baptist Church warmly controvert their claims, but our province is simply to give the views of Baptists without affirmation or dissent.

In government and doctrine the Baptists have no general creed or common confession. Their churches are independent in government, and each adopts its own standards or articles. In England many of the "Old Connection" show a tendency to Socinianism in their theology; the "New Connection" are chiefly Evangelical Arminians; and the "Particular Baptists" are Calvinists. In the United States the Baptists are generally more strict in their adoption of Calvinistic views than their brethren are in Great Britain; but they agree on the subject of church government and order. Although they form "Associations" for counsel and mutual encouragement, these bodies exercise no spiritual or governmental control. As church officers they admit only of pastors and deacons, and they hold that between them and the laity there is no distinction but that of office. Very generally in



THE FIFTH BAPTIST CHURCH, PHILADELPHIA.

the United States there is a greater importance attached to close communion than in the churches in Britain.

A Church Covenant or Confession of Faith was published by the Baptist Convention of New Hampshire, and it is believed that it exhibits the views of the Baptists in the Northern and Eastern States, where it is commonly received. In the Southern States the "Philadelphia Confession of Faith" has generally obtained, but any church or congregation is at liberty to modify any expression in any of the articles or chapters of these symbols.

The Baptist Church has from time to time, like all other denominations, been agitated by differences on minor points, which have in some instances resulted in separation and the founding of new bodies. The principal of these are noticed below, after the main body.

REGULAR BAPTISTS.—It is a matter of controversy whether or not Baptist views were held to any great extent in England before the sixteenth century. Baptists affirm that they have preserved the tenets of the old British Church, which, although overlaid by the power and prevalence of the Romish system, never died out, and in reforming times appeared again with greater vigor. There can be no dispute, however, about the fact that Henry VIII. caused fourteen natives of Holland to be put to death in 1535 on the ground of their being Anabaptists, while ten others escaped martyrdom by recanting. Four years afterward thirty persons were banished because they denied the validity of infant baptism. Baptist principles appeared again in different parts of the country, and still met with severe repressive measures. A general pardon of "sectaries" was published in the year 1550, but the Baptists were refused any clemency. On the accession of Elizabeth all Baptists were ordered to leave the kingdom; and as James refused concession to nonconformists, the Baptists had to endure their share of his hostility. Proclamations were issued against them, and even in 1611 Mr. Wightman, a Baptist, suffered martyrdom by fire. In 1618 they are mentioned as a distinct organization in England. During the Revolution they suffered, though Cromwell

tion Act of William III., in 1689, were they recognized as a third denomination of dissenters, the others being the Congregationalists and the Presbyterians.

The Baptists are in England a large, growing and influential organization, exhibiting great zeal in the cause of missions and abounding in labors of love among the people. In Wales they are very numerous in proportion to the population; in Germany there are several congregations; and in Sweden and in Holland their number is rapidly and steadily increasing. The Baptist Church in the United States may be said to have originated with **ROGER WILLIAMS**. He was born in Wales, educated in the University of Oxford for the ministry of the Church of England, but became a Puritan and emigrated to America in 1630, and settled at Salem, Massachusetts. In 1636 he removed to the colony of

Rhode Island and settled there. He was an earnest champion for toleration at this early period, and for this reason was banished from Massachusetts, and took up his residence in what is now the city of Providence. The first Baptist church was organized in America in that city in 1639, and originally consisted of twelve members. Other churches soon followed in other colonies and cities. Within a century after **ROGER WILLIAMS** became a Baptist there were seventy-five churches in existence, notwithstanding the persecutions to which they were subjected. During the one hundred and forty years and more that have followed since that period the Baptists have increased with such rapidity that they are now scarcely surpassed in numbers and influence by any other Church. (For statistics, see the last page of these articles.) They have numerous colleges and seminaries; Brown University, at Providence, R. I., and Columbian College, at Washington, D. C., are the most prominent. They also have the following well-endowed and ably-officered Theological Institutions, each with a full staff of eminent instructors: Hamilton, at Hamilton, N. Y.; Newton, at Newton Centre, Mass.; Union, at Murfreesboro', Tenn.; Rochester, at Rochester, N. Y.; Bethel, at Russellville, Ky.; Southern, at Greenville, S. C.; Baptist Union, at Chicago, Ill.; Crozer,



JOHN THE BAPTIST PREACHING IN THE WILDERNESS.



THE TABERNALE BAPTIST CHURCH, NEW YORK.

The edifice with the spire is St. Mark's P. E. Church.

protected them, but they were subjected to persecution of a very trying character by both Charles II. and James II.; and not until the Tola-

at Upland, Pa., and Vardeman, at Liberty, Mo. The Baptist Church in the United States, as well as in England, is conspicuous for its missionary zeal and its success in the missionary work.

To WILLIAM CAREY belongs the distinguished honor of having prevailed on the Association at Nottingham, England, in 1792, to found the Baptist Missionary Society—a movement which affected other churches on both sides of the Atlantic, and led to the progressive efforts that have since been made for the conversion of the heathen world. The name of ADONIRAM JUDSON alone would reflect imperishable glory on the mission spirit of the Baptist Church, but he does not stand alone in the distin-



OLD TENNANT CHURCH, NEW JERSEY.

guished annals of its great work. It is worthy of note that thirty years ago the devoted and excellent men whom the Baptists had sent into the field were able to report that the Scriptures had been translated by them wholly or in part into forty-four languages or dialects in India, and that no less than half a million copies of the word of God had been printed by their labors.

ANTI-MISSION, or OLD-SCHOOL BAPTISTS.—In the latter part of the last century a number of Baptists opposed the formation of societies for the conversion of the heathen, for Sabbath-schools, and such aggressive associations as then began to carry the gospel among the neglected at home and the heathen abroad. They held that such attempts proceeded on the principle that salvation depended on human effort. They also abstained from instituting collegiate and theological places of instruction. They have been largely confined to the Western and South-western States, and their numbers are not keeping pace with the growth of other denominations.

DISCIPLES OF CHRIST, or CAMPBELLITES.—The designation by which this body claim to be known is that of Disciples of Christ. They object to the title Campbellite Baptists, but admit their obligations to the Rev. ALEXANDER CAMPBELL as the one who originated, organized and gave a definite doctrinal form to their now large communion. ALEXANDER CAMPBELL was of Scotch-Presbyterian education and parentage. His father, the Rev. THOMAS CAMPBELL, was a minister of high standing in the Secession branch of the Presbyterian Church in the North of Ireland. He emigrated with his family to this country in the beginning of the present century. Here his views underwent an important change. He reached the conviction that Christian unity never could be obtained until all creeds were cast aside, and the teachings of the Bible alone followed. This led to his separation from the Presbyterians and the organization of a church at Brush Run, in Washington county, Pennsylvania, where a house of worship was erected. Of this church the Rev. THOMAS CAMPBELL and his son ALEXANDER became joint pastors. Both of them subsequently adopted the doctrine that Infant Baptism was without Scriptural warrant, and that the immersion of believers alone constitutes baptism. They were

accordingly immersed in 1812, and formed a Baptist church, which was admitted in 1813 into the Red Stone Baptist Association. From this period ALEXANDER CAMPBELL became very prominent. He possessed great vigor of mind, much general learning and great information on the particular questions in controversy between the Baptist and other denominations, and wonderful power as a debater. These qualities were displayed in several public debates, and especially in one with the Rev. Mr. PURCELL, subsequently Archbishop of Cincinnati, Ohio, on the Romish questions, and in another with Dr. L. N. RICE, at Lexington, on the subject of Baptism. On the latter occasion the great statesman HENRY CLAY presided, and thousands gathered to hear the highest efforts of these two eminent and gifted men.

While the Disciples are Baptists in their general views, they yet differ from them in several important points. They do not, like the Baptists, require of the candidates for baptism a relation of their Christian experience previous to the reception of the ordinance; and they attribute to the act of immersion spiritual effects which the Baptists are unwilling to allow. They believe that the new birth of the spirit takes place or is completed by the exercise of faith, in, and by virtue of, the sacrament of immersion. While they are believers in the Trinity, they repudiate, in conformity to their principle of adopting only Scriptural phraseology, such terms as "Trinity," "Eternal Generation," "Eternal Filiation," "Co-essential and Consubstantial," and all kindred theological expressions.

The strength of this body is to be found in Western Pennsylvania, Kentucky, Virginia, and in the Western and North-western States. They are also to be found, however, in the British Provinces, and have missions in the Holy Land. They issue a Quarterly Review and publish many papers, and have a successful college at Bethany, in Virginia. (For statistics, see the last page of these articles.)

FREE-COMMUNION BAPTISTS.—The preaching of WHITFIELD resulted in many forms of awakening that he never anticipated. In Rhode Island and Connecticut a number of those who traced their convictions to his ministrations separated themselves from the Church to which they had belonged, and for a long time they were known by the name "Separates." In process of time they adopted Baptist views and held to the order of "close communion." They formed an association called the "Groton Union Conference," and in 1835 a general conference was organized, but in 1841 they united with the Free-Will Baptists.

FREE-WILL BAPTISTS.—This body appeared for the first time, as organized and distinctive, in the year 1780. Its inception is to be traced to the removal to this country of members of the "General" branch of the Baptist Church in England, and to the reaction against the exaggerated Calvinism, which ran in many cases into decided Antinomianism, which began at the close of the last century to appear among some of the Baptist churches. The founder of this body was the Rev. BENJAMIN RANDALL. He was an uneducated man, but of vigorous intellect and fervent piety. A convert of WHITFIELD, he became a preacher in the Baptist church in Berwick, although he had imbibed and avowed Arminian opinions. The first church organized on the basis of his convictions was at Durham, New Hampshire. His disciples were at first called Randallites, New Lights and Free-Willers, the last of which names have since clung to, and been accepted by, them in the form of Free-Will Baptists. A few years subsequently a yearly meeting was agreed on. The denomination grew, and in 1817 a yearly conference was appointed, but at present this conference only assembles every third year. In 1841 the body was enlarged by the accession of the Free-Communion Baptists. They differ



JOHN BUNYAN.

from the Regular Baptists in that they are Arminians in doctrine, and they agree with the New Connection General Baptists in England very closely, except on the subject of open communion, to which they adhere. They also deny the necessity of baptism as a prerequisite to participation at the Lord's Table. A council from their quarterly meetings organizes churches and ordains ministers, and the constituent members of this council are made up of ministers and such delegates as the members of the churches may choose.

On the subject of the atonement as affecting the moral state of man, their Confession declares, that "Christ gave himself a sacrifice for the sins of the world, and thus made salvation possible for all men. . . . All who die short of the age of accountability are rendered sure of eternal

life. . . . They appeal to the Confessions published in Holland two centuries ago; and they refuse to admit that they have adopted the tenets of the Universalists, as has often been asserted. In 1790 one of the members, John Ham, led off a number into a separate communion who had adopted Universalism. The German Baptists are found chiefly in Kentucky, Illinois and the North-western States. In baptism they practice *trine* immersion, and the candidates are cast forward on their faces in the water instead of backward, as among other Baptists. They recognize bishops or ministers, elders, teachers and deacons among their church-officers; the bishops travel from church to church, preaching, baptizing and burying the dead, the elder to officiate when no bishop is present; the teacher to exhort at stated meetings, and to perform other duties, such



OLD MEETING-HOUSE AT HINGHAM, MASSACHUSETTS.

life. Through the provisions of the atonement all are enabled to repent of their sins and yield to God. The gospel call is to all, the Spirit enlightens all, and men are agents capable of choosing or refusing." The denomination extends to the provinces of New Brunswick and Nova Scotia. At Hillsdale, in Michigan, and at Lewiston, in Maine, the denomination has two colleges, while two theological seminaries are also maintained.

GERMAN BAPTISTS.—This denomination originated in Germany in the beginning of the eighteenth century, and in consequence of persecution many of the members emigrated to this country and settled in Pennsylvania. They are known by the title *Tunkers*, or *Dunkards*, but they call themselves *Brethren*. Together with the Mennonites,

as baptizing, when deputed by the bishop; while it appertains to the deacon to visit families, care for the poor, and to see that provision is made for any who are in distress.

They hold that it is unbrotherly and wrong to go to law with their fellow-members, that war is unlawful, and they dislike the practice of collecting and publishing statistics of numbers, which they think is an evidence of worldly pride. In apparel they somewhat resemble the style maintained by the Quakers or Friends.

MENNONITES, or DUTCH BAPTISTS.—This denomination is introduced here, notwithstanding the fact that many churches of the name have lapsed from the earlier rule of baptizing only by immersion, because, as founded by MENNO SIMONS, the body was Baptist in the

strongest sense. MENNO himself spoke and wrote in terms not to be misunderstood; witness one sentence, like which his writings contain



RICHARD MATHER, THE EMINENT DIVINE.

He emigrated from England in 1635, and is the head of the celebrated Mather family of America.

many: "After we have searched ever so diligently, we shall find no other baptism but dipping in water, which is acceptable to God and approved in his Word." Besides, the entire Church rigidly adheres to the Baptist views of the proper subjects of the ordinance. They reject infant baptism, and refuse to commune at the Lord's Table with any who administer the ordinance to children, or with those who have been baptized without previous testimony of repentance and faith.

An "Account of the Origin of the Dutch Baptists," published at Breda, in 1819, by Dr. YPEL, Professor of Theology at Groningen, and the Rev. J. J. DERMONT, Chaplain to the King of the Netherlands, both learned ministers of the Dutch Reformed Church, says:

"The Mennonites are descended from the tolerably pure Evangelical Waldenses, who were driven by persecution into various countries, and who during the latter part of the twelfth century fled into Flanders, and into the provinces of Holland and Zealand, where they lived simple and exemplary lives, in the villages as farmers, in the towns by trades, free from the charge of any gross immoralities, and professing the most pure and simple principles, which they exemplified in a holy conversation.

"There were then two sects among them, the one distinguished by the name of the *Perfect* (who held to a community of goods), and the other the *Imperfect*. By far the greater part of the first sect, and the whole of the second, were certainly among the most pious Christians the Church ever saw and the worthiest citizens the State ever had. History removes every doubt on this subject.

"In the year 1536 their scattered community obtained a regular state of church order, separate from all Dutch and German Protestants, who at that time had not been formed into one body by any bonds of unity. This advantage was procured them by the sensible management of a Friesland Protestant, MENNO SIMONS, who had formerly been a popish priest. This learned, wise and prudent man was chosen by them as their leader that they might by his paternal efforts, in the eyes of all Christendom, be cleared from the blame which some of them had incurred. This object was accomplished accordingly; some of the perfectionists he reclaimed to order, and others he excluded. He purified also the religious doctrines of the Baptists."

Indeed, these Dutch Reformed divines go much farther, actually conceding all that the Mennonites or other Baptists claim as to their Apostolic origin.

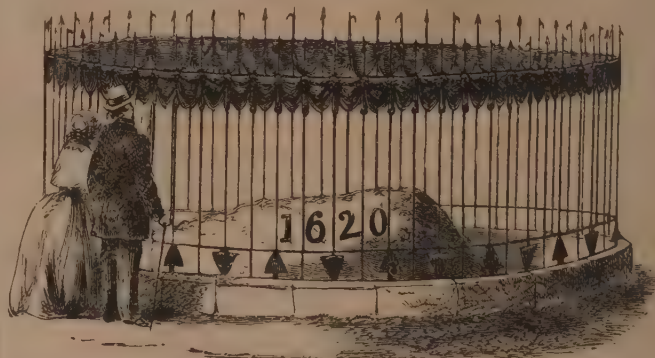
In the matter of government, the Mennonites appear to form one undivided Christian body. Associations are held at different times similar to those in England and the United States, though some churches, as among the English and American Baptists, decline union with any Association. Divine worship is conducted as among the other churches of the Reformed. They have preaching only once on the Sabbath, and the ministers are chosen in some places by the congregation and in others by the elders and deacons. In their *private* meetings every one has the liberty to speak, to expound the Scriptures and to pray. They assemble (or used to do so) twice every year from all parts of Holland, at Rynsbouurg, a village two leagues from Leyden, at which time they partake of the Lord's Supper, sitting at a table.

Their "Confession of Faith" shows them to be in accord with Evangelical Christians of other names on the fundamental doctrines of the Christian Faith. They maintain that practical piety is the essence of religion, and that the surest mark of the true Church is the sanctity of its members. They plead for universal toleration in religion, and debar none from their societies who lead pious lives and own the Scriptures for the Word of God, only insisting that those who have not been baptized on confession of repentance and faith, shall make such confession, and then receive the ordinance. They are utterly averse to oaths and war, and to capital punishments, as contrary to the spirit of the Christian Dispensation. They do not permit their ministers to receive any salary or grants of any sort from the civil government. They have a college at Amsterdam, established a century ago, that is liberally supported and maintains a high rank.

In the United States there are nearly fifty thousand Mennonites, and they are noted here, as in Holland, for their piety and the simplicity of their lives. They adhere in the main to the forms and views of their ancestors.

SEVENTH-DAY BAPTISTS, a body who differ from the regular Baptist Church only in the refusal to observe the First Day of the week as the Lord's Day. They claim that God designated the Seventh Day as holy to him, and that God alone can, and he never has, authorized the substitution of the First Day. In this country they adopted this title, but in England they were called **Sabbatarians**. They became organized as a denomination in 1650, and at the close of the century they had about a dozen churches. In the United States they have five Associations, and in addition to missions to China and Palestine they support a tract and publishing institution, while they have literary institutions in the State of New York, and several smaller academies.

SEVENTH-DAY (GERMAN) BAPTISTS, a small body which had its origin in the secession of CONRAD BEISSEL from the church at Mill Creek. He retired to a solitary life; and being joined by others, a species of conventual society was adopted by them in 1733. They adopted



PLYMOUTH ROCK.

The landing-place of the Pilgrim Fathers, enclosed as a monument to their memory.

the habit of the Capuchins, and assumed monastic names among both males and females. They held property in common, recommended, but did not enforce, celibacy. Ephrata was the title by which their settlement was

designated, and branches have been established in York and in Bedford counties, Pa. At present their principal settlement is at Snow Hill, in Franklin county, Pa.

SIX-PRINCIPLE BAPTISTS.—These are mostly found in the State of Rhode Island, having also congregations in Massachusetts, New York and Pennsylvania. They take their name from the circumstance that they attach great importance to the six principles mentioned in the sixth chapter of the Epistle to the Hebrews. They hold to four Baptisms, viz.: 1. John's "Baptizing with the Baptism of Repentance;" 2. The Baptism of the Holy Ghost on the Day of Pentecost; 3. The Baptism of Christ's Sufferings; and 4. The Baptism of Believers in the Name of the Father, the Son and the Holy Ghost. The "laying on of hands" is one of the main

deliberations resulted in the organization of a new denomination, which was named as above. Their views of baptism are those of the Baptist Church, but they regard the "Washing of Feet" as an ordinance of Divine appointment, no less than Baptism and the Lord's Supper. In respect to Election and kindred doctrines they are Arminian. They have two orders of ministers, elders or bishops, and deacons. Their Associations or Synods are called elderships.

CHRISTIANS, OR CHRISTIAN CONNECTION.

THE name of this denomination is frequently pronounced *krist'yans*. It has attracted its followers from three sources. In 1793 a secession



ADAMS TEMPLE, QUINCY, MASSACHUSETTS.

points in their system. This corresponds very nearly to the rite of "Confirmation" in the Episcopal Church, and they refuse to admit to fellowship all who do not observe this custom. In other respects they are in accord with the Free-Will Baptists.

THE WINEBRENNARIANS, or CHURCH OF GOD.—This denomination of Baptists receive the former appellation from their founder, while the latter is the name given the body by the founder himself, the Rev. JOHN WINEBRENNER of Harrisburg, Penna. Mr. WINEBRENNER had been a successful pastor of the German Reformed Church in that city for ten years, when, in 1830, his religious views having undergone some changes, he called together his friends in various localities who were in sympathy with his new convictions. This convention comprised ministers and representatives from a number of churches, and their

took place from the Methodist Episcopal Church, usually known by the epithet the "O'Kelly secession," and the separatists took the name Christians. In 1800, Abner Jones, in Vermont, became dissatisfied with the views of the Baptist Church, and in a few years he was joined by ministers from the Close-Communion and Free-Will Baptists, and many of their flocks followed these men. About 1801, in Kentucky and Tennessee, several ministers withdrew from the Presbyterian Church and organized the "Springfield Presbytery," and they shortly afterward called themselves Christians, and these three parties came together and adopted the common name Christians. They profess that they take the Bible as the rule of their Faith; they recognize the Inspiration and Divine authority of the Scriptures. They allow all men to form their own views from the Word of God, and hence they do not insist on uniformity. They do not all receive the doctrine of the Trinity. They hold that Christ's suffer-

ings atone for the sins of all men, and that all by repentance and faith may be saved. They insist on immersion, but they admit believers of all



COTTON MATHER, THE RENOWNED AUTHOR AND DIVINE.

He was the grandson of Richard Mather, and was born at Boston in 1663, and died in 1728.

denominations to the Lord's Table. They are congregational in their government, but they have Annual and State Conferences. The body is of American origin, and is confined to this country.

CHURCH OF GOD, or WINEBRENNARIANS.—See under BAPTIST CHURCH.

CONGREGATIONAL CHURCH.

THE Congregationalists are so called from their holding that each particular congregation is authorized by Christ to exercise all ecclesiastical power within itself, without being subject to the control of any Bishop, Synod, Presbytery or Council composed of any delegates from associated churches; or, in other words, that every separate congregation is a complete Church in itself. They hold that there is no Scriptural authority for any such delegated rule, and that churches are not at liberty to surrender their rights of self-government, with which the Head of the Church has endowed them—rights that are inherent to them as churches, and which it would be sinful to yield. They hold that any advantages which the union of churches bound to each other by a common creed, and ruling each other by delegates, might secure, because of confederation, are greatly outweighed by the evils incident to such a form of administration.

The principal churches which are organized on the Congregational plan are to be found in Great Britain and in the New England States in this country. There are a few Congregational churches in Scotland. They are numerous in the British colonies, and in America there are many throughout the Western and North-western States, but the home of the body in America is in the New England States.

They dislike the name of **Independents**, which is frequently applied to them in England, and they declare themselves "abhorrent from such principles of independency as would keep them from giving an account

of their matters to their brethren of neighboring societies who might regularly demand it of them." Their title has reference to their governmental system, and not to any peculiar theological creed set forth in any standard which their ministers are required to subscribe. They hold that they cannot rightly be called a "sect," for their principles of church government are adopted by other bodies, especially the Baptists. In England the great body of the Congregationalists are Calvinistic in their theology, and in New England, in the preface to the "Platform of Church Discipline," drawn up in 1648, and agreed to by the ministers and elders assembled at Cambridge, Massachusetts, in 1680, and again at Saybrook in 1690, it is declared that, "having perused and considered the 'Westminster Confession of Faith,' lately published in England, they judge it (with the exception of the parts on church government) to be very holy, orthodox and judicious in all matters of faith, and do freely and fully consent thereunto, for the substance thereof, and commend it to the churches of Christ as worthy of their due consideration and acceptance."

On the subject of church government their principles may be briefly stated. They hold that, as far as can be gathered from the Scriptures, the government of the primitive churches established by the Apostles was designed to serve as a model for all other churches. But these churches, they hold, were strictly Congregational or Independent, and not subjected to the authority of bishops or councils. Therefore they conclude that the Congregational is the only true and scriptural form of government for Christian churches.

On the subject of "ordination," Congregationalists hold that church officers, after being chosen by the members of the Church, are to be ordained by the laying on of hands, with prayer.

This ordination is held to be nothing more than inducting a man into an office to which he had previously a right by the election of the people. The essence of the outward calling of an ordinary church-officer does not consist in his ordination, but in his free election by the church, and in his acceptance of that election. In churches where elders exist, then, imposition of hands may be performed by them; but if there be no elders, then some of the brethren of the church regularly chosen for that purpose may lay on their hands; but elders of adjoining churches may be brought in for this purpose as an exhibition of Christian relationship and harmony. Two principles, therefore, are essential to Congregationalism—(1) the completeness of any local church for its own government, and (2) the necessary fellowship of the churches. Churches that consult with each other may express their views of duty, but such decisions or expressions



THE SHIP MAYFLOWER—1620.

Engraved from the model in Pilgrim Hall.

are not obligatory—they are only advisory; but in most cases the influence of great learning, wisdom and piety is recognized, and acquiescence follows. Hence, there are no Synods or Assemblies rising, as in the Presbyterian Church, above inferior courts, such as Presbyteries and Church

Sessions, in which cases are determined. Councils composed of ministers may examine and determine on the need of a new church in any locality; and if they judge that the new organization is required, then it is "recognized;" and so also, when a church settles a pastor, he is not "recognized" until the churches in council have examined his doctrinal soundness and fitness for the office. When a minister has been rejected by a church for error in doctrine, other churches have a right to inquire, and to recommend his restoration, or to commend him to another church. Should a church fall from the faith, the other churches may remonstrate, and even withdraw from fellowship with their erring brethren.

Congregationalists refuse to admit that their system was founded by

generation to progress. By the press, in the form of reviews and periodical journals, the Congregationalists of the United States have always endeavored to affect and elevate society, while the standard of ministerial education has been elevated, so as to secure a competent preparation by languages and philosophy to expound and apply the Word of God.

Very early in its history, the Congregational Church evinced a true missionary spirit, at first, in the effort made under John Elliot, the Brainerds and Jonathan Edwards, to bring the Indians to a knowledge of Christianity. In 1810, the great work of Foreign Mission was entered upon by the inauguration of the American Board of Commissioners of Foreign Missions. The labors of the devoted men who have gone forth



THE MONUMENT TO JOHN HARVARD, THE FOUNDER OF HARVARD COLLEGE.

This monument was erected by the Alumni of Harvard College in 1828.

BROWN, who was more of an Independent than a Congregationalist, and who eventually went back into the Church of England. Congregationalism attained great strength in England at an early date under the influence of very celebrated men, such as GOODWIN, NYE, BURROUGHS, BRIDGE and SIMPSON; and when Cromwell attained to power, they were placed in situations of great eminence in the universities and elsewhere. When the Puritans, in the seventeenth century, had to seek an asylum on this continent, their ministers were nearly all men of high scholarship and fine classical attainments. Cambridge had been their favorite university, and Emmanuel was to them the most attractive of the colleges. Their descendants have shown by their founding of academies, lyceums, schools and colleges that the spirit of the fathers still lived in the sons, and hence the culture of New England has continued from generation to

under the auspices of that Board have been blessed. In Syria, Turkey, Greece and in Persia, they have accomplished a vast and a good work. In 1825 a similar association was formed, the Home Missionary Society, which has had for the sphere of its labors the important field in the West and Northwest, with its teeming thousands of immigrants, who are so prone, in the work of opening up a new country and in the dearth of religious privileges, to forget the church-going habits and Christian pursuits of their earlier homes.

DISCIPLES OF CHRIST, or CAMPBELLITES. See under BAPTIST CHURCH.

DUTCH REFORMED CHURCH.—See REFORMED CHURCH OF AMERICA.

EASTERN CHURCH.

UNDER this general designation may be included the Greek Church proper, the Russo-Greek Church, the Armenian, the Abyssinian and the Coptic Churches, the Jacobites and the Nestorians and minor Christian bodies that have sprung from and in the main agree with the Greek Church. They all deny the claims of the Papal Church, and are much alike in most of their tenets, and in their church government and ceremonies. The Eastern Church comprehends the Christians of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia and Palestine, which are all under the jurisdiction of the Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem. To this must be added the whole of the vast Russian empire in Europe, a great part of Siberia in Asia, Astracan and Georgia; and thus it appears that the Eastern Church occupies a larger extent of territory than its Western rival of Rome. Its numbers are about as follows: 1. The Greek Church proper, nearly 17,000,000; 2. The Russo-Greek Church, upward of 55,000,000; 3. The Armenians, who prevail in Tur-

stantinople, renewed open warfare by his letter to JOHN, Bishop of Trani, in Apulia (1058), filled with invectives against the errors of the Latin Church. The Emperor CONSTANTINE MONAMACHUS used every means in his power to prevent an entire rupture. He succeeded in persuading LEO IX. to enter into the preliminaries of a reconciliation. But the extravagant demands of the Roman Legates and the bitterness of the writings of the Greeks against the Roman doctrines and practices and claims, prevented all adjustment of the dispute. The Patriarch MICHAEL, supported by his clergy and people, remained immovably opposed to a reconciliation; and the Roman Legates, at their departure from Constantinople (1054), deposited upon the altar of St. Sophia an act of excommunication against him. This was answered by an anathema of the Pope and Legates by the Patriarch. The other Oriental Patriarchs joined with the Constantinopolitan, and thus the East separated from the West for ever.

As already intimated, the Eastern Church disowns the authority of the Pope of Rome, and denies that the Roman is the true Catholic and Mother Church of Christendom; indeed, the Greeks designate their Church "The Catholic and Apostolic Church."



THE CHURCH OF ST. SOPHIA AT CONSTANTINOPLE.

This church is a fine specimen of Byzantine Architecture. It is presided over by the Patriarch of Constantinople.

key, Persia, India and the East, number 2,500,000; 4. The Nestorians, in Turkey in Asia, Persia and India, number about 200,000; 5. The Jacobites are found in Turkey and India, but their numbers, and even their views, are not so well known as are those of the Armenians or the Nestorians. They are estimated at about 250,000; 6. The Coptic and the Abyssinian Churches together are reckoned at 3,250,000. The Eastern Church is considered by the Roman Church as having unlawfully separated herself from the communion, and, as it is claimed, from the jurisdiction of the Pope in the ninth century. Pope NICHOLAS assumed to interfere with the deposition of one Patriarch (IGNATIUS) and the appointment of another (PHOTIUS), and excommunicated the latter. The Emperor MICHAEL III. was highly indignant at this proceeding, and a wide breach between the two Churches was thus created, which was temporarily smoothed over in the reign of BASIL, who succeeded MICHAEL, but was never closed. A feeling of profound distrust of the orthodoxy of the Latin Church took possession of the Greeks. The lofty claims of the Papacy, based upon the false decretals, and its assumption of jurisdiction over Bulgaria, increased the alienation of the two Churches. The little communication which took place between them after these events was of a hostile character. At length MICHAEL CELALARIUS, Patriarch of Con-

GREEK CHURCH.—At the head of this Church is the Patriarch of Constantinople. The other Patriarchs are those of Jerusalem, Antioch and Alexandria. Each of these Patriarchs has under his jurisdiction Metropolitans, Archbishops, Bishops, Archimandrites (or heads of the monasteries) and the lower Clergy. As to the distinctive views and practices of the Greek Church, the following brief remarks cover all that require notice: They do not baptize their children until they are three years of age, and sometimes even until they have reached the age of fifteen or eighteen years. They administer the Eucharist in both kinds, and give it to children immediately after their baptism. Baptism is performed by trine immersion. They grant no indulgences, nor do they lay claim to the infallibility of the Church. They reject the doctrine of purgatory, but pray God to have mercy upon the departed at the day of judgment. They do not regard confirmation, matrimony and extreme unction as sacraments. They deny that auricular confession (which they practice) is of divine obligation, and they retain the worship of the saints, regarding them as intercessors with God. They do not worship the Eucharist. Their most distinctive peculiarities, those which have been the subjects of keenest controversy between them and the Latin Church, are the doctrine of the procession of the Holy Ghost from the Father only, and

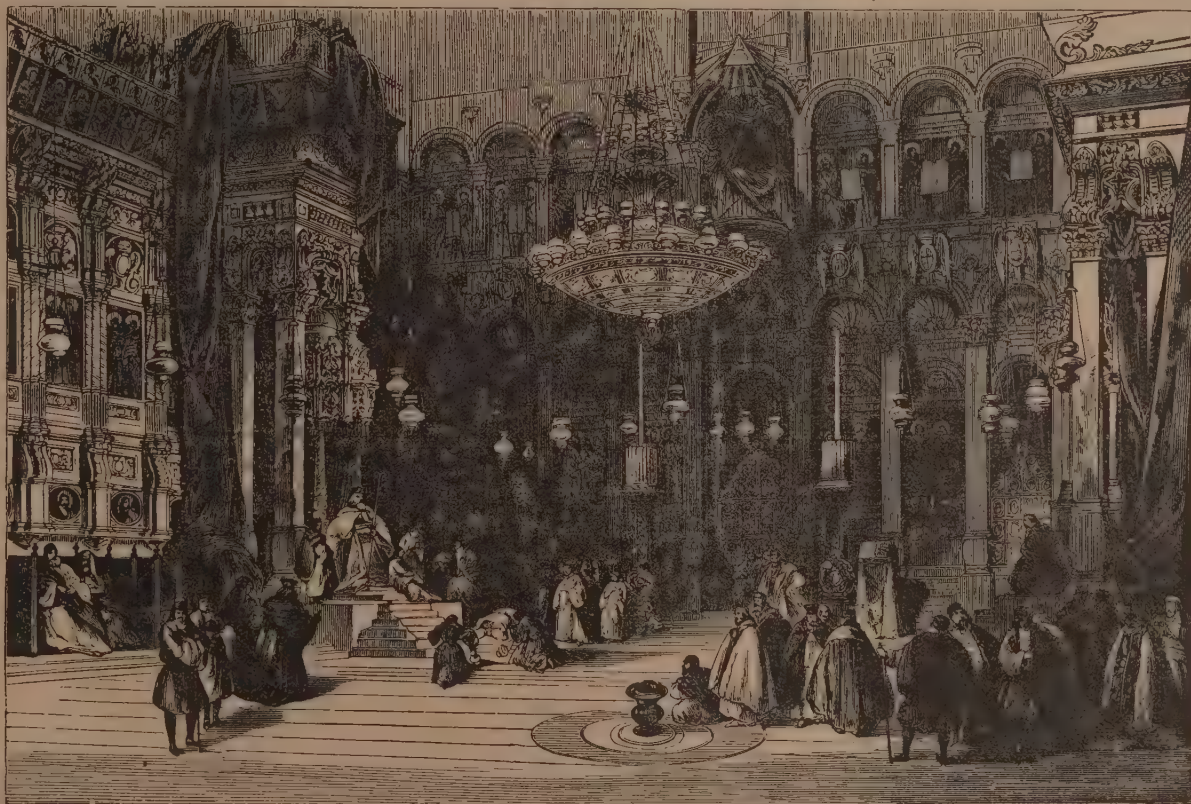
the use of leavened bread in the sacrament. They admit no images in marble, but do not object to images in silver and copper, or to paintings, in their churches. They approve the marriage of their priests before ordination, but never after, and their Patriarchs and Bishops are always chosen from the unmarried clergy, and most frequently from the monks. It is a question whether they believe in the doctrine of transubstantiation, but their practical teaching upon the subject is such as to make it difficult to see any difference between them and the Church of Rome in this respect.

Since the Greeks have become, in so many countries, subject to the Turkish yoke, they have sunk into a condition of great ignorance, and exhibit but few evidences of spiritual life.

The Patriarch of Constantinople is elected by the neighboring Metropolitans and Bishops, and must receive his confirmation from the Sultan. He is compelled to pay for or purchase the dignity of Patriarch from the Sultan at a very high price, as are also the other Patriarchs; and consequently these offices are frequently bestowed, not upon the most worthy,

that of the Monks, but their rules are no less rigid. A high veneration is expressed toward Patriarchs, Bishops and Abbots by the Monks; and the violation of the minutest regulations of the convents is punished by extreme and degrading discipline.

RUSO-GREEK CHURCH.—The Greek Church in Russia adheres, in the main, to the doctrines and ceremonies of the same Church in other parts of the East, although it is independent of the Patriarch of Constantinople. PETER the Great made strenuous efforts to diminish the number of superstitious and puerile ceremonies which prevail in all the Greek Churches, and to elevate the character of the clergy; but his success was very limited. Since his reign the czar has acquired an immense influence in the Church throughout his dominions, and is regarded as its head, and invested with a quasi-spiritual authority which secures to him reverence and obedience in spiritual things not much inferior to that which is rendered by the Romanists to the Pope.



INTERIOR OF THE CHURCH OF ST. SOPHIA AT CONSTANTINOPLE.

This is one of the most gorgeously decorated interiors in the world.

but upon the highest bidders. The next person in dignity to a Bishop is the Archimandrite, who is director of the convents within a diocese; then follow in order the Archpriest, the Priest, the Deacon, the Subdeacon, the Chaunter and the Reader.

The monastic life is held in the highest veneration in the Greek Church, and the austerities which are practiced by the Monks are carried in many cases to a great extreme. The merit assigned to fasting leads to a degree of abstinence in the warmer regions of the East which would be scarcely sufficient to sustain life in Western Europe. The two principal orders of Monks are styled the **Grand and Angelical Habit**, and the **Lesser Habit**. Those belonging to the former are persons of worth and distinction who desire to lead a higher religious life than that which is expected of the latter order. The Monks of the Lesser Habit lead less rigid lives, and enjoy more freedom from conventual rules than the higher order. There is a third order of **Anchorites** who live in little cells apart from convents, and attend their services only upon the higher festivals. The order of the Nuns is much less numerous than

JACOBITES, or MONOPHYSITES, and NESTORIANS.—The Eastern Christians who have renounced the authority of the Greek Church, and differ from it in some points of doctrine and ceremonial, are of two classes—the Jacobites, or Monophysites, and the Nestorians. The former take their first designation from JACOBUS BARADEUS, who resuscitated and reorganized the sect in the sixth century, when it had become nearly extinct; they receive their second title from the fact that they acknowledge but one nature, the Divine, in Christ, holding that the Human was merged in or absorbed by the Divine. The second class take their name from NESTORIUS, whose views they follow. NESTORIUS was bishop of Constantinople, and was distinguished by great learning and eloquence, and a remarkably independent spirit. His first dispute with the Roman Church arose from his protesting against calling Mary "the Mother of God," to which he objected as implying that she was the mother of the Divine Nature. CYRIL and others raised against him the cry of heresy. As to the doctrine of the Trinity, it does not appear that NESTORIUS differed from his antagonists, admitting the coequality of the

Divine Persons; but he was charged with maintaining two distinct Persons, as well as Natures, in the mysterious character of Christ. This, however, he solemnly and constantly denied. But this doctrine was subsequently fully developed by many of his followers. It has ever been the practice of the Papal Church to accuse those who have refused to accept even its forms of expressing any doctrine as heretics, and to substantiate the accusation by putting its own construction upon what the accused might say or write in his own vindication.

In the earliest ages of Nestorianism the various branches of that numerous and powerful sect were under the spiritual jurisdiction of the "Catholic Patriarch of Babylon"—a vague appellation which has been successively applied to the sees of Seleucia, Ctesiphon and Bagdad—but who now resides at Mosul. In the sixteenth century the Nestorians were divided into two sects; for in 1551 a warm dispute arose among them about the creation of a new Patriarch, SIMEON BARMANAS, or BARMANA, being proposed by one party, and SULAKA, otherwise named SIUD, ear-

torian Pontiffs who form the opposite party have, since 1559, been distinguished by the general denomination of ELIAS, and reside constantly at Mosul. Their spiritual dominion is very extensive, taking in a great part of Asia, and comprehending within its circuit the Arabian Nestorians, as also the Christians of St. Thomas, who dwell along the coast of Malabar.

The head of the Asiatic Jacobites is the Patriarch of Antioch. He has an assistant, called Primate of the East, who resides in the monastery of St. Matthew, near the city of Mosul, in Mesopotamia. All the Jacobite Patriarchs assume the name of IGNATIUS. The African Monophysites, or Jacobites, are subject to the Patriarch of Alexandria, who usually resides at Cairo.

ARMENIAN CHURCH.—The Gospel was introduced into Armenia at a very early period; but it is believed that not until the mission of GREGORY the Illuminator, the first Bishop of Armenia, in the



THE CHURCH OF THE HOLY SEPULCHRE AT JERUSALEM.

This church is claimed to occupy the site of the tomb of Joseph of Arimathea, in which the body of our Lord lay. It is so large that within its walls there are four chapels, severally occupied by the Greek, the Romish, the Armenian and the Coptic Churches.

estly desired by the other; when the latter, to support his pretensions the more effectually, repaired to Rome, and was consecrated patriarch in 1553 by Pope JULIUS III., whose jurisdiction he had acknowledged, and to whose commands he had promised unlimited submission and obedience. Upon this new Chaldean Patriarch's return to his own country, JULIUS sent with him several persons skilled in the Syriac language to assist him in establishing and extending the Papal empire among the Nestorians; and from that time that unhappy people have been divided into two factions, and have often been involved in the greatest dangers and difficulties by the jarring sentiments and perpetual quarrels of their Patriarchs. In 1555, SIMEON DENHA, Archbishop of Gelu, adopted the party of the fugitive Patriarch, who had embraced the communion of the Latin Church; and being afterward chosen Patriarch himself, he fixed his residence in the city of Van, or Ormus, in the mountainous parts of Persia, where his successors still continue, and are all distinguished by the name of SIMEON; but they seem of late to have withdrawn themselves from their communion with the Church of Rome. The great Nes-

fourth century, was the Armenian Church fully organized and established. The Armenian Church adopted the views of EUTYCHES, which were proclaimed in the middle of the fifth century, holding that the Human Nature was absorbed and transmuted into the Divine. The doctrine of this Church, in general, is similar to that of the Greek Church. Like the latter, they assert the procession of the Holy Ghost from the Father only. The hierarchy consists of Patriarchs, Archbishops, Bishops, Doctors, Secular Priests and Monks. They hold to seven sacraments—baptism, confirmation, penance, the eucharist, extreme unction, orders and matrimony. They admit infants to communion at two or three months old. They lay great stress upon the duty of fasting, and the higher the degree of the clergy, the more rigidly is this duty enforced and practiced.

COPTIC CHURCH.—This Church includes the Monophysites of Egypt, Nubia and the adjacent regions. The Patriarch of the Copts has no Archbishop under him, and not more than ten or twelve Bishops.

Besides the order of Bishops, Priests and Deacons and Subdeacons, the Copts have likewise Archimandrites, who receive a regular and separate ordination as to a higher order than that of Priests. There is also a titular Bishop of Jerusalem at Cairo, who administers the Coptic Church in the vacancy of the Patriarchal See. As in the Greek Church, the Priests are allowed to be married only before ordination; and a person to be elected a Bishop must either be a celibate or have been married only once. After the Council of Chalcedon the Copts were divided into two sections, the Corruptibles and the Incorruptibles, terms which refer to opinions which the two parties held respecting the human Nature of Christ. They hold seven sacraments; they agree with the Greek Church in trine immersion in baptism; they delay the baptism of males for forty days, and of females for eighty days; they agree with the Greek Church in the doctrine and the administration of the Lord's Supper; they invoke saints, pray for the dead, venerate images, have four Lents, but they reject all sculptured representations except the cross. They have three liturgies, of Basil, Gregory Nazianzen and Cyril of Alexandria, and they use the Coptic language in their services, though few even of their priests understand it.

The monastic life is held in high regard among the Copts, and all who enter upon it make a vow of perpetual chastity, renounce the world and live with great austerity; they sleep in their clothes and girdle, on a mat stretched upon the earth, and prostrate themselves every evening a hundred and fifty times with their face and breast upon the ground. The clergy and monks and nuns are from the lowest classes of the people, and are kept by the Turks in a state of great poverty and depression.

ABYSSINIAN CHURCH.—For ages the Abyssinians have been Christians, but with a strange mixture of the Judaism which had formerly prevailed in the country. As to doctrine, the creed of the Abyssinian Church is Monophysite or Eutychian. They practice the invocation of saints, prayer for the dead and the veneration of relics, but they disavow the tenet of transubstantiation. Then, again, with a Jewish leaning, they practice circumcision, but avowedly only as a custom, and not as a necessary rite. They have numerous monastic institutions under different rules. Their priests celebrate the Lord's Supper every day, but priests, monks, children and aged persons are the only frequent communicants. The priests may be married men, but after ordination priests may not marry. They are generally illiterate, and they seldom preach or attempt to instruct the people. Both the Jewish and Christian Sabbaths are observed, and the government of the Church vests in the patriarch, who resides at Gondar, and who receives his authority from the Coptic patriarch of Alexandria.

CHRISTIANS OF ST. THOMAS are a body who are scattered along the Malabar coast in India. Christians of this name have been described also in Arabia in the sixth century, but the name is now confined to those professors of the Christian faith who live in Malabar.

When the Portuguese navigators first reached that coast, these people represented themselves to be the descendants of the disciples of St. THOMAS, who is reported to have carried the Gospel into India. On the



THE RUSSIAN PATRIARCHAL CHURCH, AT MOSCOW.

other hand, they have been declared to be a section of the Nestorian body that had gone eastward and southerly to an Indian home. It would appear that in the sixth century they were connected with the churches of Persia and with the Nestorians of Western Asia. They received a Metropolitan about the beginning of the ninth century, and



RUSSO-GREEK CHURCH, AT BERKHAREST, WALLACHIA.

they became so numerous as to form a small state. The contention of the Mohammedan rulers involved them in trouble that reduced their numbers. In the twelfth century they sent to Constantinople and Rome for ordained Bishops, and a similar effort was made in the fifteenth cen-

ture. They gradually declined; and when the Portuguese landed, they sought the protection of these foreigners. Jesuits soon began to operate among them, and for a time they agreed to submit to the Pope. In 1653 a large body broke off from this agreement, and they became independent. The late Dr. Claudius Buchanan took a deep interest in their welfare, and did much to circulate the Word of God among them, and by other

to that of Nice in 325, to that of Sardis in 347, and to that of Rimini in 359. For more than five centuries the British Church maintained her independence of the Church of Rome. When GREGORY the Great sent St. AUGUSTINE with a band of missionaries to Britain in 596, he found there the old British Church regularly established under the Episcopal organization. Hence, it is very clear that the Church of England did



THE CATHEDRAL OF CANTERBURY, ENGLAND.

means to promote their enlightenment. They are much divided now. In 1859 about 70,000 were independent, 150,000 acknowledged the authority of Rome, but 96,000 of them still followed their old Syriac rites; and in the Lord's Supper their form is more Protestant than Romish. The cross alone is admitted into their churches, in which the Syriac language is used. Their priests marry, and they maintain the old *agapæ* or love feasts. They are under the protection of the British government, and secured in the management of their own affairs.

EPISCOPAL CHURCH.

THE term "Episcopal" is popularly used to designate the established Church of England and the Protestant Episcopal Church of the United States; but that which it signifies, viz., a government of the Churches by Bishops, is equally applicable to the Roman Catholic and Greek and Oriental Churches, and it is, therefore, a term expressive of that polity which prevails in much the largest number of Churches in the world. A large number of the members of the Episcopal Church regard the threefold ministry of Bishops, Priests and Deacons as of Divine institution and, permanent obligation; while by others it is considered as a very early form of Church Government, which is admirably adapted to preserve the truths of the Gospel and to secure a peaceful and well-regulated administration of the Churches.

CHURCH OF ENGLAND.—The opinion that St. PAUL preached the Gospel in Great Britain is entertained by many learned men. It is certain that Christianity was established in that country in the second century. TERTULLIAN testifies to this fact, and ORIGEN to its existence in the third century. In the first persecution of DIOCLETIAN (303), St. ALBAN, the proto-martyr of Great Britain, suffered martyrdom. British Bishops were representatives to the Council of Arles, in France, in 314,

Church of Christ, established in the first ages of Christianity. Her threefold ministry of Bishops, Priests and Deacons she declares to have

existed in the Church from the time of the Apostles. Her hierarchy consists of the Archbishops of Canterbury and York, of thirty-two Bishops of England, of fifty-one Bishops in the colonies and dependencies, of seven missionary and of eighteen retired Bishops. In addition to these there are also two Archbishops and ten Bishops of the Church of Ireland, and a Primus and six Bishops of the Church of Scotland, who, although not organically united to the Church of England, are almost identical in faith and worship. The form of worship of the Church of England is liturgical, and is found in the Book of Common Prayer. Her doctrines are to be found in the Creeds, the Thirty-nine Articles and the Homilies. The rite of Confirmation, or the laying on of hands by the Bishop, is retained. Upon the questions discussed by Calvinists and Arminians the members

not obtain her Episcopacy and derive her origin from the Church of Rome. During the Danish invasion she suffered severely, and but for the heroic efforts of King ALFRED, might have become quite extinct. After the Norman conquest, by which the Pope acquired increased authority in England, there were many manly and emphatic protests against the tyranny and extortions of the Papacy; but, notwithstanding the frequent resistance of the government, the Papal power continued steadily to encroach upon the authority of the State and the independence of the Church, until the commencement of the Reformation, in the sixteenth century. The Reformers of the Church of England did not profess to create a new Church, but only to purify a Church which had become corrupt. The Church of England claims to be a continuation of an ancient branch of the



AUGUSTINE OF CANTERBURY.

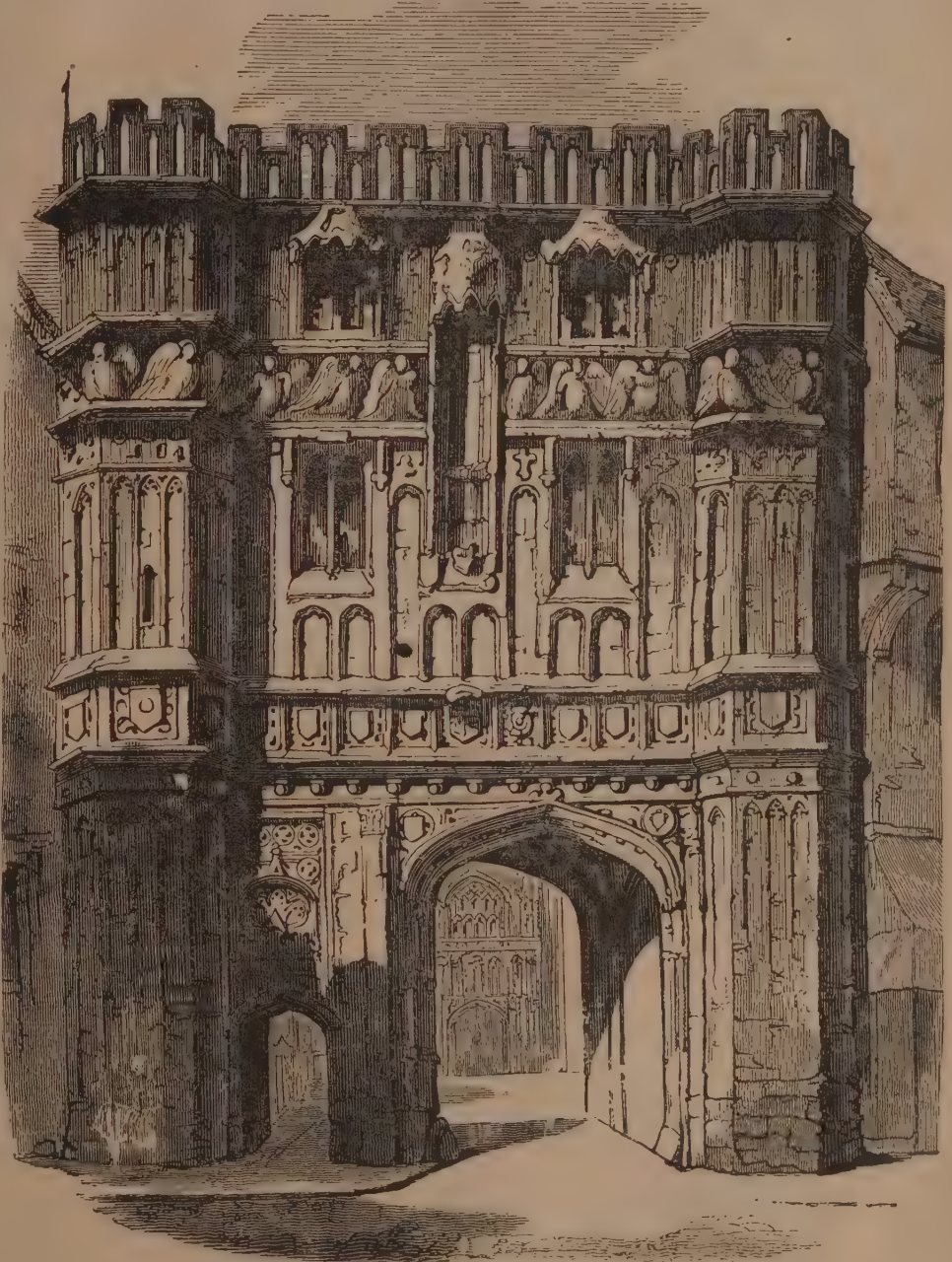
From a Portrait in the "Royal MSS." (12th Century) of England.

of this Church are divided, and the advocates of both systems are found among the Clergy and the Laity, and both parties are recognized as having a legitimate place within the Church.

PROTESTANT EPISCOPAL CHURCH.—The Protestant Episcopal Church in the United States is the daughter of the Church of England. The members of the Church of England in the colonies were comparatively few. The northern colonies had been established by Puritans, in order to escape the persecutions and disabilities to which they were subjected in the mother country. But they retaliated upon the members of the Church of England the persecutions which they themselves had suffered. In the southern colonies the Episcopalians were more numerous than in the North; yet even there they were outnumbered by members of other denominations. When the Revolutionary War began there were not more than eighty Clergymen to the north and east of Maryland. In Connecticut, the Episcopal Church received an impulse in the early part of the eighteenth century (1722-27) from the accession of several eminent Presbyterian Clergymen to its ranks—some of them members of the Faculty of Yale College—and thus became firmly rooted in that community. The larger part of the Clergy settled in the colonies were supported by "the Society for the Propagation of the Gospel in Foreign Parts." In the cities of Boston, New York, Newport and Philadelphia alone were the Episcopalians able to support their Clergymen without assistance from this society. The Church of England in the colonies labored under many disadvantages besides those which arose from the hostility to it of other denominations who had suffered from its laws and restrictions in the mother country. In the absence of Bishops, its ministry could be replenished only from the Church of England, by a double voyage across the Atlantic. The same cause naturally resulted in a relaxation of discipline. The evils arising from this state of things led to early but unsuccessful attempts to secure the introduction of Bishops into the American colonies. The Episcopal oversight of the colonies was committed to the Bishop of London; and commissaries of the Bishop, who were charged by him with authority to enforce the discipline of the Church, were appointed for Virginia, Maryland, New York and South Carolina.

When the colonies became independent, the American Churches were of necessity severed from all connection with the Church of England. Their organic union with it was dissolved, but their essential unity in the Ministry, Creeds, Liturgy and Articles was maintained. But the Episcopal Church, at the close of the Revolutionary War, was in an exceedingly feeble state. It was, moreover, very unpopular with the people in consequence of having been more largely than other Churches identified with the Tory cause. But, notwithstanding these disadvantages, steps were taken toward an organi-

zation of the scattered congregations into one body as early as 1784, in October of which year a voluntary meeting of a number of the Clergy and Laity of the Episcopal Church was held at New York, and a plan of ecclesiastical union was proposed, providing for a General Convention of the Church, consisting of Clerical and Lay Delegates from each State; and it was recommended to the Church in the several States to organize into Dioceses, and to send delegates to the Convention to be held at Phil-



THE PRECINCT GATEWAY OF THE CATHEDRAL OF CANTERBURY, ENGLAND.

adelphia on the 27th of September in the following year. At this Convention the subject of procuring the Episcopate was considered, and an address was framed to the English Bishops and Archbishops, expressing a desire to perpetuate in the United States the principles of the Church of England in doctrine, discipline and worship; and praying that their lordships would consecrate to the Episcopacy such Clergymen as should be sent with that view from the churches in any of the States respectively. At this meeting also an ecclesiastical Constitution was formed, and a

committee appointed to correspond with the Bishops of England. After the convention had risen, their address to the English Prelates was for-

vention in July, 1789, the subject of perpetuating the Episcopacy was considered. Bishop WHITE expressed a doubt of its being consistent with the faith impliedly pledged to the English Prelates, to proceed to any consecration without first obtaining from them the number held to be canonically necessary in their Church to such an act. The difficulty was not long after removed in the election of the Rev. JAMES MADISON, D.D., by the Convention of Virginia, as their Bishop, and his consecration in England. At the next Triennial Convention, in 1792, held in the City of New York, application was made from Maryland to the four Bishops for the consecration of the Rev. THOMAS JOHN CLAGGETT, D.D., who had been elected Bishop by the Convention of that State. He was accordingly consecrated by Bishop PROVOST, assisted by Bishops SEABURY, WHITE and MADISON. This was the first consecration to the Episcopate by the American Bishops.

The Book of Common Prayer of the American Episcopal Church differs from that of England in the following particulars: 1. A shorter form of Absolution is allowed to be used instead of the English one, which however is retained. 2. The Athanasian Creed is omitted, the Apostles' and the Nicene being retained. 3. In the office of Baptism the sign of the cross may be dispensed with if requested. 4. The Marriage Service has been considerably abridged. 5. In the Funeral Service some expressions which had been thought liable to misconstruction are altered or omitted. Besides these variations, a change was of course made in the Prayers for Rulers, in consequence of the independence of the United States, and a few other verbal alterations of minor importance. Thus the Protestant Episcopal Church of the United States was finally established with the Constitution, Ritual and Discipline which, with few unimportant modifications, it has since retained. The Protestant Episcopal Church sustains three foreign missionary fields, Africa, China and Japan, with their respective Bishops, and also a Greek mission at Athens, a mission with a Bishop to the Indians, a mission at Hayti, and churches at Rome and Paris, Dresden, Nice and Geneva, which are under the direction of the Presiding Bishop.

The organization of the Episcopal Church in this country is very analogous to that of our Republic. It has in each State a Diocesan Convention, composed of the Clergy and Lay Deputies elected by the respective parishes. It has likewise a confederation of Dioceses, known as the General Convention, which comprises a House of Bishops, and a House of Clerical and Lay Deputies elected by the several Dioceses. Its doctrine is substantially the same as that of the Mother Church of England, and the most cordial relations exist between the two communions.

Like the Church of England, it has its different parties or schools of theology. Until the introduction of the Oxford Tracts, about forty years ago, the two main schools or parties were the High and the Low Church, which bore great resemblance to the same parties in the Church of England. The former school contended for the exclusive validity of Episcopal orders, exacted strict compliance with the rubrics, and the exclusive use of the Liturgy on all occasions, discountenanced meetings for extemporaneous and social prayer, presented the Church and the Fathers as the authoritative interpreters of Scripture, regarded the Sacraments as channels of grace, rested salvation equally on faith and good works, and declined union with other Orthodox Denominations in worship or in work. The latter school, for the most part, admitted that Episcopacy was of Apostolic institution, and that it was necessary to the perfection, but not to the being, of the Church. They claimed the right to use extempore prayer on occasions of



THE CATHEDRAL OF YORK, ENGLAND.

warded by the committee to JOHN ADAMS, the American minister, with a request that he would deliver it to the Archbishop of Canterbury. Mr. ADAMS willingly complied with this request, and endeavored to promote the object of the address. An Act of Parliament being obtained, authorizing the English Prelates to consecrate Bishops for the United States, after some further correspondence, and a declaration of the General Convention that it was not intended to depart from the doctrines of the English Church, and that no other alterations were designed in the Book of Common Prayer than such as arose from a change of circumstances, or might be conducive to union, the Rev. WILLIAM WHITE, D.D., of Philadelphia, and the Rev. SAMUEL PROVOST, D.D., of New York, proceeded to England, and after some delay were consecrated Bishops, in the chapel of the archiepiscopal palace of Lambeth, by the most reverend JOHN MOORE, Archbishop of Canterbury, being presented by the most reverend WILLIAM MARKHAM, Archbishop of York. The Right Rev. CHARLES MOSS, Bishop of Bath and Wells, and the Right Rev. JOHN HINCHLIFF, Bishop of Peterborough, joined with the two Archbishops in the imposition of hands. The Rev. SAMUEL SEABURY, D.D., of Connecticut, had some time previously been consecrated to the Episcopal office by three of the Non-juring Bishops of Scotland, having failed to secure consecration in England. At the Triennial Con-



ARCHBISHOP CRANMER.

BLACKWOOD'S COMPREHENSIVE
AIDS TO THE STUDY OF THE HOLY BIBLE;

EMBRACING

A LARGE AND VARIED AMOUNT OF STATISTICAL AND EXEGETICAL MATTER, EXPLANATORY AND ILLUSTRATIVE OF
THE BIBLE IN ITS EVERY FEATURE—HISTORICAL, PROPHETICAL, DEVOTIONAL AND DOCTRINAL.

THE WHOLE COMPILED AND EDITED

By REV. WILLIAM BLACKWOOD, D.D., LL.D.

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THE WHOLE EDITED BY

REV. WILLIAM BLACKWOOD, D.D., LL.D.

Entered according to Act of Congress, in the year 1871, by JOHN E. POTTER AND COMPANY, in the Office of the Librarian of Congress, at Washington.

GENUINENESS, AUTHENTICITY, INSPIRATION, PRESERVATION AND VALUE

OF THE

WORD OF GOD.

THE SACRED VOLUME, usually called *THE BIBLE* or *THE BOOK* by way of eminence, consists of two parts, the Old Testament and the New Testament. It contains a great variety of different compositions, embracing sixty-six smaller volumes comprising historical narratives, laws, ordinances, poetry, doctrines, moral and religious precepts written by different persons widely separated from each other in place and time. More than fifteen hundred years elapsed while the authors of these peculiar productions were engaged in writing them. Even in a literary aspect the Sacred Scriptures form the most remarkable book which the world has ever seen. Of all writings they are the most ancient. The events which they record are of the most profound interest. The wisest and best of men have borne witness to their efficacy as an instrument of enlightenment and purification. The Bible opens to us the mystery of creation, which would for ever remain an insoluble problem only for the light which shines from the Word of God. It reveals the character of God, and it is the only book in which a full and faithful portraiture can be found of the nature and condition of man. It reveals man's immortality and the end for which he was created. It deals with the origin of evil, and the inseparable connection between sin and misery. It explains the principles on which the Ruler of the Universe is governing the world, and while it depicts the vanity of the present life, it sets forth the glory which is reserved in a future scene for the pious faithful servants of God. In no other volume have we such close and accurate statements given of the secret workings of the human heart, and so minute and comprehensive details of the moral disease which affects the race of man. The divine origin of the Book is thus attested, because it shows that the Creator, who formed man in his own image, and who knew all the elements of sin and misery into which man fell by transgression, has here depicted, as God alone could do, the results of the Fall. What the sacred volume thus states man everywhere recognizes as true, and it is only in the Bible that a plan of restoration is set forth worthy of the character of God and suitable to all the necessities of man.

Now, the Bible expressly and repeatedly claims to be *THE WORD OF GOD*, the only and complete Revelation of Divine Will. It is affirmed that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in

righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16. But it must be obvious that the Bible could not be effectually profitable for these great ends, nor could it make the man of God perfect, if it were not perfect itself. If its different books or sections were at variance with each other, if the doctrines revealed and the moral duties enjoined were not substantially the same throughout, if its teachings were dishonoring to God and his righteous law, or tolerant of impurity and disobedience in man, and if all the parts of the volume were not in harmony, were not in accordance with fact and did not concur in the plan of the whole,—it is obvious that such a claim could not be sustained.

That it is *possible* for the Creator to make his will known to his intelligent creatures by direct revelations must be admitted. The deep degradation of the heathen in all ages and in all lands, the utter uncertainty and darkness in which the most eminent pagan philosophers have found themselves respecting God, eternity, the state of the soul and the realities of a future life, the dismal confusion in which the human mind must ever remain on the subject of pardon and reconciliation, and the distressing mystery which everywhere appears in Providence if the mind and purpose of God be not revealed,—unite in showing how essential to the well-being of man it is that his will should so be made known.

The original languages of the Bible are Hebrew, Chaldee and Greek. The Old Testament was written in Hebrew, excepting a few portions which, from particular circumstances, were in the cognate Chaldee dialect. The learned reader will find this dialect in Dan. ii. 4; vii. 28; Ezra iv. 8; vi. 18; vii. 12-26. The books of Moses exist in two forms. Besides the ordinary Hebrew text, there is also the Samaritan Pentateuch, which was in use among the mixed population who inhabited the kingdom of Israel after its conquest by the Assyrians, composed of the poorer classes left in the country by Shalmaneser, and of the heathen colonists who were introduced by him (2 Kings xvii. 24-41), and who, in consequence of their political hostility to the Jews, acknowledged only the writings of Moses. The date at which the Hebrew-Samaritan text had its origin is uncertain, it being ascribed by some to a period shortly after the division of the two kingdoms, and by others to a date subsequent to the Assyrian captivity. This text,

though inferior in value to the Hebrew, is useful as affording confirmation of it from an independent authority.

All the authors of the New Testament appear to have written in the Greek language. That this tongue was already familiar to them as a vehicle of their religious thoughts and feelings is evident from their frequent use of the Greek translation, called the Septuagint, in quoting the Old Testament, and from the REMARKABLE accordance of their style with the style of that ancient and precious version. This language was also peculiarly suitable for this important purpose, because at that time it was almost universally known and very generally used in the most civilized parts of the world.

GENUINENESS.—That the different books of the Old and New Testament are GENUINE—that is, were written by the persons whose names they bear—we have the most satisfactory evidence; and we have no more reason to doubt the fact than we have to question the authorship of Herodotus, Xenophon, Livy or Tacitus. For,

1. The books of the Old Testament have always been received as genuine by the Jews from the earliest period to the present time. In addition to the fact that the older books have been referred to by subsequent sacred writers, we have the strongest evidence afforded of the genuineness of the Old Testament by Jewish translators and writers, such as the translators of the Septuagint and others. On the other hand, a numerous succession of Christian writers have quoted or alluded to very many passages of the New Testament from the times of the Apostles to the present day. Indeed, in the early ages, when evidence was available, the genuineness of the books of the New Testament was not questioned by the heathen adversaries or heretics.

2. The language and style of the books of the Old and New Testaments prove them to have been written at different times and by different authors. Thus the Pentateuch, which is extremely simple and contains words of undoubted Egyptian origin, bears internal evidence of its age and authorship, while in the books of Esther, Ezra and Nehemiah the proper names and the occurrence of Chaldee and Persian words show their date to be later than the Babylonish Captivity, while the Greek in which the New Testament is written is mingled with words and expressions which are Hebrew, Chaldee, Syriac and Latin in their character—a style which only accords with the time, the situation and the circumstances of the writers to whom the different books of the Christian Scriptures are ascribed.

3. The moral impossibility of their being forgeries is quite apparent. If the OLD TESTAMENT books be forgeries, they must have been written by Jews, Gentiles or Christians. But the Gentiles were ignorant of the history and religious rites and economy of the Jews, who would never have received and sanctioned the works of their enemies. Christians could not have written them, for many centuries before the Advent had been the recognized authority in the Jewish civil and ecclesiastical polity. The Jews would not have forged such a system of costly religious services, and such a record of crimes, idolatries and deserved chastisements, as the historical books contain. Then, as to the NEW TESTAMENT, the Jews were violent enemies of Christianity; they put its Founder to death, and the apostles and disciples were persecuted alike by Jew and Gentile, who would equally have detected any forgeries that commended the religion which they opposed. So also the genuineness of the Epistles addressed to the early churches was capable of demonstration at the time, and it would have been impossible for church after church to have been led to receive these Epistles and other writings, if they had not possessed indubitable evidence that they were really what they professed to be; and thus, if these books are not to be received, all other ancient writings in the world must be rejected as spurious.

AUTHENTICITY.—It is no less certain that the Sacred Writings are AUTHENTIC, that is, they relate matters of fact, and consequently they are entitled to credit and may claim the greatest authority. For,

1. The writers had the best means of information. Generally they

lived among the scenes which they described, and their authority for the events which they did not see was of an indubitable character. Thus it was with Moses, Joshua, Samuel, Ezra, Nehemiah and the Prophets, and the same principle applies to the Evangelists and the writers of the New Testament.

2. As they were not ignorant, so the sacred writers neither did nor could deceive others. Collusion was impossible. They were so far separated in time and place that they had no means to carry out a system of forgery and fraud. The exode from Egypt, the wanderings and scenes in the wilderness, and the great facts of Jewish history, were such that nothing could induce a whole people, and the people in neighboring lands, to receive the facts of the Old Testament history as true if they had not occurred. The New Testament condemns falsehood and deception. If, then, the writers of the New Testament books were not honest, their conduct is inexplicable. Their religion exposed them to suffering and death, and yet they held steadfastly to the facts which they recorded, and thus they would present the appearance of men encountering suffering in the maintenance of that which they knew to be false, and by immoral means attempting to establish the purest religion which the world has ever known.

3. Such multitudes of incidents and allusions to persons, times, events and places are found in both Old and New Testaments, that it must be obvious no writers except honest men, who recorded facts, would venture so to commit themselves. Forgers keep clear of such allusions, and false witnesses know the difficulty of framing a consistent story where many supposed facts have to appear. Besides, the great national institutions of the Jews were associated with the most celebrated incidents of their history. Thus the rite of Circumcision, the Passover, the feasts of Tabernacles and of Pentecost could never have been associated in the life of the nation, as they were, with great historical events, if these events had never occurred. And so also, the ordinances of Baptism, and the Lord's Supper under the Christian dispensation, perpetuate the memory and demonstrate the truth of the facts in the Gospel history; for men in different lands never could have successfully united to perpetuate a system of falsehood by such ordinances, if Christ had not lived, wrought miracles, died and rose from the dead; while it is incredible that posterity would have been led, by a continued observance of such rites, to receive as true what all their ancestors had declared to be false.

INSPIRATION.—But further, the Scriptures are not merely entitled to be received as Authentic, Genuine and Credible, but as containing the will of God revealed to man as an infallible rule of faith and religious truth, or, in other words, as DIVINELY INSPIRED.

To use the language of a judicious expositor, by the Divine inspiration of the Scriptures we mean “such a complete and immediate communication by the Holy Spirit to the minds of the sacred writers, of those things which could not have been otherwise known, and such an effectual superintendence as to those particulars concerning which they might otherwise obtain information, as sufficed absolutely to preserve them from any error in all things which could in the least affect any of the doctrines or precepts contained in their writings. They wrote, indeed, in such language as their different talents, education, habits and associations suggested or rendered natural to them; but the Holy Spirit so entirely superintended them, when writing, as to exclude every improper expression, and to guide them to all those which best suited their several subjects.” They are the *voice*, but the Divine Spirit is the *SPEAKER*. In this view, every sentence must be considered as “the sure testimony of God,” in that sense in which it is proposed as truth. Facts are recorded, and words are given, as they were spoken; but the morality of the words and actions must be judged of by the doctrinal and preceptive parts of the same book.

Now, that the Sacred Scriptures are inspired, we have abundant evidence which amounts to a moral demonstration. For,

1. The writers themselves expressly claim Divine inspiration, and

openly assert that the Scriptures are the Word of God. The Old Testament prophets unhesitatingly speak of themselves and of their predecessors as declaring the word of God. They do not utter their teachings for review and criticism, but for their adoption. Their language is, *Thus saith the LORD*, and thus they demand assent and obedience. So also the writers of the New Testament speak of the prophets of the Old Testament "as holy men of God who spake as they were moved by the Holy Ghost." Our Saviour fully recognizes the Old Testament as the Word of God and possessing Divine authority, while the writers of the New Testament claim attention to their own instructions as the Word of God. Now, as the *veracity* of the writers must be admitted, it follows that the Scriptures are inspired and infallible. For if the writers of the Old and New Testaments were *wise* men, they could not have been so deceived as to believe that they, their predecessors and contemporaries, were inspired, if such had not been the case. If they were *good* men, they could not have acted the part of deceivers, and *bad* men would not, if they could, have written such books, in which the wicked are so clearly condemned; and it therefore follows incontrovertibly that the Sacred Scriptures are infallible because they are inspired.

2. The matter contained in the Bible requires a Divine inspiration. Passing by the purity and elevation of doctrine, the prediction of future events, and admitting, as must be conceded, the veracity of the writers, there is much in the Scriptures which could only have been known by man on the authority of God. The facts connected with the Creation, and many incidents detailed respecting the Deluge, could have been known by God alone. Then, again, the mysteries of the Trinity, the nature and perfections of God, the Covenant of Grace, the Incarnation and the provisions for redemption by means of atonement, the results as enjoyed in justification, adoption and sanctification, the office of the Comforter, the Mediatorial Headship of the Saviour, and the other doctrines which make up the Theology of Scripture, are such that God only could reveal. This is the only system of doctrine that meets all man's legal and moral wants, satisfies reason and conscience, sustains the soul in prospect of the future life, while it honors God by a full recognition of his sovereignty, his holiness and righteousness; and thus its very perfection shows that the mind which conceived and revealed it must be Divine. It is true there are mysteries in the Bible, and there are mysteries in Nature also. Both are from the same author, and in Nature and revelation the finite can never come into communion with the infinite without recognizing the fact that clouds and darkness must ever surround the throne of the Eternal, and that the infinitude of God cannot be fully comprehended in all its relations by the feeble grasp of man. It would be a just ground of suspicion, if in a Revelation which professed to treat of the Being, Nature and purposes of the Eternal, there were no matters which were not above the level of the ordinary powers of finite creatures.

In the Scriptures only, and in such books as make the Bible their basis, can a delineation of the character of God be found which comprises all excellence; while his laws, ordinances, works and dispensations are set forth as clothed with purity, justice, truth and goodness. So also while man's moral condition is faithfully portrayed, the remedy which the Scriptures reveal for our diseases is worthy of the character of an infinitely righteous Governor of the universe, and adequate to all our wants. Now, these things were written at a time when all the rest of the world were sunk in the grossest ignorance of God and religion, were worshipping idols and living in abominable vices. Several heathen nations had made great attainments in the arts and sciences, but they utterly failed to realize the character of God and of a holy, spiritual religion. That the Jews and the early Christians, who were comparatively rude and backward in philosophy and literature, should have attained to such clear ideas as they possessed respecting the Divine Being, his government, and everything relative to holiness and moral purity, can only be explained by the fact that the Books in which these things were taught were, as they claimed to be, a direct Inspired Revelation from God.

Then, again, the different books of the Bible were written in different ages and countries, by men of different ranks and classes—by shepherds, fishermen, priests, warriors, statesmen, kings and others—and yet *all* the books have *one* great object. Amid numerous diversities of form, style and mode of thought, they are pervaded by the same ideas, which are gradually developed, without real contradictions, yet with such circumstantial variations as disprove all possibility of collusion, and show conclusively that *one* mind, through more than fifteen hundred years, must have used these writers to produce such a perfect system of progressive and harmonious truth.

It pertains to Omniscience alone to foresee and foretell the future. Hence PROPHECY is a perpetual miracle, as one event after another is accomplished which had been predicted in past ages. Almost every historical passage of the Bible is a narrative of something antecedently foretold, and the New Testament is little else than a relation of the fulfillment of the predictions and types of the Old Testament relative to the Messiah and his Church. The latest of these prophecies were delivered seventeen hundred years ago, and some of them are three thousand years old. Their fulfillment is literal and obvious. Shem and Japheth are "ruling" and "enlarged," and the descendants of Ham are still "the servants of servants." Ishmael has "multiplied," but the family of Esau has been "cut off for ever." The sceptre has "departed from Judah," and yet the Jews are alone as a people and not incorporated with other nations. Nineveh is completely destroyed, and Babylon has been swept with the besom of destruction and made a possession "for the bitter and pools of water," "a dwelling-place for dragons, an astonishment and hissing, without an inhabitant." Tyre has become a place "for fishers to spread their nets upon;" Egypt, "a bare kingdom;" and the fate of the four great monarchies was so literally foretold that the history of their fate is merely an expansion of the prophecy. So in the New Testament the grand apostasy from the Christian faith was predicted, and the fate of the seven Asiatic churches was set forth in terms as definite and clear as if the prophecy had actually been written after their fall and ruin.

The Divine mission of the prophets and inspired writers has also been authenticated by the wondrous MIRACLES which God enabled them to perform; thus attesting to the world that they were His messengers. These miracles were cognizable by the senses, performed in the presence of multitudes, and often were commemorated by special ordinances. It was impossible for the Jews ever to mistake the origin and object of the Passover. In the subsequent life of the people, no means could have persuaded them that the ordinance dated from the flood and was observed to commemorate that memorable judgment. If the Passover had not been instituted in Egypt at the time and for the objects specified, then in no future age could a whole people have been deceived and led to adopt an observance which they all knew had no foundation in fact. And so also it would have been equally impossible to have induced the Jews of any later age to change the object for which the ordinance was observed, and so introduce a false fact or even a real occurrence into a place in the national ritual. The passage through the Red Sea and the destruction of the Egyptians were historical facts known to both nations at the time; and never afterward could the Jewish people have been led to believe that their ancestors passed through the sea had there been no real foundation for the fact. When a miracle has been wrought in presence of a multitude, when it has been tested by the senses, and when an institution has been established at the time to commemorate the transaction, and when from age to age this institution has thus been observed in memory of the fact, the miracle must be real and the fact true. The force of this principle must be obvious. All these elements may not be found in many facts of history which are nevertheless true, but any fact in which they are all found to unite cannot be false; and thus the Lord, by establishing the Old Testament ordinances at the time and for the objects designated, secured, in the perpetuation of these ordinances, an irrefragable proof for the reality of the miracle, and therefore for the truth of the revela-

tion; because almighty power and goodness would not, by a display of omnipotence, authenticate a messenger or a statement that would deceive. The New Testament miracles were equally real and similarly sustained. The ordinance of the Lord's Supper is equally valuable as an historical proof, and as it has ever been observed by all the Church in memory of the atoning sacrifice on Calvary, so from age to age the bond that connects our faith with the life, the teaching, the miracles and the death of our blessed Lord has never been broken and it cannot be dissolved. So also the feeding of the multitudes, the changing of the water into wine and the resurrection of our Lord were fully attested by many hundreds of witnesses, who willingly surrendered their lives in maintenance of the truth that these wonders were performed; and by these incontestable evidences Omnipotence confirms the Divine mission and infallible teaching of the authors of our most holy faith.

Thus, to adopt the language of a learned commentator of the seventeenth century, "The inspiration pleaded for extends to all the books of the Sacred Scriptures, and to all the writers of them and principal speakers introduced in them; and though all that is contained in them is not of God or inspired by him, as the quotations from heathen writers, the words of Satan, the speeches of bad men and even of good men, in which some things not right are said of God, as by Job and his three friends, yet the writers of the books in which these sayings are were under a divine impulse, inspiration and direction to commit these several things to writing, partly for the truth of historical facts and partly to show the malice of devils and wicked men, as well as the weaknesses and frailties of good men, and all are for our caution and instruction."

PRESERVATION.—The Sacred Scriptures are not only genuine and authentic, but they have been transmitted to us uncorrupted and unmutated. That they have come down to us—in all essential points—the same as they were given by the authors, rests on most satisfactory evidence. A few letters or even unimportant words may have been omitted or changed in the lapse of ages by transcribers, but the fact is established that the Holy Scriptures have suffered less from the injury of time than any other ancient writings whatever. Even the most imperfect manuscripts extant would not change an article of our faith or ignore one moral precept.

The original manuscripts of the Old Testament were preserved with the utmost care by the Jews, who were famed for their faithful guardianship of their Sacred Books. Even the words and letters were enumerated, and a constant watchfulness was maintained lest errors or omissions should prevail. The translation of the Old Testament into the Septuagint Version when the Canon was closed, the spread of the Jews into different lands with manuscripts in their possession, the division of the Jews into sects and parties who watched each other with jealousy, clearly show that before the time of Christ fabrication or omission was impossible. After that event, the Christians exercised as watchful a care over these books as the Jews had done, and any attempt at fraud by Jews or Christians would immediately have been detected and exposed.

The integrity and purity of the New Testament are equally unquestionable. The rapid multiplication of early manuscripts and translations into other tongues, the spread of copies into distant lands, the reverence of the Christians for their Sacred Books, the rise of sects and parties who generally appealed to the same authority for the truth of their respective systems, unite in showing that any material alteration in these books could not have been made without the fact being known; and thus the ever-watchful hand of Providence may be clearly seen in the manner in which the Sacred Text has been preserved from century to century through the most troubled periods. The histories of mighty empires and treatises on philosophy and literature of great value have perished, and can never be recovered; but the Sacred Scriptures, though more ancient and exposed to the savage hostility of men who sought their destruction by every

means, have been faithfully preserved. The prophets never accused the Jews of falsifying their Sacred Books. Jesus charged the Jews with unbelief and other grievous sins, but never with the guilt of mutilating or destroying any part of the Old Testament. An examination of nearly twelve hundred manuscripts affords a remarkable proof of uncorrupted preservation and identity. All other books have shared the usual fate of the progress of time. They have been worn out, neglected or destroyed; but the loving care, the watchful jealousy and honest guardianship which have ever been displayed in the preservation of the Sacred Books, even to the numbering of the words and the letters, are without a parallel, and thus we have secured to us the pure and uncorrupted revelation of God's holy will. The efforts of such tyrants as Antiochus Epiphanes and Diocletian to root out every copy of the Scriptures proved utterly unavailing, and only caused the Word to be more loved and more faithfully treasured. During the bloody persecution of the Syro-Grecian king, all who were found with copies of the Law were put to death, and every copy that could be discovered was burned. The Roman tyrant, after the most barbarous havoc of the Christians, issued an edict commanding them, on pain of death, to deliver up their Bibles. Many complied, but the effect on the Jews and the Christians of these sanguinary courses was to make them love and cherish the Scriptures more and more. They were carefully concealed, copies were carried to distant and secure places, and thus, even in the fire, the inspired revelation which God gave to be the Rule of Faith to his Church in all ages, he has preserved through the ages, and now THE WORD is scattered abroad throughout all the earth, to be a light to all nations.

Among the most effective agencies in preserving the Scriptures has been the multiplying of translations or versions in different languages. The SAMARITAN TEXT of the Pentateuch has already been mentioned. It is nearly the same as the Hebrew text, with the exception of being written in the Samaritan character, which many have believed to be the old Hebrew. For a thousand years this version had fallen into oblivion, although its existence was known by learned men. The celebrated Scaliger drew attention to the fact that it still existed in the East, and, after much labor and delay, six copies were procured by Archbishop Usher. Afterward, another copy was procured, from which Morinus printed the Samaritan Pentateuch in the Paris Polyglot. In a critical point of view it is of great value; it serves to establish correct readings, and it affords irrefragable arguments in support of the authenticity and integrity of the books of Moses. The SAMARITAN VERSION is a literal translation of the Hebrew-Samaritan text into the Samaritan dialect, which is intermediate between the Chaldee and Syriac languages. This version is allowed to be very old, considerably prior to the Christian era. The learned Walton held that it was made before the schism between the Jews and the Samaritans.

The Chaldee Paraphrases or TARGUMS (meaning an *interpretation* or *version*) are translations of the Hebrew Scriptures into the Chaldean language, following, it is supposed, the mode of interpretation by Ezra. At first, the expositions were oral, and Onkelos and Jonathan are credited with the labor of compiling the two most celebrated paraphrases, which cover the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel and the twelve minor prophets. Their chief use is in casting light on the meaning of words and on Jewish ceremonies, customs and laws. The remaining eight are of less value. Their corrupted style, the legends and traditions which they contain, and the lateness of the date of their compilation, unite in establishing their great inferiority.

Allusion has also been made to the SEPTUAGINT, by far the most famous and valuable of all the old versions of the entire Jewish Scriptures. From the time of Alexander the Great numerous colonies of Jews had settled in Egypt, and as they lost the use of the Hebrew tongue the necessity became urgent that the Scriptures should be rendered into Greek for their benefit. Accordingly, THE SEPTUAGINT (*i. e.*, *seventy*) was prepared by different authors, and it was so called because seventy,

or rather seventy-two, elders of the Sanhedrim at Alexandria are believed to have examined and approved of the work. The five books of Moses were translated first in the time of Ptolemy Philadelphus, king of Egypt, and others were added until the whole Old Testament was finished, and the version dates about two hundred and eighty years before the birth of Christ. The transcendent value of this version may be seen from the extensive usage that it obtained in Jewish synagogues, from the fact that our blessed Lord and the Apostles habitually quoted from it, and also from the fact that it helps to determine the state of the Hebrew text at the time when the version was made. Besides, it establishes beyond all doubt the point that our Lord and his inspired Apostles recognized the duty of rendering the Word into the vulgar tongues of all people, so that all men might in their own speech hear the wonderful things of the Lord.

Versions of inferior value, such as the Greek of Aquila, of Theodotion and of Symmachus, may be passed over, but the two principal Syriac versions deserve notice. The PESHITO—i. e., *literal* or *correct*—is the most ancient and the most important. It is held by the Syrians that a great part of the Old Testament was translated in the time of Solomon for the use of Hiram, king of Tyre, and that the remainder of the books were translated in the time of Abgarus, the king of Syria. Every competent critic admits the excellence of this version, and speaks of its fidelity in the highest terms. The language is pure, the idioms are rendered with great accuracy, and the whole is written with the ease and fluency of an original. The second and third Epistles of John, the second Epistle of Peter, the Epistle of Jude and the Revelation of John are wanting. The other SYRIAC version, the PHILOXENIAN, called after Philoxenus, who ordered and superintended its preparation, is much later. It contains all the books omitted in the Peshito, and it is of value to critics whose object is to examine various readings in order to restore the genuine text of the original. There are at least seven ARABIC versions. The Persian is limited, comprising only the five books of Moses and the four Gospels, while the ETHIOPIAN comprehends the Psalms, some of the minor prophets, a few fragments of other books, together with the New Testament. The COPTIC, or that in the dialect of Lower Egypt, includes only the Pentateuch, the Psalms and the New Testament, and is of a late date; but the SAHIDIC version, in the dialect of Upper Egypt, is much older, and is of the greatest value, as it bears evidence of dating from the beginning of the second century. It is confined to the New Testament, and its evidence is of surpassingly great importance.

The ARMENIAN version dates from the end of the fourth century. It is said to have been twice translated from the Syriac, and lastly from the Greek, thus showing considerable care in its preparation; and among the learned it is much esteemed because of the aid which it supplies in settling various readings. The ITALIC is the name given to old Latin versions made by different persons before the time of Jerome. He complained that many copies had become corrupted, and his anxiety to see an accurate copy of the Scriptures in the Latin tongue led him to enter on the most celebrated of all his works. Before Jerome's time the Latin language had become common in many provinces of the Roman empire, and hence it was all-important that provision should be made by a faithful translation for the Christians who understood that tongue alone. He began to revise the Italic, but he soon abandoned that project, and entered on the rendering of a new translation of nearly the whole of the Scriptures. It was gradually introduced into the Church, and the great approbation that it received speedily caused it to be almost universally adopted. Such is the origin of the celebrated VULGATE LATIN VERSION, which dates from A.D. 384. Copies were rapidly multiplied, and in consequence of haste and careless transcription many errors and corruptions appeared in it. An effort was made in 1593 to issue a perfect edition, which received the sanction of the Pontiff, Sixtus V., but his successor, Clement VIII., was obliged to order another edition, in consequence of the multitudinous errors of the copy sanctioned by Sixtus. The imperfect edition of Clement, with all its mistakes, has been used

since his day for successive editions and for those now in common use. Still, the Vulgate, when properly edited, is of great importance, and many learned men esteem it as almost equal in value to a manuscript of the fourth century.

The SLAVONIAN, or *Old Russian Version*, was executed from the Greek by Cyril in the ninth century, and the GOTHIC Version is very old; but a few chapters of the Epistle of Paul to the Romans and the four Gospels alone remain of it. There are also ancient translations in the Georgian, Armenian, Ethiopic and other languages.

Very early in Anglo-Saxon times repeated efforts were made to have the Scriptures turned into the speech of the common people. The first was a PSALTER by ADHELM of Sherborn, A. D. 706, and at his earnest request EGBERT of Lindisfarne translated the four Gospels, the manuscript of which is to be seen in the British Museum. The venerable Bede, who died A. D. 735, rendered the whole Bible into Saxon. A translation of the Book of Psalms was undertaken by the illustrious King Alfred, who is also said to have translated the greater part of the New Testament. He died A. D. 900, leaving it unfinished. The Pentateuch and several books of the Old Testament were translated from the Vulgate by Ælfric, the archbishop of Canterbury, about a century afterward, and other portions in Saxon continued to be issued from time to time. During the Norman period rhyming paraphrases of different books appeared, but these were so fragmentary in their character, and the language of the people had become so much changed, that the want of a great work to meet the exigencies of the land began to be widely felt.

To the eminent JOHN WYCLIFFE belongs the honor of first making a version of the whole Bible into English, which he completed about A. D. 1380. Its appearance was hailed with delight, but its circulation was greatly restricted because of the extreme costliness of copies before the invention of printing, and by the severe punishments, in many cases amounting to death, to which persons having it in their possession were made liable. Nevertheless, it became an instrument of vast power, and as persecution did not succeed in repressing its circulation to a considerable extent, it contributed greatly to prepare the way for the extensive and happy changes which afterward took place. The first PRINTED copy of the Scriptures in English was produced by William Tyndale, a native of the Valley of the Tyne, in Northumberland. Unable to effect his object in his native land, because of persecution, he went to the Continent—first to Cologne, next to Worms and afterward to Antwerp. There he prepared his version of the New Testament from the Greek, and not from the Latin Vulgate, as former English translators had done. He managed to have the work printed in Holland to the extent of thirteen editions in ten years; and the greater number of these copies found their way secretly into England, where they were widely circulated, and produced the happiest and most enduring results. Fox of Hereford, a fierce opponent of the spread of the Bible, declared that "the lay people do now know the Holy Scriptures better than many of us." Tyndale next proceeded to translate the Pentateuch and the book of Jonah from the Hebrew, and copies of these were largely circulated. He had prepared a long and exceedingly bold and able preface to the book of Jonah, which made a great impression. He made great progress in translating the remainder of the Old Testament, when he was seized by Romish emissaries at Antwerp, and put to death at Vilvorde, near Brussels, A. D. 1536. His manuscripts were happily saved, and falling into the hands of his friend, John Rogers, the work was completed, so that in the year 1537 the whole Bible, with prologues and annotations, was printed, having the letters W. T. in large flowing capitals at the end of the Old Testament, to show the very large share which Tyndale's labors had contributed to that part of the volume; and with "an exhortation to the study of the Bible," signed J. R., thus pointing out Rogers as the editor. For this eminent service Rogers was rewarded with the honor of being the first martyr burned in Smithfield in the reign of Mary. With the view of concealment, the name "Thomas Mathew" was attached to it, and it therefore became known as MATHEW'S BIBLE.

Some two years previously, Coverdale's Bible had been printed at Zurich, but as it was rendered out of the German and Latin, it was speedily superseded by Tyndale's superior version.

After these a revised edition of Tyndale's version appeared, under the title of the GREAT BIBLE. It was commenced by Coverdale, at Paris, in 1538, but the Inquisition interposed, and the sheets, presses and workmen were conveyed to London, where the work was finished, and published in 1539 by royal license. Through Cranmer's influence it was ordered that the clergy should provide "one book of the whole Bible of the largest volume in English, to be set up in the churches." "It is wonderful," says Strype, "to see with what joy the book was received, not only among the learned sort and those that were noted for lovers of the Reformation, but generally all England over; and with what greediness God's word was read, and what resort to places where the reading of it was. Everybody that could bought the book, or busily read it, or got others to read it for them if they could not themselves; and divers more elderly people learned to read on purpose; and even little boys flocked among the rest to hear portions of the Holy Scriptures read." TAVERNER, a learned layman, published a revision of Tyndale in 1539, and Cranmer secured a revised edition of the Great Bible in 1540, for which he prepared a preface.

Next came the very celebrated GENEVAN BIBLE, which was printed in 1560. It was a new translation, with annotations, by William Whittingham and two other English ministers, who had fled to Geneva during the persecution in Queen Mary's reign. This Bible became exceedingly popular—so much so that out of one hundred and thirty editions of Bibles and Testaments printed between 1560 and 1603, ninety were of the Genevan text. The BISHOPS' Bible appeared in 1568. Archbishop Parker engaged several bishops and other learned men to prepare it, and hence the name. Marginal notes were appended, and it exhibits some material differences from other versions. The Romanists, finding that the circulation of the Scriptures could not be repressed, resolved to have a version of their own, and accordingly the New Testament was printed at Rheims in 1582, and the Old Testament at Douay in 1610.

When the celebrated conference was held at Hampton Court in the reign of James VI., a learned Puritan divine, Dr. Reynolds, urged the king to procure a more accurate version than had yet been obtained, whereupon forty-seven learned men were commissioned to enter on the work. They were divided into six companies—two meeting in Oxford, two in Cambridge and two at Westminster. According to the instructions they received, they followed the Bishop's Bible, then in general use, as closely as faithfulness to the original manuscripts and authorities would permit. The translation was commenced in the spring of 1607, and the work occupied almost three years, at the end of which three Bibles—one from Westminster, and one from each of the universities—were produced, and sent after revision to London. Here a committee of six—two from each company—reviewed the whole work, which was finally revised by Dr. Smith (afterward bishop of Gloucester, a very learned man, who wrote the preface) and Dr. Bilson, bishop of Winchester, after which it was first published in 1611. Thus this most precious version—THE AUTHORIZED—was perfected and prepared for use among people using the English tongue. It has justly been admired for its great fidelity, perspicuity and elegance. Time, as it flowed on, has served to deepen the attachment of its readers, until speedily it gained a lodgment in the Church and in the households of God's people so secure that a newly-revised

edition would perhaps fail to supplant it. In 1769, Dr. Blayney, under the direction of the vice-chancellor and the delegates of the university, revised the punctuation, the marginal references, also the proper names, and added no less than thirty thousand four hundred and ninety-five new references in the margin. This edition, which, from its accuracy, has been called THE STANDARD, is used for the multiplication of correct copies for public use.

Little need be said about the apocryphal books, except that they do not belong to the canon of Scripture. They are mostly the production of Alexandrian Jews and their descendants. As a collection of ancient Jewish works anterior to Christianity, they may be examined to shed some light on history and exhibit the teachings of uninspired men on prudence and morality. The labors of the great Bible societies have now turned the Word of God into so many languages, and circulated editions so numerous, that the great mass of mankind may now read the revelation of God's mercy, and enjoy in their own tongue the inspired message which he has sent for the enlightenment and salvation of the family of man.

INESTIMABLE VALUE.—To comprehend something of the preciousness of the Sacred Record, it is only needful to look at those nations which have lain in darkness respecting the being, the attributes and government of God, which have borne the trials and woes of life, going down to death in ignorance of any way of deliverance from guilt and misery. Wherever the Bible has been received, its effects for time and eternity are such as no other book has ever produced. Character and conduct are altered, elevated and purified; thus eminent virtue in life flows from its reception. It supplies the most powerful motives to honesty, industry and social integrity, while it reveals a perfect system of reconciliation with God, and thus sustains in view of eternity. It has diffused a vastly beneficial influence wherever it has been known, improving the moral and social state of the world to such a degree as to make its own accounts of the depravity of former times, though corroborated by many ancient writers and by the actual existing practices at the present day of the dark parts of the world, appear almost incredible. These effects are seen in all households, in all societies and in all nations, just in proportion to the degree of conformity in which the teachings of the Word are received and its holy precepts obeyed. While heathen countries are profligate and disorderly, it is invariably found that just as men in professedly Christian nations reject the truths of the Bible and set at naught its authority, so far do vice and crime abound. When the influence of God's truth prevails in the heart, then is God honored and served, and then also are the sanctions of human law duly regarded; and thus for time and eternity the power of revelation is shown to be the most healthful and beneficent instrument that the world has ever known. All other systems of religion have proved utterly worthless for the purpose of renovating the character or ameliorating the condition of those who have most heartily received them, and thus, while they have been ineffective to eradicate the depraved principles of the human heart, and to make men pure, benevolent and virtuous in life, they have universally failed to supply any solid ground for peace and happiness in a future state. The Word of God alone, because it is His Message and Word to our fallen, ruined race, fills up the measure of our wants, directs, controls, sustains and comforts through all conditions in time, while it lightens the bed of death and the grave, and allures the soul to a world of glory.

GREAT PERIODS OF BIBLE HISTORY.

PERIOD.	BIBLE HISTORY HAS BEEN DIVIDED INTO TEN PERIODS, AS FOLLOWS:	YEARS.
I.	THE ANTEDILUVIAN PERIOD: FROM THE CREATION TO THE FLOOD.....	1657
II.	PERIOD OF THE DISPERSION: FROM THE FLOOD TO THE PROMISE.....	435
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THE ANTEDILUVIAN PERIOD, FROM THE CREATION TO THE FLOOD (1657 YEARS).

YEAR OF THE WORLD.	BEFORE CHRIST.	EVENTS OCCURRING BEFORE THE FLOOD.	YEAR OF THE WORLD.	BEFORE CHRIST.	EVENTS OCCURRING BEFORE THE FLOOD.
1	4004	The first year of the Mundane Era, and of the life of Adam. Whether the years of Adam are reckoned from his creation, or from the expulsion from Paradise, is left undecided.	987	3017	Translation of Enoch, aged 365 years.
		Cain and Abel.	1042	2962	Death of Seth, aged 912 years. [Bisection of the period from Adam to the Promise.]
130	3874	Birth of Seth.	1056	2948	Birth of Noah.
235	3769	Birth of Enos. "Then began men to call upon the name of the Lord."	1140	2864	Death of Enos, aged 905 years.
325	3679	Birth of Cainan.	1235	2769	Death of Cainan, aged 910 years.
395	3609	Birth of Mahalaleel.	1290	2714	Death of Mahalaleel, aged 895 years.
460	3544	Birth of Jared.	1422	2582	Death of Jared, aged 962 years.
622	3382	Birth of Enoch.	1536	2468	The ark begins to be prepared (120 years).
688	3317	Birth of Methuselah.	1557	2447	Noah's eldest son is born (500 years).
874	3130	Birth of Lamech.	1558	2446	Shem is born.
930	3074	Death of Adam, aged 930 years.	1652	2352	Lamech dies, aged 777 years.
			1656	2348	Methuselah dies, in his 969th year.
			1657	2347	The Flood, in the 600th year of Noah, and the 99th year of Shem.

NOTE.—The death of Abel must be supposed to have not long preceded the birth of Seth, since Eve regarded Seth as the substitute "for Abel, whom Cain slew." In that case there will be no difficulty in explaining Cain's exclamation, "Every one who findeth me shall slay me." In one hundred and twenty years after the Creation, the earth may have had a considerable population.

THE ORIGIN OF NATIONS, FROM NOAH AND HIS SONS.

SHEM'S SONS AND DESCENDANTS.			JAPHET'S SONS AND DESCENDANTS.*		
SONS OF SHEM.	PRINCIPAL COUNTRIES PEOPLED BY THEM.	PRINCIPAL NATIONS SPRUNG FROM THEM.	SONS OF JAPHET.	PRINCIPAL COUNTRIES PEOPLED BY THEM.	PRINCIPAL NATIONS SPRUNG FROM THEM.
	Assyria. Syria. Persia. Arabia N. Mesopotamia.			Asia Minor. Armenia. Caucasus. Europe.	
ELAM.....		Elamites, or Persians.	GOMER.....		Russians, Germans, Gauls, Britons.
ASSHUR.....		Assyrians. [— <i>Josephus</i> .]	MAGOG.....		Scythians.
ARPHAXAD.....		"Chaldeans are Arphaxudeans."	MADAI.....		Medes.— <i>Josephus</i> .
LUD.....		Lydians.— <i>Bishop Watson</i> .	JAVAN.....		Ionians and Athenians.
ARAM.....		Syrians, Armenians.	TUBAL.....		Iberians (<i>Josephus</i>) and Albanians.
HAM'S SONS AND DESCENDANTS.			MESHECH.....		Moscovites.
	Arabia. Egypt. North coast of Africa.		TIRAS.....		Thracians, or the People of the Hellespont, now called the Dardanelles.
CUSH.....		Ethiopians, or Abyssinians.			
MIZRAIM.....		Egyptians.			
PHUT.....		Lybians.			
CANAAN.....		Canaanites.			

* "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."—GEN. x. 5.

PERIOD OF THE DISPERSION:

FROM THE FLOOD TO THE PROMISE (435 YEARS).

YEAR OF THE WORLD.	BEFORE CHRIST.	EVENTS FROM THE FLOOD TO THE PROMISE.	YEAR OF THE WORLD.	BEFORE CHRIST.	EVENTS FROM THE FLOOD TO THE PROMISE.
1657	2347	Noah issues from the ark, the 27th of the second month. (October or November.)	2049	1955	Death of Serug, aged 230 years.
1658	2346	Birth of Arphaxad.	2083	1921	Death of Terah; ABRAHAM DEPARTS TO CANAAN.
1693	2311	Birth of Salah.			
1723	2281	Birth of Eber.	2083	1921	Abraham, seventy-five years old, departs from Haran, to which place he had previously gone from Ur of the Chaldees (GEN. xi. 31-xii. 5); comes to Sichem; thence to a place between Bethel and Ai; thence advances southward, and, in consequence of a famine, descends into Egypt, where he makes no long stay, xii. Returns to Bethel. Lot separates from Abraham, xiii. At this time the cities of the plain revolted from Chedorlaomer, to whom they had been subject twelve years, xiv. 1. Chedorlaomer's invasion and battle with the kings of these cities. Abraham rescues Lot. Melchizedek blesses him, xiv. THE WORD OF THE LORD COMES TO ABRAHAM; THE PROMISE, xv.
1757	2247	Birth of Peleg. The earth divided in his days. Babel, THE CONFUSION OF TONGUES.			
1787	2217	Birth of Reu.	2084	1920	
1819	2185	Birth of Serug.			
1849	2155	Birth of Nahor.			
1878	2126	Birth of Terah.			
1948	2056	Terah's eldest son is born.			
1996	2008	Death of Peleg, aged 239 years.	2091	1913	
1997	2007	Death of Nahor, aged 148 years.			
2006	1998	Death of Noah, aged 950 years.			
2008	1996	BIRTH OF ABRAHAM.			
2026	1978	Death of Reu, aged 239 years.			

PERIOD OF THE PATRIARCHS,

FROM THE PROMISE TO THE EXODUS (420 YEARS).

BEFORE CHRIST.	EVENTS FROM THE PROMISE TO THE EXODUS.	BEFORE CHRIST.	EVENTS FROM THE PROMISE TO THE EXODUS.
1910	Abraham 86 years old. Ishmael is born, GEN. xvi.		PADAN-ARAM, and pitched his tent before the city, and he bought a parcel of a field where he had spread his tent, of the children of Hamor . . . and he erected there an altar," xxxiii 17-20.
1897	Abraham 99 years old. The covenant renewed; circumcision ordained, GEN. xvii. The visit of the Three Angels, xviii. Destruction of Sodom, xix. Abraham journeys southward; second denial of Sarah, xx. (in Gerar).	1737	Between this year and 1825 Jacob is settled at Hebron.
1896	Isaac is born (in Beer-sheba), GEN. xxi. Long sojourn in the land of the Philistines, ver. 34. Abraham offers up Isaac, xxii.	1728	Joseph's dreams, GEN. xxxvii. He is sold into Egypt. Judah separates from his brethren and marries Shuah, xxxviii. Birth of Er, Onan and Shelah, 1825-1822. Jacob removes from Hebron to Shechem; the slaughter of the Shechemites by Simeon and Levi, xxxiv. Jacob departs from Shechem and is commanded to remove to Bethel, xxxv. 1.
1859	The time is not specified; the next event is the death of Sarah, aged 127 years, Abraham 137 years old, xxiii.	1729	Departure from Bethel to Ephrath; about this time Rachel dies in giving birth to Benjamin, GEN. xxxiv. 16-20. Jacob removes to Edar, thence to Hebron.
1856	Isaac marries Rebekah, GEN. xxv. 20. Abraham marries Keturah.	1717	Joseph has been some time in prison, GEN. xxxix.; interprets the dreams of the butler and baker, xl. (two years before Pharaoh's dream, xli. 1).
1836	Esau and Jacob born, GEN. xxv. Isaac removes to Gerar in consequence of a famine; denies his wife, xxvi.	1716	Isaac dies, aged 180 years, GEN. xxxv. 28.
1821	Abraham dies, aged 175 years, GEN. xxv. 1.	1715	Pharaoh's dream; Joseph advanced; seven years of plenty begin, GEN. xli.
1796	Esau, 40 years old, marries, GEN. xxvi. 34.	1708	"Judah took a wife for Er his first-born" about this period, GEN. xxxviii. 6. Death of Er and Onan. Joseph's two sons born.
1773	Ishmael dies, aged 137 years, GEN. xxv. 17.	1708	Seven years of famine begin.
1759	Isaac 137 years old. Blesses Jacob and Esau. Jacob flees to Padan-aram, GEN. xxvii., xxviii. Esau goes to Ishmael [to his family] and marries his daughter, xxviii. 6.	1705	First descent of the Patriarchs into Egypt, GEN. xlii.
1753	Jacob, having served fourteen years, marries Leah and Rachel, GEN. xxix. 20-30. Leah bears Reuben, Simeon, Levi and Judah. Bilhah bears Dan and Naphtali to Rachel. Zilpah bears Gad and Asher to Leah. Leah bears Issachar, Zebulon and Dinah.	1704	Second visit; Joseph discovers himself; Jacob and his household descend into Egypt, GEN. xlii.-xlv.
1745		1689	Jacob dies, aged 147 years, GEN. xlvii. 28.
1743	Rachel bears Joseph, GEN. xxx. 25. Jacob serves six years for his cattle, twenty years in all, xxxi. 41.	1633	Joseph dies, aged 110 years, GEN. l. 26.
1737	The departure from Padan-Aram, GEN. xxxi. Jacob 97 years old. Wrestles with the angel, xxxii. Interview with Esau, xxxiii. Comes to Succoth, and there builds a house, ver. 17. Hence to Shalem, a city of Shechem, "WHEN HE CAME FROM	1571	Moses born.
		1531	Moses flees to Midian, where he remains forty years, ACTS vii. 30.

PERIOD OF THE WANDERING,

AFTER THE EXODUS FROM EGYPT (40 YEARS).

GENEALOGY OF THE PATRIARCHS,

SHOWING WHICH WERE CONTEMPORARY WITH EACH OTHER.

GENEALOGY OF THE PATRIARCHS.		YEAR OF THE WORLD.....	BEFORE CHRIST.....	THESE COLUMNS SHOW WHICH OF THE PATRIARCHS WERE CONTEMPORARY WITH EACH OTHER, AND FOR HOW LONG A PERIOD.																						
				ADAM.....	SETH.....	ENOS.....	CAINAN.....	MAHALALEEL.....	JARED.....	ENOCH.....	METHUSELAH.....	LAMECH.....	NOAH.....	SHEM.....	ARPHAXAD.....	SELAH.....	EBER.....	PELEG.....	REU.....	SERUG.....	NAHOR.....	TERAH.....	ABRAHAM.....	ISAAC.....	JACOB.....	
ADAM.....	Created	..	4004																							
SETH.....	Born...	130	3874	130																						
ENOS.....	Born...	235	3769	235	105																					
CAINAN.....	Born...	325	3679	325	195	90																				
MAHALALEEL.....	Born...	395	3609	395	265	160	70																			
JARED.....	Born...	460	3544	460	330	225	135	65																		
ENOCH.....	Born...	622	3382	622	492	387	297	227	162																	
METHUSELAH.....	Born...	687	3317	687	557	452	362	292	227	65																
LAMECH.....	Born...	874	3130	874	744	639	549	479	414	252	187															
ADAM.....	Died...	930	3074	930	800	695	605	535	470	308	243	56														
ENOCH.....	Transl.	987	3017	...	857	752	662	592	527	365	300	113														
SETH.....	Died...	1042	2962	...	912	807	717	647	582	...	355	168														
NOAH.....	Born...	1056	2948	...	...	821	731	661	596	...	369	182														
ENOS.....	Died...	1140	2864	...	...	905	815	745	680	...	453	266	84													
CAINAN.....	Died...	1235	2769	...	...	...	910	840	775	...	548	361	179													
MAHALALEEL.....	Died...	1290	2714	...	...	...	...	895	830	...	603	416	234													
JARED.....	Died...	1422	2582	...	...	...	...	...	962	...	735	548	366													
SHEM.....	Born...	1558	2446	...	...	...	...	...	...	...	869	682	502													
LAMECH.....	Died...	1651	2353	...	...	...	...	...	...	...	964	777	595	93												
METHUSELAH.....	Died...	1656	2348	...	...	...	...	...	...	...	969	...	600	98												
THE DELUGE.....		1656	2348	...	...	...	...	...	...	...	...	...	600	98												
ARPHAXAD.....	Born...	1658	2346	...	...	...	...	...	...	...	...	...	602	100												
SALAH.....	Born...	1693	2311	...	...	...	...	...	...	...	...	...	637	135	35											
EBER.....	Born...	1723	2281	...	...	...	...	...	...	...	...	...	667	165	65	30										
PELEG.....	Born...	1757	2247	...	...	...	...	...	...	...	...	...	701	199	99	64	34									
REU.....	Born...	1787	2217	...	...	...	...	...	...	...	...	...	731	229	129	94	64	30								
SERUG.....	Born...	1819	2185	...	...	...	...	...	...	...	...	...	763	261	161	126	96	62	32							
NAHOR.....	Born...	1849	2155	...	...	...	...	...	...	...	...	...	793	291	191	156	126	92	62	30						
TERAH.....	Born...	1878	2126	...	...	...	...	...	...	...	...	...	822	320	220	185	155	121	91	59	29					
PELEG.....	Died...	1996	2008	...	...	...	...	...	...	...	...	...	940	438	338	303	273	239	209	177	147	118				
NAHOR.....	Died...	1997	2007	...	...	...	...	...	...	...	...	...	941	439	339	304	274	...	210	178	148	119				
NOAH.....	Died...	2006	1998	...	...	...	...	...	...	...	...	...	950	448	348	313	283	...	219	187	...	128				
ABRAHAM.....	Born...	2008	1996	...	...	...	...	...	...	...	...	...	...	450	350	315	285	...	221	189	...	130				
REU.....	Died...	2026	1978	...	...	...	...	...	...	...	...	...	...	468	368	333	303	...	239	207	...	148	18			
SERUG.....	Died...	2049	1955	...	...	...	...	...	...	...	...	...	...	491	391	356	326	...	...	230	...	171	41			
TERAH.....	Died...	2083	1921	...	...	...	...	...	...	...	...	...	...	525	425	390	360	...	...	...	...	205	75			
ARPHAXAD.....	Died...	2096	1908	...	...	...	...	...	...	...	...	...	...	538	438	403	373	...	...	...	...	88				
ISAAC.....	Born...	2108	1896	...	...	...	...	...	...	...	...	...	...	550	...	415	385	...	...	...	...	100				
SELAH.....	Died...	2126	1878	...	...	...	...	...	...	...	...	...	...	568	...	433	403	...	...	...	...	118	18			
SHEM.....	Died...	2158	1846	...	...	...	...	...	...	...	...	...	...	600	...	435	...	...	...	...	...	150	50			
JACOB.....	Born...	2168	1836	...	...	...	...	...	...	...	...	...	...	...	...	445	...	...	...	...	...	160	60			
ABRAHAM.....	Died...	2183	1821	...	...	...	...	...	...	...	...	...	...	...	...	460	...	...	...	...	...	175	75	15		
EBER.....	Died...	2187	1817	...	...	...	...	...	...	...	...	...	...	...	...	...	464	...	...	...	...	...	79	19		
ISAAC.....	Died...	2288	1716	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	180	120			
JACOB.....	Died...	2315	1689	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	147		

NOTE.—This tabular view is interesting and instructive in several particulars. It shows that Noah might have received the account of creation through six equal channels with equal directness, thus: from Adam through Enos only, or from Cainan or Mahalaleel, or Jared or Methuselah, or Lamech, his own father. Lamech was fifty-six years contemporary with Adam, and ninety-three years with Shem; and Shem, again, was contemporary for several years both with Abraham and Isaac. The communication from Adam to Abraham and Isaac is only through Lamech and Shem.

All the generations from Adam to the flood were eleven. Of all these, Adam was contemporary with eight; Seth, with nine; Enos, ten; Cainan, ten; Mahalaleel, ten; Jared, ten; Enoch, nine; Methuselah, eleven; Lamech, eleven; Noah, eight; Shem and brothers, four. Thus, there were never less than nine contemporary generations from Adam to the flood, which would give, in one lineal descent, eighty-one different channels through which the account might be transmitted.

Who ever imagined, without making the comparison, that Shem lived to witness all the glorious things transacted between God and Abraham? Who would have supposed that Abraham and Isaac lived with those who, for one hundred years of their early life, witnessed and assisted in the building of the ark; who were borne triumphantly in it through the swelling flood, saw the opening heavens, felt the heaving earth when its deep foundations were broken up, and heard the groan of a perishing world? Yet such was the fact. Noah was contemporary with every generation after him down to Abraham, and Shem down to Jacob.

These narrations bring the account to the time when minute and particular history commences, and when the art of inscribing upon papyrus, and probably upon parchment, was understood. The participants in the awful scenes of the flood lived to see the Pharaohs, the pyramids and obelisks of Egypt, and probably to have those scenes stereotyped on monuments and in hieroglyphics which have come down to us; so that we have the account, in a manner, second-handed from Shem.

PERIOD OF THE THEOCRACY:

FROM JOSHUA TO SAMUEL (335 YEARS).

BEFORE CHRIST.	EVENTS FROM JOSHUA TO SAMUEL.	BEFORE CHRIST.	EVENTS FROM JOSHUA TO SAMUEL.
1451	10. Nisan, 13-14 April, passage of the Jordan; circumcision at Gilgal, passover 14 Nisan, 17-18 April, siege of Jericho, seven days; war with Ai; convocation on Mount Ebal, perhaps at Pentecost. Peace with Gibeon; confederacy of the five kings of the south; their defeat; after which, in one campaign, Makkedah, Libnah, Lachish, Eglon, Hebron, Debir, are taken and destroyed; thus the south is conquered.	1413	THE FIRST SERVITUDE, Chushan Rishathaim of Mesopotamia, eight years, Judg. iii. 8.
1450 | to 1445	Jabin of Hazor and the other kings of the north are defeated in a battle at Merom. The north is conquered. This war lasted a long time.	1405	THE FIRST JUDGE, Othniel, son of Kenaz, Judg. iii. 9. The land had rest forty years, ver. 11.
	In 1445, after the return to Gilgal, the separate wars begin, viz., those in which the tribes were to take possession and exterminate the remainder of the Canaanites, especially the Anakim. "They consulted the Lord, saying, Who shall go up for us first against the Canaanites, to fight against them? And the Lord said, Judah shall go up first." Judg. i. 1, 2. Caleb claims Hebron, Josh. xiv. 13. The battle in Bezek, Judg. i. 4-7. Jerusalem is taken and burnt, ver. 8; thence the army, commanded by Caleb, goes to the highlands; Hebron and Debir are taken, Josh. xv. 14 ff.—Meanwhile, Joshua is exterminating the Anakim and other Canaanites from the highlands of Israel, Josh. xi. 23 ff. Thus the subjugation of the land is complete, with the exception of the parts noted, Josh. xiii. 2-6.	1343	THE SECOND SERVITUDE, Eglon of Moab, eighteen years, Judg. iii. 14.
1445	The convocation at Shiloh; the tabernacle erected; the land divided among the seven tribes, the boundaries of Judah and Joseph having been first defined, Josh. xviii., xix. The cities of refuge and of the Levites are assigned; the trans-Jordanic tribes dismissed, Josh. xx.-xxii.	1325	THE SECOND JUDGE, Ehud, Judg. iii. 15. Rest, eighty years, during which time, after the death of Ehud, the THIRD JUDGE was Shamgar.
Ab. 1443	Joshua, one hundred and ten years old, holds a convocation of the whole nation [at Shiloh, Josh. xxiii.], in which he delivers his parting charge; the convocation assembles again at Shechem, and renews the covenant. Joshua dies.	1305	THE THIRD SERVITUDE, Jabin of Canaan, twenty years, Judg. iv. 3.
—	The Angel of the Lord rebukes the people at Bochim, Judg. ii. 1-5.	1285	THE FOURTH JUDGE, Barak, forty years.
A period of about 30 years.	The people served the Lord all the days of the elders who outlived Joshua, who had seen all the great works of the Lord that he did for Israel, Judg. ii. 7. "All that generation died, and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel," ver. 10. "The children of Israel did evil," etc., Judg. iii. 7.	1245	THE FOURTH SERVITUDE, the Midianites, seven years, Judg. vi. 1.
		1238	THE FIFTH JUDGE, Gideon, forty years, Judg. vi. 11, 12. Abimelech reigns three years.
			THE SIXTH JUDGE, Tola, twenty-three years, Judg. x. 1.
			THE SEVENTH JUDGE, Jair, twenty-two years, Judg. x. 3.
			THE FIFTH SERVITUDE, Philistines and Ammonites, eighteen years, Judg. x. 7.
			THE EIGHTH JUDGE, Jephthah, six years, Judg. xii. 7.
			THE NINTH JUDGE, Ibzan, seven years, Judg. xii. 9.
		to	Eli, high-priest, forty years.
			THE TENTH JUDGE, Elon, ten years, Judg. xii. 11.
			THE ELEVENTH JUDGE, Abdon, eight years, Judg. xii. 14.
			THE SIXTH SERVITUDE, Philistines, forty years, Judg. xiii. 1.
			THE TWELFTH JUDGE, Samson, twenty years, Judg. xv. 20. The birth of Samson was announced during a time of Philistine oppression, Judg. xiii. 5; that is, while the Philistines were oppressing the south and west, and the Ammonites the east, Judg. x. 7. At the beginning of the sixth servitude, he might be between twenty and thirty years old.
		1116	Autumn. The ark is taken; Eli dies. Somewhat earlier, Samson is taken; the ark is in captivity seven months; restored in the days of wheat-harvest, 1 Sam. vi. 1, 13 (hence the time of capture is defined). The return of the ark must have preceded Samson's death and the great overthrow of the lords of the Philistines. Perhaps the great sacrifice to Dagon, in Gaza, besides its connection with the rejoicing on account of the capture of Samson (Judg. xvi. 23), may have been intended as a celebration of the deliverance from the plagues, 1 Sam. v., vi.

INTERMEDIATE PERIOD,

FROM SAMUEL TO DAVID (68 YEARS).

BEFORE CHRIST.	FROM SAMUEL TO DAVID AS KING.	BEFORE CHRIST.	FROM SAMUEL TO DAVID AS KING.
1116	Probably at Passover (or Pentecost), the day of the deliverance at Mizpeh. Samuel begins to judge Israel.	—	David at Saul's court, hated by Saul; he comes to Samuel, 1 Sam. xviii., xix.; finally quits the court of Saul, and goes to the priest Ahimelech at Nob; thence to the cave at Adullam; pursued by Saul, who slays Ahimelech and the priests; Abiathar escapes to David; David defeats the Philistines at Keilah; spares Saul's life, who takes an oath of him and departs.
1091—	Ishbosheth born.		
1086-1079	David born in one of these years.		
1070-1063	In one of these years, Saul, previously anointed and elected, then rejected, is, after his victory over the Ammonites (1 Sam. xi.), solemnly re-elected. The time was about Pentecost, 1 Sam. xii. 17.	1060	Samuel dies. Saul, again pursuing David, is a second time spared by him; David flees to Achish at Gath, sixteen months before the death of Saul.
3d of Saul.	War against the Philistines, 1 Sam. xiii.-xv.	1058, Winter.	
4th ———?	Saul sent against Amalek; is proved, and, being found wanting, is rejected.	29.	
1063	David is anointed by Samuel at Bethlehem; is sent for to be minstrel to Saul, 1 Sam. xvi.	1058	David at Ziklag all this year.
—	(After David's return home) the Philistines come out to war at Shochoh; David slays Goliath, 1 Sam. xvii.	1055, Spring.	The Philistines make war. Saul at Endor; is defeated on the following day, and slays himself. David reigns over Judah in Hebron seven years and six months, 2 Sam. ii. 11.
1064		1048	

FEASTS AND FESTIVALS OF THE JEWS;

11

WITH THE SEASONS AND PRODUCTS OF THE YEAR.

MONTH OF		NAME.	ANSWERING TO THE MONTHS OF	FESTIVALS AND LESSONS.	SEASONS AND WEATHER.		PRODUCTIONS.
SACRED YEAR.	CIVIL YEAR.						
1st.	7th.	Abib, or Nisan (30 days), Exod. xii. 2; Ezra vii. 9; Neh. ii. 1; Esth. iii. 7.	Parts of Mar. and April.	3. Lev. vi. ; Jer. vii. 21. 14. Paschal lamb slain. The Passover. 16. The first-fruits of the barley-harvest presented. 21. End of the Passover and unleavened bread.	HARVEST BEGINS.	The latter rain begins to fall, Deut. xi. 14; Zech. x. 1. The weather during the rains chilly, Ezra x. 9; John xviii. 19. This rain prepares the corn for harvest. Great heat, especially in the plains. The rivers swell from the rains, Josh. iii. 15; 1 Chron. xii. 15; Jer. xii. 5.	Barley ripe at Jericho; wheat partly in ear; fig tree blossoms; winter-fig still on the tree, Matt. xxi. 19; Mark xi. 23.
2d.	8th.	Tyar, or Zif (29 days), 1 Kings vi. 1.	Parts of April and May.	11. Lev. xvi. 1; Ez. xxii. 14. The second Passover (Num. ix. 10, 11), for such as could not celebrate the first.		The latter rains still frequent. These rains often preceded by whirlwinds, 1 Kings xviii. 45; Matt. viii. 24.	Barley generally three weeks earlier than wheat. Barley generally cut this month, Ruth i. 22. Wheat begins to ripen.
3d.	9th.	Sisan, or Siuvan (30 days), Esth. viii. 9.	Parts of May and June.	6. Pentecost, or feast of weeks. First-fruits of wheat-harvest (Lev. xxiii. 17, 20), and first-fruits of all the ground, Deut. xxvi. 2, 10, 16; 1 Kings xii. 25-33. 10. Num. i.; Hos. i.	SUMMER BEGINS.	Excessive drought. From April to Sept. no rain or thunder, 1 Sam. xii. 17; Prov. xxvi. 1. The morning cloud seen early, but soon disappears, Hos. vi. 4; xiii. 3. Copious dews at night, Job xxix. 9; Ps. cxxxiii. 3. North and east winds increase drought, Gen. xli. 6; Jer. iv. 8.	Wheat ripening on the hills in June; in the valleys, early in May. Grass in some places a yard high, John vi. 10.
4th.	10th.	Thammuz (29 days).	Parts of June and July.	3. Num. xiii. 1; Josh. ii. 26. Num. xxii. 2; Mic. v. 7.	HOT SEASON.	Heat increases.	Early vintage, Lev. xxvi. 5. Rice and early figs ripen.
5th.	11th.	Ab (30 days), Ezra vii. 9.	Parts of July and Aug.	3. Num. xxx. 2; Jer. i. 20. Deut. i.; Isa. i.		Heat intense; country apparently burned up. Lebanon nearly free from snow.	Ripe figs at Jerusalem; olives at Jericho; grapes ripening.
6th.	12th.	Elul (29 days), Neh. vi. 15.	Parts of Aug. and Sept.	3. Deut. vii. 12; Isa. xlix. 14. 20. Dent. xvi. 18; Isa. li. 12.	SEED- TIME BEGINS.	Heat still intense, 2 Kings iv. 19, 20; Ps. cxxi. 6; Isa. xlix. 9, 10; Rev. vii. 16.	Grape harvest general.
7th.	1st.	Tisri, or Ethanim (30 days), 1 Kings viii. 2.	Parts of Sept. and Oct.	1. Feast of trumpets, Lev. xxiii. 24; Num. xxix. 1. 10. Day of atonement, Lev. xxiii. 27, 28. 15. Feast of tabernacles, or of the in-gatherings, Ex. xxiii. 16; Lev. xxiii. 34. First-fruits of wine and oil, Lev. xxiii. 39. 21. Gen. i.; Isa. xlii. 5.		Heat in the day; nights frosty, Gen. xxxi. 40. Showers frequent; the former, or early rain. Ploughing and sowing begin.	
8th.	2d.	Marchesvan, or Bul (29 days), 1 Kings vi. 38.	Parts of Oct. and Nov.	8. Gen. xxiii. 1; 1 Sam. i. 1.	WINTER BEGINS.	Sometimes the early rain begins now. Wheat and barley sown.	The latter grapes gathered.
9th.	3d.	Chisleu (30 days), Zech. vii. 1; Neh. i. 1.	Parts of Nov. and Dec.	10. Gen. xxxvii. 1; Amos ii. 6. 25. Feast of the dedication, 1 Mac. iv. 52-59; John x. 22, 23.		Trees lose their foliage. Snow begins to fall on the mountains, Josh. xxxvi. 22.	
10th.	4th.	Thebeth (29 days), Esther ii. 16.	Parts of Dec. and Jan.	25. Ex. x. 1; Jer. xli. 13.	COLD SEASON.	On the mountains the cold is severe. Hail; snow, Josh. x. 11; Ps. xlvii. 16, 17. Weather warm at intervals, Ezek. xxxiii. 30, 31.	Grass and herbs spring up after the rains.
11th.	5th.	Shevet, or Shebet (30 days), Zech. i. 7.	Parts of Jan. and Feb.	17. Ex. xxi. 1; Jer. xxxiv. 8.		Corn still sown. At the beginning of the cold season the weather cold, but gradually becomes warm.	The winter-fig found on the trees, though they are stripped of their leaves.
12th.	6th.	Adar (29 days), Ezra vi. 15. Ye Adar, or 2d Adar.	Parts of Feb. and Mar.	1. Ex. xxxviii. 21; 1 Sam. xvii. 13. 14, 15. Feast of Purim. 25. Lev. i. 1; Isa. xliii. 21.		Thunder and hail frequent. Barley sometimes sown.	The almond tree blossoms.

NOTE.—The first month of the sacred year was the one whose full moon followed next after the vernal equinox, and therefore sometimes answered to March and sometimes to April, and sometimes to parts of both.

PERIOD OF THE MONARCHY:

FROM DAVID TO THE BABYLONISH CAPTIVITY. (442 YEARS).

BEFORE CHRIST.		EVENTS IN THE HISTORY OF THE ISRAELITES.		CONTEMPORANEAN EVENTS IN HEATHEN COUNTRIES.	
1048	David reigns at Jerusalem over all Israel. Prophets <i>Nathan</i> and <i>Gad</i> .				HIRAM I. (Abibal), king of Tyre; HADADEZER of Aram- eobah; TOI of Hamath; HANUN of Ammon.
1017	David places the ark in Zion; extends his kingdom from Egypt to the Euphrates. SOLOMON succeeds. Prophet <i>Nathan</i> .				PSINACHES in Egypt; HADAD and GENUBATH in Edom (?); REZON in Damascus.
1014	Commencement of the building of the temple.				HIRAM of Tyre; PSENNES in Egypt.
1004	Completion of the temple, and beginning of the palace-building.				Homeric age (?).
994	Dedication of the temple.				SESONCHIS (Shishak) in Egypt.
975	Solomon dies. Division of the kingdom.				
	KINGDOM OF JUDAH.	BEFORE CHRIST.	KINGDOM OF ISRAEL.		
977	REHOBOAM reigns seventeen years. Prophet <i>Shemaiah</i> .		JEROBOAM reigns twenty-two years. Prophet <i>Ahijah</i> .		Shishak.
973	Jerusalem plundered by.....	...	Israel.		TABRIMMON in Syrian Damascus.
960	ABIJAH three years; war between Judah and	954	NADAB reigns two years.		OSORKON (Zerah?) in Egypt.
955	ASA reigns forty-one years.	953	BAASHA twenty-four years; Prophet <i>Jehu</i> .		BENHADAD I. in Syrian Damascus.
953	Victory over Zerah.	...	Israel.		Syrian Damascus.
932	War between Judah and..... Judah is aided by..... Prophets <i>Azariah</i> and <i>Hanani</i> .	930	ELAH reigns two years.		
		929	ZIMRI. Civil war for four years.		
		927	OMRI alone for six years.		
		926	Samaria made the capital.		
914	JEHOSHAPHAT reigns 25 years; fights with	918	AHAB 22 years; marries JEZEBEL, daughter of Ahab unsuccessfully against..... Prophets <i>Eliah</i> and <i>Micaiah</i> .		ETHBAAL (Itobal) of Tyre and Sidon. BEN-HADAD II. of Syrian Damascus.
900	is victorious over Ammon and Moab. fights in alliance with..... Prophets <i>Jehu</i> , <i>Jehaziel</i> and <i>Elieser</i> .	897	AHAZIAH two years; revolt of Moab.		
892	JEHORAM eight years, having married Athaliah, daughter of..... Edom revolts. Philistines & Arabians plunder Jerusalem.	896	JEHORAM reigns twelve years. Jehoram against.....		Moab.
885	AHAZIAH one year; fights in alliance with	...	Ahab. Prophet <i>Elisha</i> .		
884	Ahaziah and.....	...	Joram unsuccessfully against..... Joram killed by Jehu.		HAZAEI of Syrian Damascus. LYCURGUS in Sparta (?).
878	ATHALIAH's usurpation lasts six years.	884	JEHU reigns twenty-eight years. The country east of Jordan conquered by Prophet <i>Jonah</i> .		Hazael.
856	JOASH reigns forty years. Prophet <i>Joel</i> (?). Repairing of the temple. Gath taken, and Jerusalem threatened by The Syrians invade Judah.	856	JEHOAHASH 17 years; Israel reduced by.....		Hazael. Hazel.
840	AMAZIAH 29 years; besieges Edom; is defeated by.....	840	JEHOASH reigns sixteen years; defeats the Syrians three times under Jehoash, who as conqueror enters Jeru- salem.		BEN-HADAD III.
839		...	JEROBOAM II. 41 years; restores boundary of Israel, by war with Syrians.....		
811	UZZIAH reigns fifty-two years; fortifies the Edomite seaport Elath. Prophet <i>Amos</i> .	784	Interregnum of ten years. Prophet <i>Hosea</i> .	BEFORE CHRIST.	
		774	ZECHARIAH reigns six months.	776	The first Olympiad.
		773	SHALLUM reigns one month.	...	Assyrians under PHUL.
759	JOTHAM reigns sixteen years. Prophets <i>Micah</i> and <i>Isaiah</i> (till reign of Manasseh (?)).	762	MENAHMETH ten years; Israel tributary to the PEKAHIAH reigns two years.		
743	AHAZ sixteen years; obtains against..... the help of the..... Prophet <i>Obed</i> ; Ahab dependent on Assyria.	760	PEKAH reigns twenty years.	753	Building of Rome.
		...	Israel and the.....	747	NABONASSAR in Babylon.
		...	Transportation of many of the people to..	...	Syrians under REZIN.
727	HEZEKIAH reigns twenty-nine years; conquers the Philistines.	740	Interregnum of nine years.	...	Assyrians under TIGLATH-PILESER.
		731	HOSHEA nine years; tributary to the..... attempts to free himself by alliance with	...	Assyria.
		724	Samaria besieged by.....	734	Syracuse founded.
		722	Samaria taken. Israel led captive into..... The land peopled by Assyrian colonists.	...	Assyrians;
714	Judah invaded by.....	...		...	So, king of Egypt.
713	Destruction of the Assyrian army.	...		...	SHALMANESER of Assyria.
698	Embassy from..... MANASSEH reigns fifty-five years.	...	Assyrian colonists sent into Israel by.....	...	
643	AMON reigns two years.		Prophet <i>Nahum</i> (?).	...	Assyria.
641	JOSIAH reigns thirty-one years.			716	GYGES in Lydia.
629	Prophet <i>Jeremiah</i> . Prophet <i>Zephaniah</i> .			715	NUMA POMPILIUS.
624	Finding of the book of the law, and suppression of idolatry extending to the cities of Samaria.			...	SENNACHERIB.
610-9	JOSIAH falls in battle against Necho, king of Egypt.			709	DEIOCES in Media.
606-5	JEHOIAKIM reigns three months; JEHOIAKIM eleven years. Judah made tributary by Nebuchadnezzar. Date usually fixed for commencement of the seventy years' subjection to Babylon.			...	MERODACH-BALADAN in Babylon.
				...	ESAR-HADDON.
				671-	-17 PSAMMETICUS in Egypt.
				658	Byzantium founded.
				637	Cyrene settled by Greeks; Irruptions of Scythians.
				625	NABOPOLASSAR independent in Babylon.
				623	DRACO's laws at Athens.
				617	ALYATTES in Lydia.
				616	Necho reigns in Egypt.
				610	Eclipse of Thales.
				606	Capture of Nineveh by the Medes and Babylonians.
					The Egyptians defeated by the Chaldeans at Car- chemish.

KINGS AND PROPHETS OF JUDAH AND ISRAEL.

13

ARRANGED IN PARALLELS.

THREE KINGS OF ALL ISRAEL.

SAUL.....REIGNED 40 YEARS.....BEFORE CHRIST 1095.
DAVID.....REIGNED 40 YEARS.....BEFORE CHRIST 1055.
SOLOMON.....REIGNED 40 YEARS.....BEFORE CHRIST 1015.

PROPHETS OF JUDAH.	BEGAN TO REIGN.	YEARS REIGNED.	TWENTY KINGS OF JUDAH.	BEFORE CHRIST.	NINETEEN KINGS OF ISRAEL.	YEARS REIGNED.	BEGAN TO REIGN.	PROPHETS OF ISRAEL.
SHEMAIAH.....	1 Kings 12. 1	17	REHOBOAM.....	975				
	1 Kings 15. 1	3	ABIJAM, or Abijah.....	957			1 Kings 12. 20	Man of God from Judah Abijah.
Oded.....	1 Kings 15. 9	41	ASA.....	955				
Azariah.....				954	NADAB.....	2	1 Kings 14. 20	
Hanani.....				953	BAASHA.....	24	1 Kings 15. 16	
Jehu, son of Hanani.....				930	ELAH.....	2	1 Kings 16. 6	
				929	ZIMRI.....	7 da.	1 Kings 16. 10	
					OMRI.....	12	1 Kings 16. 16	Elijah.
	1 Kings 22. 41	25	JEHOSHAPHAT.....	914	AHAB.....	22	1 Kings 16. 28	Micaiah.
Eliezer.....				897	AHAZIAH.....	2	1 Kings 22. 40	
Jahaziel.....	2 Kings 8. 16	8	JEHORAM, or Joram..... (Four years jointly with Jehoshaphat his father, and four years alone.)	889	JEHORAM, or Joram (son of Ahab).....	12	2 Kings 3. 1	Elisha.
	2 Kings 8. 25	1	AHAZIAH, or Jehoahaz.....	885				
	2 Kings 11. 3	6	ATHALIAH.....	884				
	2 Kings 11. 21	40	JEHOASH, or Joash.....	878				
Zechariah, son of Jehoiada.....				856	JEHOAHAZ.....	17	2 Kings 13. 1	Jonah.
	2 Kings 14. 1	29	AMAZIAH.....	838	JEHOASH, or Joash.....	16	2 Kings 13. 10	
Zechariah..... (who had under- standing in the visions of God, 2 Chron. xxvi. 5.)	2 Kings 14. 21	52	AZARIAH, or Uzziah.....	810				
				825	JEROBOAM II.....	41	2 Kings 14. 23	Hosea. Amos.
				784	Interregnum for eleven years.			
				773	ZACHARIAH.....	6 mo.	2 Kings 15. 8	
				772	SHALLUM.....	1 mo.	2 Kings 15. 13	
				772	MENAHEN.....	10	2 Kings 15. 17	
				761	PEKAHIAH.....	2	2 Kings 15. 23	
				759	PEKAH.....	20	2 Kings 15. 27	
Isaiah.....	2 Kings 15. 32	16	JOTHAM.....	758				
Micah.....	2 Kings 16. 1	16	AHAZ.....	742				
				739	HOSHEA kills PEKAH. Anarchy for some years.			Oded.
Nahum.....	2 Kings 18. 1	29	HEZEKIAH.....	726				
				730	HOSHEA settled in the king- dom.....	9	2 Kings 17. 1	
Joel.....	2 Kings 21. 1	55	MANASSEH.....	698				
	2 Kings 21. 19	2	AMON.....	643				
Jeremiah.....	2 Kings 22. 1	31	JOSIAH.....	641				
Habakkuk.....	2 Kings 23. 30	3 mo.	JEHOAHAZ, or Shallum.....	610				
Zephaniah.....	2 Kings 23. 34	11	JEHOIAKIM.....	610				
Ezekiel.....	2 Kings 24. 8	3 mo.	JEHOIACHIN, or Jeconiah, or Coniah.....	599				
Daniel.....			ZEDEKIAH.....	589				
Obadiah.....	2 Kings 24. 18	11	Judah carried captive to Babylon.....	588				
			GOVERNORS OF JERUSALEM AFTER THE CAPTIVITY.					
Haggai.....			ZERUBBABEL.....	546				
Zechariah.....			EZRA.....	457				
Malachi.....			NEHEMIAH.....	445				

NOTE.—The glory of Israel ended with the reign of Solomon. The kingdom was thenceforth dismembered. Ten tribes, of which Ephraim was chief, separated and formed the Kingdom of Israel. Judah and Benjamin alone remained faithful to the house of David. Most of the Levites and many out of the other tribes who feared God (2 Chron. 11. 13-36) adhered to Judah. Jeroboam, the first king of Israel, knew why Solomon had been rejected, and yet he established a system of idolatry at Dan and Bethel. The people shared his feelings, and ever afterward idolatry became a part of the national religion. All the kings of Israel were depraved, and the nation copied the conduct of their kings, refusing all reproof. At the captivity, the land was settled by people from the region of Tigris and Euphrates. A cloud of mystery has ever since hung over the fate of the ten tribes.

Very different were the destinies of Judah. Of twenty kings, all descendants of David, who for 388 years held the throne, six are mentioned with great praise—Asa, Jehoshaphat, Uzziah, Jotham, Hezekiah and Josiah—while others are commended. Others were fearfully wicked—Jehoram, Ahaz, Manasseh and Amon—introducing idolatrous worship into the temple itself and filling Jerusalem with blood. After the captivity of Judah the country was not colonized, thus leaving the land free for the people to return. Thus, while prophets warned and while threatened judgments were disregarded, the solemn lesson was displayed that when men and nations voluntarily choose evil and reject counsel, they prepare themselves for the retributions that necessarily follow in the Divine government.

The Kingdom of Israel overthrown by the Assyrians. Shalmaneser, king of Assyria, came up against Samaria in the sixth year of the reign of Hoshea (B. C. 724), and after a siege of three years took the city, carried Israel away into Assyria, and having removed them to the cities of Halah and Habor, by the river Gozan, and into the cities of the Medes, he placed Assyrians in the cities of Samaria in their room.

DATE AND ORIGIN OF THE PSALMS,

ARRANGED ACCORDING TO THE OCCASION AND ORDER.

PSALMS.	AFTER WHAT SCRIPTURE.	PROBABLE OCCASION ON WHICH EACH PSALM WAS COMPOSED.	BEFORE CHRIST.	PSALMS.	AFTER WHAT SCRIPTURE.	PROBABLE OCCASION ON WHICH EACH PSALM WAS COMPOSED.	BEFORE CHRIST.
1.....	Neh. 13. 3.....	Written by David or Ezra, and placed as a preface to the Psalms.....	444	75, 76.....	2 Kings 19. 35.....	On the destruction of Sennacherib.....	710
2.....	1 Chron. 17. 27.	On the delivery of the promise by Nathan to David—a prophecy of Christ's kingdom..	1044	77.....	Dan. 7. 28.....	During the Babylonish captivity.....	539
3.....	2 Sam. 15. 29.....	On David's flight from Absalom.....	1023	78.....	1 Chron. 28. 21, or 2 Chron. 19. 56.....	Inserted toward the end of David's life.....	1015
4.....	2 Sam. 17. 29.....	During the flight from Absalom.....		79.....	Jer. 39. 10.....	On the destruction of the city and temple....	588
5.....	2 Sam. 17. 29.....	During the flight from Absalom.....		80.....	Dan. 7. 28.....	During the Babylonish captivity.....	539
6.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015	81.....	Ezra 6. 22.....	On the dedication of the second temple.....	515
7.....	2 Sam. 16. 14.....	On the reproaches of Shimei.....	1023	82.....	2 Chron. 19. 7.....	On the appointment of judges by Jehoshaphat	897
8.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015	83.....	Jer. 39. 10, or 2 Chron. 20.....	On the desolation caused by the Assyrians..	588
9.....	1 Sam. 17. 4, or 1 Chron. 16. 43.	On the victory over Goliath.....	1063	84.....	Ezra 3. 13.....	On the foundation of the second temple.....	535
10.....	Dan. 7. 28.....	During the Babylonish captivity.....	539	85.....	Ezra 1. 4.....	On the decree of Cyrus.....	536
11.....	1 Sam. 19. 3.....	When David was advised to flee to the mountains.....	1062	86.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015
12.....	1 Chron. 28. 1.....	Inserted toward the end of David's life.....	1015	87.....	Ezra 3. 7.....	On the return from the Babylonish captivity.	536
13, 14, 15.....	Dan. 7. 28.....	During the Babylonish captivity.....	539	88.....	Exod. 2. 25.....	During the affliction in Egypt.....	1531
16.....	1 Chron. 17. 27, or 1 Sam. 27.....	On the delivery of the promise by Nathan to David ¹	1044	89.....	Dan. 7. 28.....	During the Babylonish captivity.....	539
17.....	1 Sam. 22. 19.....	On the murder of the priests by Doeg.....	1060	90.....	Numb. 14. 45.....	On the shortening of man's life, &c.....	1489
18.....	2 Sam. 22. 51.....	On the conclusion of David's wars.....	1019	91.....	1 Chron. 28. 10.	After the advice of David to Solomon.....	1015
19.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015	92, 93.....	Dan. 7. 28.....	During the Babylonish captivity.....	539
20, 21.....	2 Sam. 10. 19.....	On the war with the Ammonites and Syrians.	1036	94.....	Jer. 39. 10.....	On the destruction of the city and temple....	588
22.....	1 Chron. 17. 27.	On the delivery of the promise by Nathan; or in severe persecution.....	1041	95.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015
23, 24.....	1 Chron. 28. 21, or 1 Chron. 16. 43.....	Inserted toward the end of David's life.....	1015	96.....	1 Chron. 16. 43.	On the removal of the ark from Obed-edom's house.....	1051
25, 26, 27.....	Dan. 7. 28.....	During the Babylonish captivity.....	539	97.....	2 Chron. 7. 10.....	On the removal of the ark into the temple...	1004
28, 29.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015	98.....			
30.....	1 Chron. 21. 30.	On the dedication of the threshing-floor of Araunah.....	1017	99.....			
31.....	1 Sam. 23. 12.....	On David's persecution by Saul.....	1060	100.....			
32, 33.....	2 Sam. 12. 15.....	On the pardon of David's adultery.....	1034	101.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015
34.....	1 Sam. 21. 15.....	On David's leaving the city of Gath.....	1060	102.....	Dan. 9. 27.....	On the near termination of the captivity....	538
35.....	1 Sam. 22. 19.....	On David's persecution by Doeg.....	1060	103.....	2 Sam. 12. 15.....	On the pardon of David's adultery.....	1034
36, 37.....	Dan. 7. 28.....	During the Babylonish captivity.....	539	104.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015
38, 39.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015	105.....	1 Chron. 16. 43.	On the removal of the ark from Obed-edom's house.....	1051
40, 41.....				106.....	Ezra 3. 7.....	On the return from the captivity.....	536
42.....	2 Sam. 17. 29.....	On David's flight from Absalom.....	1023	107.....			
43.....	2 Sam. 17. 29.....	On David's flight from Absalom.....	1023	108.....	1 Kings 11. 20.....	On the conquest of Edom by Joab.....	1040
44.....	2 Kings 19. 7.....	On the blasphemous message of Rabshakeh.	710	109.....	1 Sam. 22. 19.....	On David's persecution by Doeg.....	1060
45.....	1 Chron. 17. 27.	On the delivery of the promise by Nathan ²	1044	110.....	1 Chron. 17. 27.	On the promise by Nathan to David ³	1044
46.....	2 Chron. 20. 26.	On the victory of Jehoshaphat.....	896	111, 112.....	Ezra 3. 7.....	On the return from the captivity.....	536
47.....	2 Chron. 7. 10.....	On the removal of the ark into the temple..	1004	113, 114.....			
48.....	Ezra 6. 22.....	On the dedication of the second temple.....	515	115.....	2 Chron. 20. 26.	On the victory of Jehoshaphat.....	896
49, 50.....	Dan. 7. 28.....	During the Babylonish captivity.....	539	116, 117.....	Ezra 3. 7.....	On the return from the captivity.....	536
51.....	2 Sam. 12. 15.....	Confession of David after his adultery.....	1034	118.....	1 Chron. 17. 27.	On the promise by Nathan to David ⁴	1044
52.....	1 Sam. 22. 19.....	On David's persecution by Doeg.....	1060	119.....	Neh. 13. 3.....	Manual of devotion by Ezra ⁵	444
53.....	Dan. 7. 28.....	During the Babylonish captivity.....	539	120.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015
54.....	1 Sam. 23. 23.....	On the treachery of the Ziphim to David..	1060	121.....			
55.....	2 Sam. 17. 29.....	During the flight from Absalom.....	1023	122.....	Dan. 7. 28.....	During the Babylonish captivity.....	539
56.....	1 Sam. 21. 15.....	When David was with the Philistines in Gath.	1060	123.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015
57.....	1 Sam. 24. 22.....	On David's refusal to kill Saul in the cave..	1058	124.....	Ezra 3. 7.....	On the return from the captivity.....	536
58.....	1 Sam. 24. 22.....	Continuation of Psalm 57.....	1058	125.....	Ezra 1. 4.....	On the decree of Cyrus.....	536
59.....	1 Sam. 19. 17.....	On Saul surrounding the town of David.....	1061	126.....	Ezra 3. 7.....	On the return from the captivity.....	536
60.....	1 Kings 11. 20.....	On the conquest of Edom by Joab.....	1040	127, 128.....	Ezra 4. 24.....	On the opposition from the Samaritans.....	535
61.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015	129.....	Dan. 7. 28.....	During the Babylonish captivity.....	539
62.....	2 Sam. 17. 29.....	In David's persecution by Absalom.....	1023	130.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015
63.....	1 Sam. 24. 22.....	Prayer of David in the wilderness of Engedi.	1058	131.....	1 Chron. 15. 14.	On the second removal of the ark.....	1051
64.....	1 Sam. 22. 19.....	On David's persecution by Saul.....	1060	132.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015
65.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015	133.....	Ezra 3. 7.....	On the return from the captivity.....	536
66.....	Ezra 3. 13.....	On laying the foundation of the second temple.....	535	134.....	2 Chron. 7. 10.....	On the removal of the ark into the temple...	1004
67.....	Dan. 7. 28.....	During the Babylonish captivity.....	539	135.....			
68.....	2 Sam. 6. 11.....	On the first removal of the ark.....	1045	136.....	Dan. 7. 28.....	During the Babylonish captivity.....	539
69.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015	137.....			
70, 71.....	2 Sam. 17. 29.....	On Absalom's rebellion.....	1023	138.....	Ezra 6. 13.....	On the rebuilding of the temple.....	519
72.....	1 Chron. 29. 19.	On Solomon's being made king by his father.	1015	139.....	1 Chron. 13. 4.....	Prayer of David when made king over all Israel.....	1048
73.....	2 Kings 19. 19.	On the destruction of Sennacherib.....	710	140.....	1 Sam. 22. 19.....	On David's persecution by Doeg.....	1060
74.....	Jer. 39. 10.....	On the destruction of the city and temple....	588	141.....	1 Sam. 27. 1.....	Prayer of David when driven from Judea..	1055
				142.....	1 Sam. 22. 1.....	Prayer of David in the cave of Adullam...	1060
				143.....	2 Sam. 17. 29.....	During the war with Absalom.....	1053
				144.....	2 Sam. 17. 29.....	On the victory over Absalom.....	1053
				145.....	1 Chron. 28. 10.	David, when old, reviewing his past life....	1015
				146 to 150.....	Ezra 6. 22.....	On the dedication of the second temple.....	515

NOTE.—The Book of Psalms is quoted in the New Testament, or clearly referred to, upwards of seventy times.

AUTHORS.—The question of the authorship of many of the Psalms has caused much discussion, and is still an open one. Though an interesting question, it is not vitally important. The Psalms are usually ascribed to the several authors, as follows: David, 85; Solomon, 7; Moses, 9; Asaph, 12; Heman, 1; Ezra, 3; the sons of Korah, 11; Hezekiah, 1; Daniel, 1; Haggai, 1; Unknown, 19.

¹ Applied to our Lord by Peter, Acts 2. 25-31; and by Paul, Acts 13. 35, 36.

² Explained and applied to our Lord, Heb. 1. 8, 9; 1 Pet. 3. 22; Eph. 1. 22; Phil. 2. 9-11.

³ Cited by our Lord to prove his Divinity, Matt. 22. 44; by Peter, Acts 2. 32-36; Paul, 1 Cor. 15. 25-28; Heb. 7. 1-28; 8. 1.

⁴ Cited by our Lord, Matt. 21. 42; explained by Peter, Acts 4. 11; 1 Pet. 2. 4, 5; Paul, Rom. 9. 32, 33; Eph. 2. 20, 21.

⁵ Calmet and most commentators refer this Psalm to the captivity.

THE COMPREHENSIVE DICTIONARY OF THE BIBLE,

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PICTORIAL ILLUSTRATIONS OF IMPORTANT SCENES, INCIDENTS AND
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THE WHOLE COMPILED FROM THE MOST RELIABLE ANCIENT AND MODERN AUTHORITIES,

By REV. ALFRED NEVIN, D.D., LL.D.

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A'aron. The son of Amram and Jochebed, and the elder brother of Moses and Miriam (Num. xxvi. 59; xxxiii. 39). He was a Levite, and is first mentioned in Ex. iv. 14 as one who could "speak well." He was appointed by Jehovah to be the Interpreter and "mouth" (Ex. iv. 16) of his brother Moses, who was "slow of speech," and ac-



TOMB OF ABSALOM.

cordingly he was not only the organ of communication with the Israelites and with Pharaoh (Ex. iv. 30; vii. 2), but also the actual instrument of working most of the miracles of the Exodus. (See Ex. vii. 19, etc.) Aaron was consecrated by Moses to the new office of the high-priesthood. The order of God for the consecration is found in Ex. xxix., and the record of its execution in Lev. viii. Aaron's death took place on Mount Hor, after the transference of his robes and office to Eleazar (Num. xx. 28). This mount is still called the "Mountain of Aaron." The wife of Aaron was Elisheba (Ex. vi. 23), and the two sons who survived him, Eleazar and Ithamar.

Ab'ana. A river of Damascus, one of those which Naaman in his pride preferred to the waters of Israel (2 Kings v. 12). It has been identified with the modern *Barada*. It rises in the beautiful plain of Zebedany, issuing from a little lake, and receiving in its course the waters of two or three fountains.

Ab'arim. A mountain or range of highlands on the east of the Jordan, in the land of Moab, facing Jericho, and forming the eastern wall of the Jordan valley at that part. Its most elevated spot was "the Mount Nebo, 'head' of 'the' Pisgah," from which Moses viewed the Promised Land be-

fore his death. These mountains are mentioned in Num. xxvii. 12; xxxiii. 47, 48; Deut. xxxii. 49.

Ab'ba. A Syriac word, signifying a *beloved father*. It was used by our Lord in his agony (Mark xiv. 36), and by Paul in recounting to the believers in Rome and Galatia their glorious privileges (Rom. viii. 15; Gal. iv. 6).

Abed'nego. The Chaldean name given to Azariah, one of the Hebrew captives at the court of Babylon (Dan. i.; iii.), who was miraculously saved from the fiery furnace.

A'bel. The second son of Adam, murdered by his brother Cain (Gen. iv. 1-16). Jehovah showed respect for Abel's offering, but not for that of Cain, because, according to the Epistle to the Hebrews (xi. 4), Abel "by faith offered a more excellent sacrifice than Cain." The expression "sin," *i. e.*, sin-offering "lieth at the door" (Gen. iv. 7), seems to imply that the need of sacrifices of blood to obtain forgiveness was already revealed. Our Lord

ings (20-23; xxiii. 6, 9; xxx. 7). Through David's reign Abiathar was high-priest, and the king's faithful counsellor (1 Chron. xxvii. 34). He linked himself, however, with the party of Adonijah (1 Kings i. 7), it may be through some jealousy of Zadok, who, perhaps placed in the high-priesthood by Saul, had not joined David till that monarch's death (1 Chron. xii. 28), and who is generally afterward mentioned with Abiathar (2 Sam. viii. 17; xx. 25). Zadok was of the house of Eleazar, the elder and more powerful; Abiathar of that of Ithamar, the younger branch, from which the high-priesthood was to pass on account of Eli's sin. And therefore, though Abiathar seems to have continued chief, yet Zadok is generally named before him. Abiathar's offence was forgiven; and we still, when Solomon was on the throne, find him named as in his office (1 Kings iv. 4). But shortly after Adonijah made his second attempt, and Solomon, knowing or inferring Abiathar's connec-



ANCIENT ACCHO, ACRE OR PTOLEMAIS.

spoke of Abel as the first martyr (Matt. xxiii. 35); so did the early Church subsequently.

Abi'athar. The son of Ahimelech, the high-priest whom Saul put to death on the charge of inquiring of the Lord for David (1 Sam. xxii. 11-19). Abiathar escaped to David "with an ephod in his hand," and accompanied him in his wander-

tion with it, deposed and banished him to Anathoth (ii. 26).

Abiga'il. 1. The beautiful wife of Nabal, a wealthy owner of goats and sheep in Carmel. When David's messengers were slighted by Nabal, Abigail supplied David and his followers with provisions, and succeeded in appeasing his anger.

Ten days after this Nabal died, and David sent for Abigail and made her his wife (1 Sam. xxv. 14, etc.). By her he had a son, called Chileab, in 2 Sam. iii. 3; but Daniel in 1 Chron. iii. 1. 2. A sister of David, married to Jether the Ishmaelite, and mother, by him, of Amasa (1 Chron. ii. 17).

Abim'elech. The title of the kings of Philistia, as PTOLEMY was of the kings of Egypt, and CÆSAR of the emperors of Rome (Gen. xxi. and xxxvi.). It was also the name of a very wicked ruler in Israel, in the time of the Judges (Judg. ix.); and of a high-priest in the time of David (1 Chron. xviii. 16), who was the same as Ahimelech (2 Sam. viii. 17), and probably the same as Abiathar (1 Sam. xxii. 20).

Abisha'i. The eldest of the three sons of Zeruah, David's sister, and brother to Joab and Asahel (1 Chron. ii. 16). Like his two brothers,



TOXICA OF EGYPT.

he was the devoted follower of David. He was his companion in the desperate night expedition to the camp of Saul (1 Sam. xxvi. 6-9). On the outbreak of Absalom's rebellion he remained true to the king, and commanded a third part of the army in the decisive battle against Absalom. He rescued David from the hands of a gigantic Philistine, Ishbi-benob (2 Sam. xxi. 17). His personal prowess on this, as on another occasion when he fought single-handed against three hundred, won for him a place as captain of the second three of David's mighty men (2 Sam. xxiii. 18; 1 Chron. xi. 20).

Ab'ner. Son of Ner, who was the brother of Kish (1 Chron. ix. 36), the father of Saul. Abner, therefore, was Saul's first cousin, and was made by him commander-in-chief of his army (1 Sam. xiv. 51; xvii. 57; xxvi. 3-14). After the death of Saul, and Ishbosheth was proclaimed king, Abner led the men of Israel against those of Judah under Joab, and was defeated. Afterward, incensed at the ingratitude of his king, he inclined to the side of David, by whom he was eventually received. He was at last treacherously murdered by Joab and his brother Abishai, at the gate of Hebron. As a token of respect David followed the bier, and poured forth a simple dirge over the slain (2 Sam. iii. 33, 34).

Abomination. An object of detestation. Sin is called an abomination. Various gross practices are so called. Wearing the dress of the opposite sex (Deut. xxii. 5). Lying (Prov. xii. 22). False weights (Isa. lvi. 3). False doctrines (Rev. xvii. 4). Idols (Deut. vii. 26). Proud persons (Prov. xvi. 5). The sacrifices, ways, and even thoughts of the wicked (Prov. xv. 8, 9, 26). And "he that turneth away his ears from hearing the law, even his prayers shall be an abomination."

ABOMINATION OF DESOLATION is mentioned by our Saviour as a sign of the approaching destruction of Jerusalem, with reference to Dan. ix. 27; xi. 31; xii. 11. The allusion is to the Roman armies, which, as heathen, were hateful to the Jews.

A'braham. A wandering shepherd of vast wealth and pre-eminent piety. He was born A.M. 2008, only two years after the death of Noah, though there were nine generations between them. Some learned chronologers place his birth sixty years before Noah's death. Being the progenitor

of all the Jews, and the brightest example of justifying faith, he was called the "Father of the faithful." His name *Abram*, or "high father," was changed, when God promised him a great posterity, into *Abraham*, or "father of a multitude" (Gen. xvii. 4, 5). His history is one of deep interest, and is given in Genesis at great length.

A'braham's Bosom. A figurative expression, not implying pre-eminent favour to one individual (as in John xiii. 23), but denoting the happy condition in the future state of all Abraham's real children (Luke xvi. 23).

Ab'salom. 1. Third son of David, by Maachah, daughter of Talmai, king of Geshur. After David committed his great crime (2 Sam. xi.), he appears as the instrument by whom was fulfilled God's threat, that "evil should be raised up against him out of his own house, and that his neighbour should lie with his wives in the sight of the sun" (2 Sam. xii. 11). By his order his servants murdered his half-brother Amnon, for having violated his sister Tamar. Afterward, through his beauty, luxuriant hair (2 Sam. xiv. 25, 26), splendid retinue, fair speeches and courtesies, he "stole the hearts of the men of Israel" (xv. 2-6), and rebelled against his father. At first he was successful and occupied Jerusalem, taking possession of David's harem, David having fled over the Jordan. At last, after being anointed king, he crossed the Jordan to attack his father, who had rallied a force about him. A decisive battle was fought in the wood of Ephraim. Absalom was defeated, his long hair became entangled in the branches of a terebinth (or oak), where he was left hanging, his mule running away from him. He was despatched by Joab. An existing monument in the Valley of Jehoshaphat bears the name of Absalom's Tomb, but it no doubt belongs to a later period. 2. The father of Matthias (1 Mac. xi. 70), and Jonathan (1 Mac. xiii. 11).

Ac'cho. A seaport town on the coast of Palestine, situated on the northern headland of a bay to which it gives name; Mount Carmel being at the other extremity. Accho was subsequently called Ptolemais (Acts xxi. 7), and is mentioned in the wars of the Maccabees. By the Romans it was made a colony; in modern times it is known by the name of *St. Jean d'Acre*, and is still a place of importance.

Acel'dama. "The field of blood;" the name given by the Jews of Jerusalem to a field near Jerusalem, purchased by Judas with the money which he received for the betrayal of Christ, and so called from his violent death therein (Acts i. 19). This is apparently at variance with the account of St. Matthew (xxvii. 8), according to which the "field of blood" was purchased by the priests with the thirty pieces of silver, after they had been cast down by Judas, as a burial-place for strangers, the locality being well known at the time as "the field of the potter." The spot is still used by the Armenians for a graveyard. It is now about one hundred feet long and seventy feet broad, and is called *Campo Santo*. It is surrounded by a wall, and is, in fact, a vast vault arched over.



HORNED CERASTES.

A'chan. An Israelite of the tribe of Judah, who, when Jericho and all that it contained were accursed and devoted to destruction, secreted a portion of the spoil in his tent. For this sin Jehovah punished Israel by their defeat in the attack upon Ai. When Achan confessed his guilt, and the booty was discovered, he was stoned to death, with his whole family, by the people in a valley situated between Ai and Jericho, and their remains,

together with his property, were burnt (Josh. vii. 16-22). From this event the valley received the name of Achor (i. e., *trouble*).

A'chish. A Philistine king of Gath, who in the title to the 34th Psalm is called Abimelech. David twice found a refuge with him when he fled from Saul. On the first occasion, being recognized by the servants of Achish as one celebrated for his victories over the Philistines, he was alarmed for his safety, and feigned madness (1 Sam. xxi. 10-13). [DAVID.] From Achish he fled to the cave of Adullam. On a second occasion David fled to Achish with six hundred men (1 Sam. xxvii. 2), and remained at Gath a year and four months.



ADORATION.—ANCIENT EGYPTIAN.

Ach'sah. The daughter of Caleb, the son of Jephunneh. To excite some brave warriors to wrest Kirjath-sepher from the Canaanitish giants, Caleb proffered Achsah as his reward. On these terms, Othniel, her cousin, quickly obtained her. In her way home to her husband's residence, she alighted from her ass, threw herself at her father's feet, and begged that, as he had portioned her with a *south*, a dry land, he would give her some moist field, abounding with springs of water; he gave her one, or perhaps two fields thoroughly moist. Josh. xv. 16-19; Judg. i. 12-15.

A'dah. 1. The first mentioned of the two wives of Lamech, by whom were born to him Jabal and Jubal (Gen. iv. 19). 2. A Hittite, one of the three wives of Esau, mother of Eliphaz (Gen. xxxvi. 2, 10, 12, 16). In Gen. xxvi. 34 she is called *BASHEMATH*.



PLOUGH AND IMPLEMENTS USED IN ASIA MINOR.

Ad'am. The name *g'en* in Scripture to the first man. It apparently has reference to the ground from which he was formed, which is called in Hebrew *Adamah*. The idea of *redness of colour* seems to be inherent in either word. The creation of man was the work of the sixth day. His formation was the ultimate object of the Creator. It was with reference to him that all things were designed. He was to be the "coof and crown" of the whole fabric of the world. In the first nine chapters of Genesis there appear to be three distinct histories relating more or less to the life of Adam. The first man was a true man, with the powers of a man and the innocence of a child. He is, moreover, spoken of by St. Paul as being "the figure of Him that was to come," the second Adam, Christ Jesus (Rom. v. 14). Through the subtlety of the serpent, the woman who was given to be with Adam was beguiled to partake of the fruit of the forbidden tree and gave it to her husband. Adam is stated to have lived nine hundred and thirty years. His sons mentioned in Scripture are Cain, Abel, and Seth: it is implied, however, that he had others.

Adder (*Toxica of Egypt*). This word is used as the representative of four Hebrew names of poisonous serpents, viz., 'Achshub, Pethen, Teapha' or Tsiph'oni, and Shēphiphōn. As the Jews were probably acquainted with only five or six species of poisonous serpents, and as *Pethen* and *Shēphiphōn*

were probably the Egyptian Cobra and the Horned Viper, 'Achshub may be the *Toxicoa* of Egypt and Northern Africa, called by naturalists the *Echis arenicola*.

Adjure. To bind one by oath, as under the penalty of a fearful curse (Josh. vi. 26; Mark v. 7). It was a custom among the Jews to *adjure*, which was by a form of execration laid on the person if he did not answer truly. It was the same as administering an oath is now; so that



NÖREG, OR THRESHING-MACHINE USED BY MODERN EGYPTIANS.

though Jesus held his peace when merely interrogated, he acknowledged, when adjured, that he was the Son of God (Matt. xxvi. 63).

Adonibe'zek. The king of BEZEK. Just before Joshua entered the land of Canaan, Adonibe'zek had waged a furious war with his neighbouring kings: seventy of them he had taken captives, and cutting off their thumbs and great toes, had caused them, like dogs, to feed on the crumbs that fell from his table. After Joshua's death, the tribes of Judah and Simeon, finding themselves pent up by the Canaanites, resolved to clear their cantons of these accursed nations; among others they fell upon Adonibe'zek, took his capital and made himself prisoner, and cut off his thumbs and great toes; he thereupon acknowledged the just vengeance of Heaven upon him for his cruelty toward his fellow-princes. They brought him along with them to Jerusalem, where he died about A. M. 2570 (Judg. i. 4-7).

Adoni'ram. By contraction ADORAM (2 Sam. xx. 24), also HADORAM (2 Chron. x. 18), chief receiver of the tribute during the reigns of David, Solomon and Rehoboam. This last monarch sent him to collect the tribute from the rebellious Israelites, by whom he was stoned to death.

Adoption. The act of taking into the family for a child. Pharaoh's daughter adopted Moses; Mordecai thus received Esther. Many other instances occur in Scripture. The *double parentage* thus created has greatly confused chronologers. True believers in Christ, being regenerated by the Spirit, and freely justified by grace, are said to be brought into this state of adoption (2 Cor. vi. 18).

Adoration. The acts and postures by which the Hebrews expressed adoration bear a great similarity to those still in use among Oriental nations. To rise up and suddenly prostrate the body was the most simple method, but, generally speaking, the prostration was conducted in a more formal manner, the person falling upon the knee, and then gradually inclining the body until the forehead touched the ground. Such prostration was usual in the worship of Jehovah (Gen. xvii. 3; Ps. xlv. 6).

Adram'melech. 1. The name of an idol introduced into Samaria by the colonists from Sepharvaim (2 Kings xvii. 31). 2. Son of the Assyrian king Sennacherib, who, together with his brother Sharezer, murdered their father in the temple of Nisroch at Nineveh, after the failure of the Assyrian attack on Jerusalem. The parricides escaped into Armenia (2 Kings xix. 37; 2 Chron. xxxii. 21; Isa. xxxvii. 38). The date of this event was B. C. 680.

A'driel. Son of Barzillai, to whom Saul gave his daughter Merab, although he had previously promised her to David (1 Sam. xviii. 19). His five sons were among the seven descendants of Saul

whom David surrendered to the Gibeonites in satisfaction for the endeavours of Saul to extirpate them (2 Sam. xxi. 8).

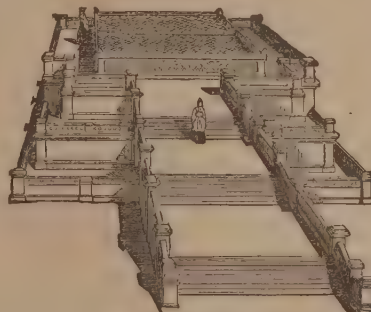
Adul'am. City of Judah, and a place of great antiquity. Fortified by Rehoboam (2 Chron. xi. 7), it was one of the towns reoccupied by the Jews after their return from Babylon (Neh. xi. 30), and still a city in the times of the Maccabees (2 Mac. xii. 38).

Adultery. A general term for every species of unchastity, but now generally restricted to impurity by married persons. In a spiritual sense it means idolatry (Jer. iii. 9; Ezek. xxiii. 37).

Agriculture. This, though prominent in the scriptural narrative concerning Adam, Cain and Noah, was little cared for by the patriarchs. The pastoral life was the means of keeping the sacred race, whilst yet a family, distinct from mixture and locally unattached, especially whilst in Egypt. When, grown into a nation, they conquered their future seats, agriculture supplied a similar check on the foreign intercourse and speedy demoralization, especially as regards idolatry, which commerce would have caused. Thus agriculture became the basis of the Mosaic commonwealth.

Ploughing. The kind of plough used was probably very light, one yoke of oxen usually sufficing to draw it. Mountains and steep places were hoed (Isa. vii. 25).

Reaping and Threshing. The wheat, etc., were reaped by the sickle or pulled up by the roots. They were bound in sheaves—a process prominent in Scripture. Oxen, etc., forbidden to be muzzled (Deut. xxv. 4), trampled out the grain. At a later time the Jews used a threshing-sledge called *morag* (Isa. xli. 15; 2 Sam. xxiv. 22; 1 Chron. xxi. 23), probably resembling the *nöreg*, still employed in Egypt.



ALTAR OF BURNT-OFFERING.

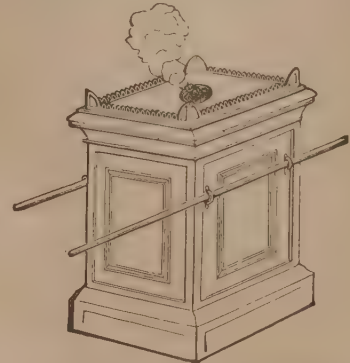
A'gur. The son of Jakeh, an unknown Hebrew sage, who uttered or collected the sayings of wisdom recorded in Prov. xxx.

Ahasue'rus. There were several kings of this name: 1. ASTYAGES, the Mede (Dan. ix. 1); 2. CAMBYSES, king of Persia (Ezra. iv. 6, 7); 3. DARIUS HYSTASPES, the husband of Esther (Esth. i. 1), who died A. M. 3519.

Ahim'aaz. Son of Zadok, the high priest in David's reign, and celebrated for his swiftness of foot. During Absalom's rebellion he carried to David the important intelligence that Ahithophel had counselled an immediate attack upon David and his followers, and that, consequently, the king must cross the Jordan without the least delay (2 Sam. xv. 24-37; xvii. 15-22). Shortly afterward he was the first to bring to the king the good news of Absalom's defeat, suppressing his knowledge of the death of his son, which was announced soon afterward by another (2 Sam. xviii. 19-33).

Ahim'elech. Son of Ahitub (1 Sam. xxii. 11, 12), and high priest at Nob in the days of Saul. He gave David the shew-bread to eat, and the sword of Goliath; and for so doing was, upon the accusation of Doeg the Edomite, put to death with his whole house by Saul's order. Abiathar alone escaped. [See ABIATHAR.]

Ahin'oam. 1. The daughter of Ahimaaz and wife of Saul (1 Sam. xiv. 50). 2. A native of Jezreel who was married to David during his wandering life (1 Sam. xxv. 43). She lived with him and his other wife, Abigail, at the court of Achish (xxvii. 3), was taken prisoner with her by the Amalekites when they plundered Ziklag (xxx. 5), but was rescued by David (18). She is again mentioned as living with him when he was king of Judah in Hebron (2 Sam. ii. 1), and was the mother of his eldest son Amnon (iii. 2).



SUPPOSED FORM OF ALTAR OF INCENSE.

A'i. A city lying east of Bethel and "beside Bethaven" (Josh. vii. 2; viii. 9). It was the second city taken by Israel after the passage of the Jordan, and was "utterly destroyed" (Josh. vii. 3-5; viii. ix. 3; x. 1, 2; xii. 9).

Alexan'der. 1. Son of Simon the Cyrenian, who was compelled to bear the cross for our Lord (Mark xv. 21). 2. One of the kindred of Annas the high priest (Acts iv. 6). 3. A Jew at Ephesus, whom his countrymen put forward during the tumult raised by Demetrius the silversmith (Acts xix. 33), to plead their cause with the mob. 4. An Ephesian Christian, reproached by St. Paul in 1 Tim. i. 20, as having, together with one Hymeneus, put from him faith and a good conscience, and so made shipwreck concerning the faith. This may be the same with—5. ALEXANDER the copper-smith, mentioned by the same apostle (2 Tim. iv. 14) as having done him many mischiefs.

Alexan'dria. (3 Mac. iii. 1; Acts xviii. 24; vi. 9.) The Hellenic, Roman, and Christian capital of



EGYPTIAN AND ASSYRIAN ANKLETS.

Egypt, was founded by Alexander the Great, B. C. 332, who himself traced the ground-plan of the city. Its importance as one of the chief corn-ports of Rome secured for it the general favour of the first emperors. Its population was mixed from the first. According to Josephus, Alexander himself assigned to the Jews a place in his new city. The

Septuagint translation was made for their benefit, under the first or second Ptolemy. According to the common legend, St. Mark first "preached the Gospel in Egypt, and founded the first Church in Alexandria." At the beginning of the second century the number of Christians at Alexandria must have been very large.

Allelu'ia. So written in Rev. xix. 1-6, or more properly HALLELUJAH, "praise ye Jehovah," as it is found in the margin of Ps. civ. 35; cv. 45; cvi.; cxl. 1; cxli. 1; cxlii. 1 (comp. Ps. cxlii. 9; cxv. 18; cxvi. 19; cxvii. 2). The literal meaning of "Hallelujah" sufficiently indicates the character of the Psalms in which it occurs, as hymns of praise and thanksgiving.

Al'lon. A large, strong tree of some description, probably an oak. The word is found in two names in the topography of Palestine: 1. ALLON, more accurately ELON, a place named among the cities of Naphtali (Josh. xix. 33). [See ELON.] 2. AL'LON-BA'CIUTH ("oak of weeping"), the tree under which Rebekah's nurse, Deborah, was buried. (Gen. xxxv. 8.)

Al'pha. The first letter of the Greek alphabet. Used in connection with Omega, the last letter, to express the eternity of Christ (Rev. i. 8, 11).

Alpha'us. The father of the Apostle James the Less (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13), and husband of that Mary who, with the mother of Jesus and others, was standing by the cross during the crucifixion (John xix. 25). [See MARY.] In this latter place he is called Clopas.



GATE OF ST. PAUL, ANTIOCH.

Altar of Burnt-Offerings. It differed in construction at different times. 1. In the tabernacle (Ex. xxvii.) it was square, five cubits in length, the same in breadth, and three cubits high. It was made of planks of shittim (or acacia) wood, overlaid with brass. (See Ex. xxvii.; xxviii. 2.) 2. In Solomon's Temple the length and breadth were near twenty cubits, and the height was ten (2 Chron. iv. 1). It was entirely of brass (1 Kings viii. 64; 2 Chron. vii. 7).

Altar of Incense. This was called also the golden altar, to distinguish it from the altar of burnt-offerings, which was called the brazen altar (Ex. xxviii. 30). That in the tabernacle was made of acacia wood, overlaid with pure gold. Its shape was square, being a cubit in length and breadth, and two cubits in height. It had horns at the four corners. It stood in the holy place (Ex. xxx. 6; xl. 5).

Amen. Literally, "true;" and used as a substantive, "that which is true;" "truth" (Isa. lxxv. 16); Christ is called THE AMEN, because he is the God of truth (Rev. iii. 14).

Ammin'adab. Son of Ram or Aram, and father of Nahshon, or Naasson (as it is written, Matt. i. 4; Luke iii. 32), who was the prince of the tribe of Judah at the first numbering of Israel in the second year of the Exodus (Num. i. 7; ii. 3; Ruth iv. 19, 20; 1 Chron. i. 10). He was the fourth generation after Judah, the patriarch of his tribe, and one of the ancestors of JESUS CHRIST.

Am'mon, Am'monites, Children of Ammon.

A people descended from Ben-Ammi, the son of Lot by his younger daughter (Gen. xix. 38; comp. Ps. lxxxiii. 7, 8), as Moab was by the elder; and dating from the destruction of Sodom. The near relation between the two peoples indicated in the story of their origin continued throughout their



ANTIOCH IN PISIDIA.

existence (comp. Judg. x. 6; 2 Chron. xx. 1; Zeph. ii. 8, etc.). The hatred in which the Ammonites were held by Israel is stated to have arisen partly from their opposition, or rather their denial of assistance (Deut. xxiii. 4), to the Israelites on their approach to Canaan. But whatever its origin, the animosity continued in force to the latest date. The last appearances of the Ammonites in the biblical narrative are in the book of Judith (v., vi., vii.), and in that of 1 Maccabees (1 Mac. v. 6, 30-43). The divinity of the tribe was Molech, generally named in the O. T. under the altered form of Milcom—"the abomination of the children of Ammon," and occasionally as Malcham.

Amos. Called by God, he began to prophesy a little before Hosea, and continued a while contemporary with that prophet, during the reign of Uzziah, about 890 years B. C. The Book of Amos reproves the wickedness of the Hebrews, who abandoned themselves to every evil, pronounces the ruin of the neighbouring nations, judgment on the Jews, and the final prosperity of Messiah's kingdom.

Amphip'olis. A city of Macedonia (Acts xvii. 1). It is almost surrounded by the river Strymon, whence its name, which means "a city surrounded." It is now called Emboli.

Anam'melech. An idol of the Sepharvites, a tribe of the Samaritans (2 Kings xvii. 31).

Anani'as. 1. A high priest in Acts xxiii. 2-5; xxiv. 1. 2. A disciple at Jerusalem, husband of Sapphira (Acts v. 1-11). Having sold his goods for the benefit of the Church, he kept back a part of the price. St. Peter denounced the fraud, and Ananias fell down and expired. 3. A Jewish disciple at Damascus (Acts ix. 10-17) of high repute (Acts xxii. 12), who sought out Saul during the period of blindness and dejection which followed his conversion, and announced to him his future commission as a preacher of the Gospel. Tradition makes him to have been afterward bishop of Damascus, and to have died by martyrdom.

Anath'ema. Which literally means a thing suspended, is the equivalent of the Hebrew word signifying a thing or person devoted. The word anathema frequently occurs in St. Paul's writings, and is generally translated accursed.

An'drew. One among the first called of the Apostles of our Lord (John i. 40; Matt. iv. 18); brother (whether elder or younger is uncertain) of Simon Peter (ibid.) He was of Bethsaida, and

had been a disciple of John the Baptist. On hearing Jesus a second time designated by him as the Lamb of God, he left his former master, and, in company with another of John's disciples, attached himself to our Lord. In the catalogue of the Apostles, Andrew appears, in Matt. x. 2; Luke vi.

14, second, next after his brother Peter; but in Mark iii. 16; Acts i. 13, fourth, next after the three, Peter, James and John, and in company with Philip. And this appears to have been his real place of dignity among the Apostles. The traditions about him are various. He is said to have been crucified at Patre in Achaia.

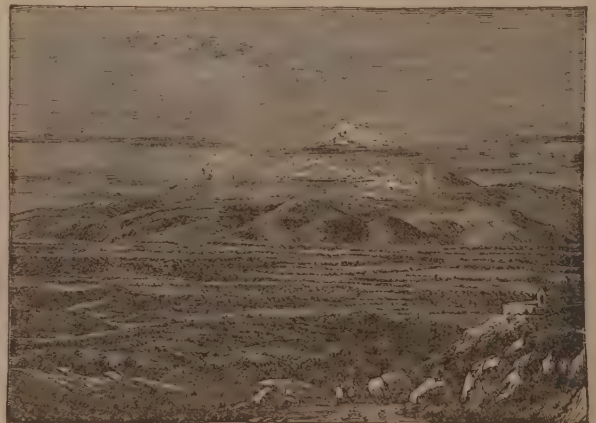
Ank'let. Anklets are referred to in Isa. iii. 16, 18, 20. They were fastened to the ankle-band of each leg, were as common as bracelets and armlets, and made of much the same materials; the pleasant jingling and tinkling which they made as they knocked against each

other formed no doubt one of the reasons why they were admired. They are still worn in the East.

An'na. A "prophetess" in Jerusalem at the time of our Lord's presentation in the Temple (Luke ii. 36). She was of the tribe of Asher.

Ant. This insect is mentioned twice in the O. T.: in Prov. vi. 6; xxx. 26. In the former of these passages the diligence of this insect is instanced by the wise man as an example worthy of imitation; in the second passage the ant's wisdom is especially alluded to, for these insects, "though they be little on the earth, are exceeding wise."

Antioch. The capital of the Greek kings of Syria, and afterward the residence of the Roman governors of the province which bore the same name. No city, after Jerusalem, is so intimately connected with the history of the apostolic Church. The chief interest of Antioch is connected with the progress of Christianity among the heathen. Here the first Gentile Church was founded (Acts xi. 20, 21); here the disciples of Jesus Christ were first called Christians (xi. 26). It was from Antioch that St. Paul started on his three missionary journeys. The city was founded in the year 300 B. C., by Seleucus Nicator. Jews were settled there from the first in large numbers, were governed by their own ethnarch, and allowed to have the same political privileges with the Greeks. Antioch grew under the successive Seleucid kings till it



ARARAT, THE SUPPOSED RESTING-PLACE OF THE ARK.

became a city of great extent and of remarkable beauty.

Antipa'tris. A town to which the soldiers conveyed St. Paul by night on their march (Acts xxiii. 31).

Apol'los. A Jew from Alexandria, eloquent

(which may also mean *learned*) and mighty in the Scriptures: one instructed in the way of the Lord, according to the imperfect view of the disciples of John the Baptist (Acts xviii. 25), but on his coming to Ephesus during a temporary absence of St. Paul, A. D. 54, more perfectly taught by Aquila and Priscilla. After this he became a preacher of the Gospel, first in Achaia and then in Corinth (Acts xviii. 27; xix. 1), where he watered that which Paul had planted (1 Cor. iii. 6). It has been supposed by some that Apollos was the author of the Epistle to the Hebrews.

Apoc'rypha. The collection of books to which this term is popularly applied includes the following (the order given is that in which they stand in the English version):—I. 1 Esdras; II. 2 Esdras; III. Tobit; IV. Judith; V. The rest of the chapters of the book of Esther, which are found neither in the Hebrew nor in the Chaldee; VI. The Wisdom of Solomon; VII. The Wisdom of Jesus the Son of Sirach, or Ecclesiasticks; VIII. Baruch; IX. The Song of the Three Holy Children; X. The History of Susanna; XI. The History of the Destruction of Bel and the Dragon; XII. The Prayer of Manasses, king of Judah; XIII. 1 Maccabees; XIV. 2 Maccabees. The primary meaning of *Apocrypha*, "hidden, secret," seems, toward the close of the second century, to have been associated with the signification "spurious," and ultimately to have settled down into the latter.

Aqu'ila. A Jew whom St. Paul found at Corinth on his arrival from Athens (Acts xviii. 2). He was a native of Pontus, but had fled, with his wife

nations. Michael was considered the patron of the Jews (Dan. x. 13, 21). The name is never used in the plural, and some learned men think it means Jesus Christ (1 Thess. iv. 16).

Archip'us. A Christian teacher in Colosse (Col. iv. 17), called by St. Paul his "fellow-soldier" (Philem. 2). He was probably a member of Philemon's family.



ROMAN SLINGER.

A'riel. A designation given by Isaiah to the city of Jerusalem (Isa. xxix. 1, 2, 7). Its meaning is obscure. We must understand by it either "Lion of God," or "Hearth of God."

Aristar'chus. A Thessalonian (Acts xx. 4; xxvii. 2), who accompanied St. Paul on his third missionary journey (Acts xix. 29). He was with the apostle on his return to Asia (Acts xx. 4); and again (xxvii. 2) on his voyage to Rome. We trace him afterward as St. Paul's fellow-prisoner in Col. iv. 10, and Philem. 24.

Aristobu'lus. 1. A Jewish priest (2 Mac. i. 10), who resided in Egypt in the reign of Ptolemaeus VI. Philometor. There can be little doubt that he is identical with the peripatetic philosopher of that name, who dedicated to Ptol. Philometor his allegoric exposition of the Pentateuch. 2. A resident at Rome, some of whose household are greeted in Rom. xvi. 10. Tradition makes him one of the seventy disciples, and reports that he preached the Gospel in Britain.

Armaged'don. "The hill, or city of Megiddo" (Rev. xvi. 16). The scene of the struggle of good and evil is suggested by that battlefield, the plain of Esdraelon, which was famous for two great victories—of Barak over the Canaanites, and of Gideon over the Midianites; and for two great disasters—the deaths of Saul and Josiah.

Arms, Armour. There were—1. *Offensive weapons.* 2. *Defensive weapons.* Of the first class were—1. The *Chereb*, or *Sword*. Very little can be gathered as to its shape, size, material, or mode of use. Perhaps it was lighter and shorter than the modern sword. 2. The *Oidón* or *Javelin*. When not in action the *Oidón* was carried on the back of the warrior (1 Sam. xvii. 6). 3. The *Sling*. This is



EGYPTIAN JAVELINS, SPEAR AND DART HEADS.

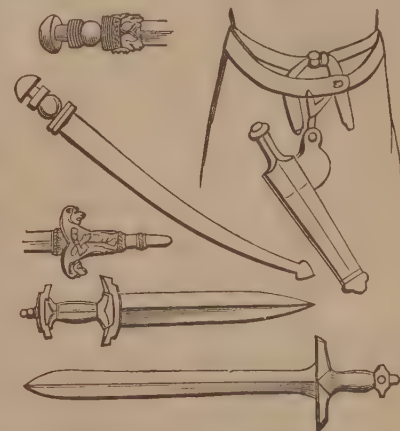
one encompassing the whole person (Ps. v. 12) the smaller one called the buckler or target, probably for use in hand-to-hand fighting (1 Kings x. 16, 47; 2 Chron. ix. 15, 16).

As'a. Son of Abijah, and third king of Judah (A. C. 956-916). In his zeal against heathenism he did not spare his grandmother Maachah, who occupied the special dignity of "king's mother," to which great importance was attached in the Jewish court. Asa burnt the symbol of her religion (1 Kings xv. 13), and threw its ashes into the brook Kidron, and then deposed Maachah from her dignity. He also placed in the temple certain gifts which his father had dedicated, and renewed the great altar which the idolatrous priests apparently had desecrated (2 Chron. xv. 8). In his old age Asa suffered from the gout. He died greatly loved and honoured in the forty-first year of his reign.

Asaph. A Levite, son of Berechiah, one of the leaders of David's choir (1 Chron. vi. 39). Psalms l. and lxxiii.-lxxxiii. are attributed to him; and he was in after times celebrated as a seer as well as a musical composer (2 Chron. xxix. 30; Neh. xii. 46).

As'enath. Daughter of Potipherah, priest, or possibly prince, of On [see POTIPHERAH], wife of Joseph (Gen. xli. 45), and mother of Manasseh and Ephraim (xli. 50; xlv. 20).

Ash'dod, or AZOTUS. A strong city on the south-east coast of the Mediterranean Sea, about twenty-five miles, or, according to Diodorus, thirty-four north of Gaza, thirteen or fourteen south of Ekron, and thirty-four west of Jerusalem. It was the property of the tribe of Judah (Josh. xiv. 47), but the Philistines either retained or retook it. Here stood the famous temple of Dagon. Here the captive ark of God was first brought, and broke



SWORDS—ASSYRIAN, PERSIAN, ROMAN AND GREEK.

to pieces that idol, and plagued the inhabitants (1 Sam. v. 1-6). Here Philip the Evangelist early preached the gospel; and a Christian Church continued till perhaps the ravages of the *Saracens* (Zeph. ii. 4; Zech. xi. 6; Acts viii. 4).

Ash'kelon, As'kelon. One of the five cities of the lords of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17), but less often mentioned and apparently less known to the Jews than the other four. Samson went down from Timnath to Ashkelon (Judg. xiv. 19), as if to a remote place whence his exploit was not likely to be heard of. In the post-biblical times Ashkelon rose to considerable importance. The soil around was remarkable for its fertility. Ashkelon played a memorable part in the struggles of the Crusades.

Asp. The Hebrew word *pethen* occurs in the six following passages: Deut. xxxii. 33; Job xx. 14, 16; Ps. lviii. 5; xci. 13; Isa. xi. 8. That some kind of poisonous serpent is denoted by it is clear from these passages. As the Egyptian Cobra is more frequently than any other species the subject upon which the serpent-charmers of the Bible lands practice their art, and as it is fond of concealing itself in walls and in holes (Isa. xi. 8), it appears to have the best claim to represent the *pethen*.

Ass. The species of this animal known to the

Priscilla, from Rome, in consequence of an order of Claudius commanding all Jews to leave the city. He became acquainted with St. Paul, and they abode together, and wrought at their common trade of making the Cilician tent or hair-cloth. On the departure of the apostle from Corinth, a year and six months after, Priscilla and Aquila accompanied him to Ephesus. There they remained, and there they taught Apollos.

Ar'arat. A mountainous district of Asia mentioned in the Bible in connection with the following events: 1. As the resting place of the Ark after the deluge (Gen. viii. 4). 2. As the asylum of the sons of Sennacherib (2 Kings xix. 37; Isa. xxxvii. 38). 3. As the ally, and probably the neighbour, of Minni and Ashchenaz (Jer. li. 27). It is of volcanic origin. The summit of Ararat was long deemed inaccessible. It was first ascended in 1829, by Parrat, who approached it from the north-west. *Arguri*, the only village known to have been built on its slopes, was the spot where, according to tradition, Noah planted his vineyard. Lower down, in the plain of Araxes, is *Nachdewan*, where the patriarch is reputed to have been buried.

Archangel. The chief angel. The Jews supposed that there are seven, greater in power than the rest, and having the guardianship of particular

first mentioned in Judg. xx. 16. (See 2 Kings iii. 25.) Of the second class—1. The *Breast-plate* (1 Sam. xvii. 5). 2. The *Habergeon*. (See Ex. xxviii. 32; xxix. 23.) 3. The *Helmet* (1 Sam. xvii. 5; 2 Chron. xxvi. 14; Ex. xxvii. 10). 4. *Greaves* (1 Sam. xvii. 6). 5. Two kinds of *Shields*—the large

Jews are *Asinus Hemippus*, which inhabits the deserts of Syria, Mesopotamia, and the northern parts of Arabia; the *Asinus Vuguris* of the north-east of Africa, the true onager or aboriginal wild ass, whence the domesticated breed has sprung; and probably the *Asinus Onager*, the Koulan or Ghorkhur, which is found in Western Asia from 48° north latitude southward to Persia, Belochistan and Western India. Mr. Layard remarks that in fleetness the wild ass (*Asinus Hemippus*) equals the gazelle, and to overtake it is a feat which only one or two of the most celebrated mares have been known to accomplish.

As'sos or **As'sus**. A seaport of the Roman province of Asia, in the district anciently called Mysia. It was situated on the northern shore of the Gulf of Adramyttium, and was only about seven miles from the opposite coast of Lesbos, near Methymna (Acts xx. 13, 14).

Ath'ens. The capital of Attica, and the chief seat of Grecian learning and civilization during the golden period of the history of Greece. St. Paul visited it in his journey from Macedonia, and appears to have remained there some time (Acts xvii. 14-34; comp. 1 Thess. iii. 1). The *Acropolis*, or citadel of Athens, was a square craggy rock rising abruptly about one hundred and fifty feet, with a flat summit of about one thousand feet long from east to west, by five hundred feet broad from north

to south. *Mars' Hill*, the hill of Mars or Ares, better known by the name of Areopagus, was a rocky height opposite to the western end of the Acropolis, from which it is separated only by an elevated valley, above which it rises fifty or sixty feet.



FIGURE OF ASTARTE FOUND IN ETRURIA.

Augustus Cæ'sar. The first Roman emperor. He was born A.U.C. 691, B.C. 63. His father was Caius Octavius; his mother Atia, daughter of Julia, the sister of C. Julius Cæsar. He was principally educated by his great-uncle Julius Cæsar, and was made his heir. After his murder, the young Octavius, then Caius Julius Cæsar Octavianus, was taken into the Triumvirate with Antony and Lepidus, and, after the removal of the latter, divided the empire with Antony. The struggle for the supreme power was terminated in favour of Octavianus by the battle of Actium, B.C. 31. On this victory he was saluted Imperator by the senate, who conferred on him the title Augustus (B.C. 27). The first link binding him to N. T. history is his treatment of Herod after the battle of Actium. That prince, who had espoused Antony's side, found himself pardoned, taken into favour and confirmed, nay even increased, in his power. After Herod's death in A.D. 4, Augustus



EGYPTIAN COBRA.

Azari'ah. A common name in Hebrew, and especially in the families of the priests of the line of Eleazar, whose name has precisely the same meaning as Azariah.

The principal persons who bore this name were: 1. Son of Ahimaaz (1 Chron. vi. 9). 2. Azariah, the son of Oded (2 Chron. xv. 1). 3. The high priest in the reign of Uzziah, king of Judah, whose name, perhaps from this circumstance, is often corrupted into Azariah (2 Kings xiv. 21, xv. 1, 6, 7, 8, &c.) The most memorable event of his life is that which is recorded in 2 Chron. xxvi. 17-20. When King Uzziah, elated by his great prosperity and power, "transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense," Azariah the priest, accompanied by eighty of his brethren, went in boldly after him and withstood him.

Az'za. The more accurate rendering of the name of the well-known Philistine city, Gaza (Deut. ii. 23; 1 Kings iv. 24; Jer. xxv. 20).

B.

Ba'al. The supreme male divinity of the Phœnician and Canaanitish nations, as ASHTORETH was their supreme female divinity. The word *Baal* is in Hebrew a common noun of frequent occurrence, having the meaning *Lord*, not so much, however, in the sense of *Ruler* as of *Master*, *Owner*, *Possessor*. There can be no doubt of the very high an-

and through these nations the Israelites were seduced to the worship of this god under the particular form of Baal-Peor (Num. xxv. 3-18; Deut. iv. 3). In the times of the kings the worship of Baal spread greatly, and together with that of Asherah became the religion of the court and people of the ten tribes (1 Kings xvi. 31-33; xviii. 18, 22).

Bab'y-lon. In the Apocalypse is the symbolical name by which Rome is denoted (Rev. xiv. 8; xvii. xviii.) The power of Rome was regarded by the later Jews as that of Babylon by their forefathers (comp. Jer. li. 7 with Rev. xiv. 8), and hence whatever the people of Israel be understood to symbolize, Babylon represents the antagonistic principle.

Ba'ca, the Valley of. A valley in Palestine, through which the exiled Psalmist sees in vision the pilgrims passing in their march toward the sanctuary of Jehovah at Zion (Ps. lxxxiv. 6).

Ba'laam. The son of Beor, a man endowed with the gift of prophecy (Num. xxii. 5). He belonged to the Midianites, and perhaps as the prophet of his people possessed the same authority that Moses did among the Israelites. When the Israelites were encamped in the plains of Moab, Balak, the king of Moab, sent for Balaam to curse them. Balaam was prohibited by God from going. The king of Moab, however, sent again to him. The prophet again refused, but was at length allowed to go. Balaam therefore proceeded on his journey



SYRIAN WILD ASS.

with the messengers of Balak. But God's angel was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. "The dumb ass, speaking with man's voice, forbade the madness of the prophet" (2 Pet. ii. 14). Balaam predicted a magnificent career for the people whom he was called to curse, but he nevertheless suggested to the Moabites the expedient of seducing them to com-



PLAIN OF BABYLON.

mit fornication. The effect of this is recorded in ch. xxv. A battle was afterward fought against the Midianites, in which Balaam sided with them, and

was slain by the sword of the people whom he had endeavoured to curse (Num. xxxi. 8).

Balm. The Hebrew word thus rendered occurs in Gen. xxxvii. 25; xliii. 11; Jer. viii. 22; xli. 11; li. 8; and Ezra xxvii. 17. It is impossible to identify it with any certainty. It may represent the gum of the *Pistacia lentiscus*, or that of the *Balsamodendron opobalsanum*. Hasselquist has given a description of the true balsam tree of Mecca. He says that the exudation from the plant "is of a yellow colour, and pellucid. It has a most fragrant smell, which is resinous, balsamic and very agreeable. It is very tenacious or glutinous, sticking to the fingers, and may be drawn into long threads."

Barab'bas. A robber (John xviii. 40) who had committed murder in an insurrection (Mark xv. 7; Luke xxiii. 19) in Jerusalem, and was lying in prison at the time of the trial of Jesus before Pilate.

Ba'arak. Son of Abinoam of Kedesh, a refugee in Mount Naphtali, was incited by Deborah, a prophetess of Ephraim, to deliver Israel from the yoke of Jabin (Judg. iv.). He utterly routed the Canaanites in the plain of Jezreel (Esdraelon).

Barbarian. "Every one not a Greek is a barbarian" is the common Greek definition, and in this strict sense the word is used in Rom. i. 14: "I am debtor both to Greeks and barbarians." It often retains this primitive meaning, as in 1 Cor. xiv. 11 (of one using an unknown tongue), and Acts xxviii. 2, 4 (of the Maltese, who spoke a Punic dialect).

Bar'nabas. A name signifying "son of prophecy" or "exhortation," given by the apostles (Acts iv. 36) to Joseph (or Joses), a Levite of the

Lord passed out of Jericho on his last journey to Jerusalem.

Ba'ruch. Son of Neriah, the friend (Jer. xxxii. 12), amanuensis (Jer. xxxvi. 4-32) and faithful attendant of Jeremiah (Jer. xxxvi. 10; B.C. 603) in the discharge of his prophetic office. He was of a noble family (comp. Jer. li. 59; Bar. i. 1), and of distinguished acquirements; and his brother Seraiah held an honourable office in the court of Zedekiah (Jer. li. 59). His enemies accused him of influencing Jeremiah in favour of the Chaldeans (Jer. xliii. 3; cf. xxxvii. 13); and he was thrown into prison with that prophet, where he remained till the capture of Jerusalem, B.C. 586.

Ba'shan. A district on the east of Jordan. It is sometimes spoken of as the "land of Bashan" (1 Chron. v. 11; and comp. Num. xxi. 33; xxxii. 33), and sometimes as "all Bashan" (Deut. iii. 10, 13; Josh. xii. 5; xlii. 11, 30), but most commonly without any addition. It was taken by the children of Israel after their conquest of the land of Sihon from Arnon to Jabbok.

Bash'emath. Daughter of Ishmael, the last married of the three wives of Esau (Gen. xxxvi. 3, 4, 13). In Gen. xxviii. 9 she is called Mahalath.

Bath, Bathing. This was a prescribed part of the Jewish ritual of purification in cases of accidental, leprous or ordinary uncleanness (Lev. xv. 28; xxii. 6; Num. xix. 5, 19; 2 Sam. xi. 2, 4; 2 Kings v. 10); as also after mourning, which always implied defilement (Ruth iii. 3; 2 Sam. xii. 20). With bathing, anointing was customarily joined; the climate making both these essential alike to health and pleasure, to which luxury added the use of perfumes (Susan. 17; Jud. x. 3; Esth. ii. 12).

Bathshe'ba (2 Sam. xi. 3, etc.; also called Bathshua in 1 Chron. iii. 5). The daughter of Eliam (2 Sam. xi. 3), or Ammiel (1 Chron. iii. 5), the son of Ahithophel (2 Sam. xxiii. 34), and wife of Uriah the Hittite. The child which was the fruit of her adulterous intercourse with David died; but after marriage she became the mother of four sons, Solomon (Matt. i. 6), Shimea, Shobab and Nathan.

Bdellium. A gum or resin somewhat resembling myrrh. It is found in single drops of a very irregular size, some of which are as big as a hazelnut. Its colour is dusky, and its taste bitterish. It powerfully softens and cleanses when it is new and fresh.

There was plenty of it near the river Pison (Gen. ii. 12); and the manna resembled it in colour (Num. xi. 7). Bochart considers it to be the *pearl*; Reland calls it *crystal* (Gen. ii. 12; Num. xi. 7).

Bear (1 Sam. xvii. 34; 2 Sam. xvii. 8). The Syrian bear (*Ursus Syriacus*), which is without doubt the animal mentioned in the Bible, is still found on the higher mountains of Palestine. During the summer months these bears keep to the snowy parts of Lebanon, but descend in winter to the villages and gardens; it is probable also that at this period in former days they extended their visits to other parts of Palestine.

Bed and Bed-Chamber. We may distinguish in the Jewish bed five principal parts: 1. The mattress, which was limited to a mere mat, or one or more quilts. 2. The covering, which was a finer quilt. 3. Some fabric woven or plaited of goat's hair, and which served as a pillow (1 Sam. xix. 13). 4. The bedstead was not always necessary; the divan, or platform along the side or end of an Oriental room, sufficing as a support for the bedding. 5. The ornamental portions were pillars and a canopy, ivory carvings, gold and silver, and probably mosaic work, purple and fine linen (Esth. i. 6; Cant. iii. 9, 10).

Beel'zebub. The title of a heathen deity, to whom the Jews ascribed the sovereignty of the evil spirits (Matt. x. 25; xii. 24; Mark iii. 22; Luke xi. 15). The correct reading is without doubt *Beel-*

zebub, and not *Beelzebub* as given in the Syriac, the Vulg., and some other versions. Some connect the term with *zebûl*, *habitation*, thus making Beelzebub (Matt. x. 25) *the lord of the dwelling*, whether as the "prince of the power of the air" (Eph. ii. 2), or as the prince of the lower world, or as inhabiting human bodies, or as occupying a mansion in the seventh heaven, like Saturn in Oriental mythology.

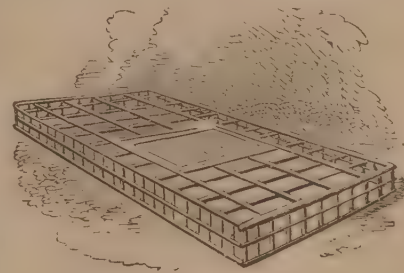


SYRIAN BEAR.

Others derive it from *zebél*, *dung*, thus making Beelzebub, literally, *the lord of dung*, or *the dung-hill*; and in a secondary sense, as *zebél* was used by the Talmudical writers, as *idol* or *idolatry*, *the lord of idols*, *prince of false gods*.

Beer-she'ba. The name of one of the old places in Palestine which formed the southern limit of the country. There are two accounts of the origin of the name: 1. According to the first, the well was dug by Abraham, and the name given, because there he and Abimelech, the king of the Philistines, "swore" both of them (Gen. xxi. 31). 2. The other narrative ascribes the origin of the name to an occurrence almost precisely similar, in which both Abimelech, the king of the Philistines, and Phicol, his chief captain, are again concerned, with Isaac instead of Abraham (Gen. xxvi. 31-33). There are at present on the spot two principal wells and five smaller ones. The two principal wells lie just a hundred yards apart. The larger one is about twelve and a half feet in diameter, and the masonry reaches down twenty-eight and a half feet. The curb-stones around the mouth are worn into deep grooves by the action of the ropes of so many centuries, and "look as if frilled or fluted all round."

Be'hemoth. There can be but little or no doubt that by this word (Job xl. 15-24) the hippopotamus is intended, since all the details descriptive of the *behemoth* accord entirely with the ascertained habits of that animal. Since, in the first part of Jehovah's discourse (Job xxxviii.; xxxix.), *land animals* and *birds* are mentioned, it suits the general purpose of that discourse better to suppose that *aquatic* or *amphibious* creatures are spoken of in the last half of it; and since the *leviathan*, by almost universal consent, denotes the crocodile, the *behemoth* seems clearly to point to the hippopotamus, his associate in the Nile.



PALM-BRANCH BEDSTEAD.

Be'ka. A half shekel; its value, twenty-five cents. Every Jew paid a beka annually for the support of the temple (Ex. xxx. 13).

Be'la. 1. One of the five cities of the plain, which was spared at the intercession of Lot, and received the name of Zoar (Gen. xiv. 2; xix. 22). 2. Son of Beor, who reigned over Edom in the city



THE AREOPAGUS, OR MARS' HILL, AND ACROPOLIS.

island of Cyprus, who was early a disciple of Christ. In Acts ix. 27 we find him introducing the newly-converted Saul to the apostles at Jerusalem, in a way which seems to imply previous acquaintance between the two. He was ordained with Paul for the missionary work (A.D. 45), after which he laboured with that apostle until a variance took place between them. The Epistle attributed to Barnabas is believed to have been written early in the second century.

Bar'sabas. 1. JOSEPH JUSTUS was perhaps one of Christ's seventy disciples; it is certain he was an eye-witness of Christ's public work of the ministry. He stood candidate alone with Matthias for the apostleship, instead of Judas, but was not chosen of God (Acts i. 21-26). 2. BARSABAS JUDAS. He was a member of the synod at Jerusalem, and was sent along with Paul, Barnabas and Silas to publish the decrees thereof among the Gentile churches. After preaching a while at Antioch, he returned to Jerusalem (Acts xv. 22-34).

Barthol'omew. One of the twelve apostles of Christ (Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13). It has been not improbably conjectured that he is identical with Nathanael (John i. 45). He is said to have preached the gospel in India—that is, probably, Arabia Felix—and according to some in Armenia.

Bartimæ'us. A blind beggar of Jericho who (Mark x. 46) sat by the wayside begging as our

of Dinhabah, eight generations before Saul, king of Israel, or about the time of the Exodus.

Be'lial. A worthless, lawless fellow. The term as used in 2 Cor. vi. 15 is generally understood as an appellative of Satan as the personification of all that was bad.

Belshaz'zar. The last king of Babylon. According to the well-known narrative in Dan. v., he was slain during a splendid feast in his palace. Similarly, Xenophon tells us that Babylon was taken by Cyrus in the night, while the inhabitants were engaged in feasting and revelry, and that the king was killed. On the other hand, the narratives of Berosus in Josephus and of Herodotus differ from the above account in some important particulars. Berosus calls the last king of Babylon Nabonnedus or Nabonadius, and says that in the seventeenth year of his reign Cyrus took Babylon, the king having retired to the neighbouring city of Borsippus or Borsippa. According to Herodotus the last king was called Labynetus. These discrepancies have lately been cleared up by the discoveries of Sir Henry Rawlinson. From the inscriptions it appears that the eldest son of Nabonnedus was called Bel-shar-azar, contracted into Belshazzar, and admitted by his father to a share in the government. So that Belshazzar, as joint king with his father, may have been governor of Babylon when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed; while Nabonnedus leading a force to the relief of the place was defeated, and obliged to take refuge in Borsippa.

Bena'iah. 1. The son of Jehoiada, the chief priest (1 Chron. xxvii. 5), set by David (1 Chron. xi. 25) over his bodyguard (2 Sam. 18; 1 Kings i. 38; 1 Chron. xviii. 17; 2 Sam. xx. 23), and occupying a middle rank between the first three of the "mighty men" and the thirty "valiant men of the armies" (2 Sam. xxiii. 22, 23; 1 Chron. xi. 25; xxvii. 6). The exploits which gave him this rank are narrated in 2 Sam. xxiii. 20, 21; 1 Chron. xi. 22. Benaiah remained faithful to Solomon during Adonijah's attempt on the crown (1 Kings i. 8, 10, 32, 38, 44), and was raised into the place of Joab as commander-in-chief of the whole army (ii. 35; iv. 4). 2. **BENAIAH** the PIRATHONITE; an Ephraimite, one of David's thirty mighty men (2 Sam. xxiii. 30; 1 Chron. xi. 31).

Ben-am'mi. The son of the younger daughter of Lot, and progenitor of the Ammonites (Gen. xix. 38).

Ben'jamin. The youngest of the children of Jacob, and the only one of the thirteen who was born in Palestine. His birth took place on the road between Bethel and Bethlehem, a short distance from the latter, and his mother Rachel died in the act of giving him birth, naming him with her last breath Ben-oni, "son of my sorrow." This was by Jacob changed into Benjamin (Gen. xxxv. 16-18). Until the journeys of Jacob's sons and of

ment. Sopater, one of them, attended him to Asia (Acts xvii. 10-13, and xx. 4).

Berni'ce. The daughter of Agrippa the Great. She was first betrothed to Mark, the son of Alexander, governor of the Jews at Alexandria. She next married her own uncle, Herod, king of Chalcis. After his death she married Polemon, king of Pontus, on condition of his being circumcised. She quickly after abandoned him, and returned to Agrippa, her brother, with whom it is supposed she lived in habitual incest. They both appeared with great pomp to hear Paul's defence at Cæsarea (Acts xxv. 13, 23, and xxvi.).

Beth. The most general word for a house or habitation.

Beth-ab'ara. A place beyond Jordan, in which John was baptizing (John i. 28). If this reading be correct, Bethabara may be identical with Beth-barah, the ancient ford of Jordan, or, which seems more likely, with Beth-nimrah, on the east of the river, nearly opposite Jericho.

or tank, with five "porches" close upon the sheep-gate or "market" in Jerusalem (John v. 2). The porches—i. e., cloisters or colonnades—were extensive enough to accommodate a large number of sick and infirm people, whose custom it was to wait there for the "troubling of the water." The large reservoir *Birket Israh*, within the walls of the city, close by the St. Stephen's Gate, and under the north-east wall of the Haram area, is generally considered to be the modern representative of Bethesda.

Beth'lehem (*house or dwelling of bread*). A city of Judah (Judg. xvii. 7), perhaps metaphorically *house of plenty*, in allusion to the fertility of the circumjacent country. It is distant from Jerusalem, by the Jaffa gate, about two hours' journey, the road over the valley of Rephaim, a wild, uncultivated tract, being very beautiful and full of interest. Bethlehem is rendered memorable and holy as the birth-place of David and of Jesus Christ. It is at present a large straggling village,



THE VILLAGE OF BETHANY.

Beth'any. A village which, scanty as are the notices of it contained in Scripture, is more intimately associated in our minds than perhaps any other place with the most familiar acts and scenes of the last days of the life of Christ. Bethany is now known by a name derived from Lazarus—*el' Azariyeh* or *Lazarieh*. It lies on the eastern slope of the Mount of Olives, fully a mile beyond the summit, and not very far from the point at which the road to Jericho begins its more sudden descent toward the Jordan valley. *El' Azariyeh* is a ruinous and wretched village, a wild mountain hamlet of some twenty families. Beth-any has been commonly explained the "House of Dates," but it more probably signifies "House of Misery."

Beth-ba'rah. A place where Gideon called the Ephraimites to post themselves, to stop the flying Midianites. If this be the same with Bethabara, it seems plain that it was south of the Galilean Sea, as there the Midianites crossed the Jordan, and there the borders of Ephraim were (Judg. vii. 24).

Beth'el. A city about eight, some say twelve, miles northward of Jerusalem, and a mile westward of Ai. The place was originally called Luz, from the almond and hazel bushes that grew here. Here Jacob lodged under the open sky as he went to Padan-aram. An eminent vision he had, made him call it **BETHEL**, *the house of God*. Our Lord alludes to this vision (John i. 51). In Bethel, Jeroboam set up one of his idolatrous calves, on which account it was called Aven, or Beth-aven, *the temple of idols, or wickedness*. Bethel was wrested from the Israelites by Abijah (2 Chron. xiii. 19), but soon after retaken. The Assyrians made terrible slaughter and ravage in it (Hos. x. 8).

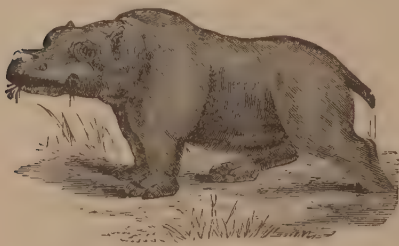
Bethesda. The Hebrew name of a reservoir

with one principal street. The population is about three thousand, and consists entirely of Christians. In the magnificent church of the Nativity, said to have been built by the Empress Helena over the very birth-place of our Saviour, two spiral staircases, each of fifteen steps, lead down to the grotto of the Nativity, which is some twenty feet below the level of the church. This crypt, which is thirty-nine feet long, eleven feet broad and nine feet high, is hewn out of the rock.

Beth'-peor. A place, no doubt dedicated to the god Baal-peor, on the east of Jordan, opposite Jericho, and six miles above Libias or Beth-haran. It was in the possession of the tribe of Reuben (Josh. xiii. 20). One of the last halting-places of the children of Israel is designated, "the ravine over against Beth-peor" (Deut. iii. 29; iv. 46).

Beth'-phage. The name of a place on the Mount of Olives, on the road between Jericho and Jerusalem. It was apparently close to Bethany (Matt. xxi. 1; Mark xi. 1; Luke xix. 29), and to the eastward of it. No remains, however, which could answer to this position have been found, and the traditional site is above Bethany, halfway between that village and the top of the mount. Here our Saviour obtained the ass for his lowly triumph (Matt. xxi. 1).

Beth-sa'ida. 1. "Bethsaida of Galilee" (John xii. 21), a city which was the native place of Andrew, Peter and Philip (John i. 44; xii. 21), in the land of Gennesaret (Mark vi. 45; comp. 53), and therefore on the west side of the lake. Dr. Robinson places Bethsaida at *Ain et-Tubigah*, a short distance north of Khan Minyeh, which he identifies with Capernaum. 2. By comparing the narratives in Mark vi. 31-53 and Luke ix. 10-17, it appears certain that the Bethsaida at which the five thou-



HIPPOPOTAMUS, THE SUPPOSED BEHEMOTH.

Jacob himself into Egypt we hear nothing of Benjamin. Henceforward the history of Benjamin is the history of the tribe. And up to the time of the entrance on the promised land that history is as meagre as it is afterward full and interesting.

Bere'a. A city of Macedonia: it was a little distant from Pella, where Alexander was born. Here Paul preached with great success; and his hearers were exceeding careful to compare what they heard with the Scriptures of the Old Testa-

sand were fed must have been a second place of the same name on the east of the lake. Such a place there was at the north-eastern extremity, formerly a village, but rebuilt and adorned by Philip the Tetrarch, and raised to the dignity of a town under the name of Julias, after the daughter of the emperor. Here in a magnificent tomb Philip was buried.



GROTTO OF THE NATIVITY, BETHLEHEM.

Beth'uel. The son of Nahor by Milcah; nephew of Abraham, and father of Rebekah (Gen. xxii. 22, 23; xxiv. 15, 24, 47; xxviii. 2). In xxv. 20 and xxviii. 5 he is called "Bethuel the Syrian."

Beu'lah. "Married," the name which the land of Israel is to bear when "the land shall be married" (Isa. lxii. 4).

Bez'aleel. The son of Uri, the son of Hur, of the tribe of Judah, and one of the architects of the tabernacle (Ex. xxxi. 1-6). His charge was chiefly in all works of metal, wood and stone.

Be'zer in the Wilderness. A city of the Reubenites, with suburbs, set apart by Moses as one of the three cities of refuge in the downs on the east of the Jordan.

Big'than and Big'thana. An eunuch in the court of Ahasuerus; one of those "who kept the door" and conspired with Teresh against the king's life (Esth. ii. 21). The conspiracy was detected by Mordecai.

Bil'dad. The second of Job's three friends. He is called "the Shuhite" which implies both his family and nation (Job ii. 11).

Bil'hah. Handmaid of Rachel (Gen. xxix. 29), and concubine of Jacob, to whom she bore Dan and Naphtali (Gen. xxx. 3-8; xxxv. 25; xli. 25; 1 Chron. vii. 13). [See REUBEN.]

Birth-days. The custom of observing birth-days is very ancient (Gen. xl. 20; Jer. xx. 15); and in Job i. 4, etc., we read that Job's sons "feasted every one his day." It is very probable that in Matt. xiv. 6 the feast to commemorate Herod's accession is intended, for we know that such feasts were common, and were called "the day of the king" (Hos. vii. 5).

Birth-right. The advantages accruing to the eldest son were not definitely fixed in patriarchal times. Great respect was paid to him in the household, and, as the family widened into a tribe, this grew into a sustained authority, undefined save by custom, in all matters of common interest. A "double portion" of the paternal property was allotted by the Mosaic law (Deut. xxi. 15-17). The first-born of the king was his successor by law (2 Chron. xxi. 3); David, however, by divine appointment, excluded Adonijah in favour of Solomon.

Bishop. A shepherd, or overseer. It seems to be synonymous with *Elder* or *Presbyter* (Acts xx. 17, 20; Titus i. 5, 7; 1 Pet. v. 1, 2). The word is applied to Christ himself (1 Pet. ii. 2).

Bitter Herbs. The Israelites were commanded to eat the paschal lamb "with unleavened bread and with bitter herbs" (Ex. xii. 8). These may well be understood to denote various sorts of bitter plants, such particularly as belong to the *cruciferae*, as some of the bitter cresses, or to the chicory group of the *compositae*, the hawkweeds, and sow-thistles

and wild lettuces which grow abundantly in the peninsula of Sinai, in Palestine and in Egypt.

Blains. Violent ulcerous inflammations, the sixth plague of Egypt (Ex. ix. 9, 10), and hence called in Deut. xxviii. 27, 35, "the botch of Egypt." It seems to have been the black leprosy, a fearful kind of elephantiasis.

Blasphemy. In its technical English sense signifies the speaking evil of God, and in this sense it is found Ps. lxxiv. 18; Isa. lii. 5; Rom. ii. 24, etc. But according to its derivation it may mean any species of calumny and abuse: see 1 Kings xxi. 10; Acts xviii. 6; Jude 9, etc. Blasphemy was punished with stoning, which was inflicted on the son of Shelomith (Lev. xxiv. 11). On this charge both our Lord and St. Stephen were condemned to death by the Jews. It only remains to speak of "the blasphemy against the Holy Ghost," which has been so fruitful a theme for speculation and controversy (Matt. xii. 32; Mark iii. 28). It consisted in attributing to the power of Satan those unquestionable miracles which Jesus performed by "the finger of God" and the power of the Holy Spirit.

Boaner'ges. A name, signifying "sons of thunder," given by our Lord to the two sons of Zebedee, James and John (Mark iii. 17). See Luke ix. 54; Mark ix. 38; comp. Matt. xx. 20, etc.

Bo'az. 1. A wealthy Bethlehemite, kinsman to Elimelech, the husband of Naomi. He married Ruth, and redeemed the estates of her deceased husband Mahlon (iv. 1). Boaz is mentioned in the genealogy of Christ (Matt. i. 5), but there is great difficulty in assigning his date. 2. Boaz, the name of one of Solomon's brazen pillars erected in the temple porch. [See JACHIN.] It stood on the left, and was eighteen cubits high (1 Kings vii. 15, 21; 2 Chron. iii. 15; Jer. lii. 21).

Bol'ed. A word which occurs but once in the Bible (Ex. ix. 31). "The flax was bolled," which seems to mean that it was nearly ripe, and the round seed-vessels fully developed.

Bonnet. A covering for the head worn by Jewish priests. Josephus says that the bonnet worn by the private priests was composed of several rounds of linen cloth turned in and sewed together. The whole was entirely covered with another piece

Canaan no captives were to be made (Deut. xx. 14 and 16); beyond these limits, in case of warlike resistance, all the women and children were to be made captives, and the men put to death. The law of booty is given in Num. xxxi. 26-47. As regarded the army, David added a regulation that the baggage-guard should share equally with the troops engaged (1 Sam. xxx. 24, 25).

Bottle. 1. The skin bottle, made of goat-skins. When the animal is killed they cut off its head and its feet, and they draw it in this manner out of the skin without opening its belly (Ps. cxix. 83; Matt. ix. 17). 2. The bottle of earthen or glass ware, both of them capable of being closed from the air. Such vessels were used among the Greeks, Egyptians, Etruscans and Assyrians, and also no doubt among the Jews, especially in later times (Jer. xix. 1). The Jews probably borrowed their manufactures in this particular from Egypt.

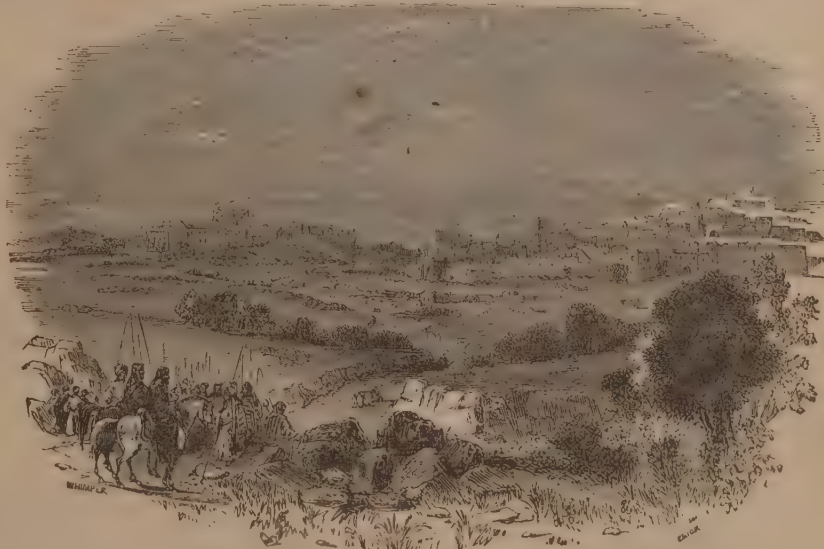
Boz'rah. 1. In Edom—the city of Jobab the son of Zerah, one of the early kings of that nation (Gen. xxxvi. 33; 1 Chron. i. 44). There is no reason to doubt that its modern representative is *el-Busairah*, which lies in the mountain district to the south-east of the Dead Sea. 2. In his catalogue of



EGYPTIAN BOTTLES.

the cities of the land of Moab, Jeremiah (xlviii. 24) mentions a Bozrah as in "the plain country" (ver. 21), i.e., the high level downs on the east of the Dead Sea.

Bracelet. A bracelet is commonly worn by the Oriental princes as a badge of power and authority. This was probably the reason that the Amalekite brought the bracelet which he found on Saul's arm, along with his crown, to David (2 Sam. i. 10). It was a royal ornament, and belonged to the regalia of the kingdom. The bracelet, it must be



BETHLEHEM, AS SEEN ON APPROACHING FROM THE NORTH-WEST.—See Bethlehem.

of linen. The high priest's bonnet was not much different from that described.

Booty consisted of captives of both sexes, cattle, and whatever a captured city might contain, especially metallic treasures. Within the limits of

acknowledged, was worn both by men and women of different ranks; but this ornament was worn by kings and princes in a different manner from their subjects. It was fastened above the elbow, and was commonly of great value.

Brass. In most places of the O. T. the correct translation would be copper, although it may sometimes possibly mean bronze, a compound of copper and tin. Indeed, a simple metal was obviously intended, as we see from Deut. viii. 9; xxxi. 25, and Job xxviii. 2. Copper was known at a very early period (Gen. iv. 22).

Brazen Serpent. Was an image of polished brass, in the form of one of those fiery serpents which were sent to chastise the murmuring Israelites in the wilderness, and whose bite caused violent heat, thirst and inflammation. By Divine command "Moses made a serpent of brass," or copper, and "put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the

Bridegroom. A betrothed or new-married man. Among the Arabs, brides appear with great reverence before their bridegrooms, and often cast themselves down at their feet (Gen. xxiv. 64, 65; Ps. xlv. 10, 11). Christ is called a *Bridegroom*. In the council of peace and in the day of his power he unites his people to himself, rejoices over them, and feasts them with his love, and will quickly come to receive them home to his heavenly mansions (Matt. xxv. 1-10).

Brig'andine. An ancient kind of mail worn in battle to secure the soldiers from sword-cuts (Jer. xlvi. 4).

Bulrush (Ex. ii. 3; Job viii. 11; Isa. xviii. 2; xxxv. 7). A plant growing on the banks of the

ate it as a feast, and invited widows, orphans, Levites, etc., to partake.

Bus'rah, or Bos'tra. A Roman city in Bashan, full sixty miles from Heshbon.

Butter. Is taken in Scripture, as it has been almost perpetually in the East, for cream or liquid butter (Prov. xxx. 33; 2 Sam. xvii. 29). The ancient way of making butter in Arabia and Palestine was probably nearly the same as is still practiced by the Bedoween Arabs, and Moors in Barbary, and which is thus described by Dr. Shaw: "Their method of making butter is by putting the milk or cream into a goat's skin turned inside out, which they suspend from one side of the tent to the other; and then pressing it to and fro in one uniform direction, they quickly separate the unctuous and wheyey parts. In the Levant they tread upon the skin with their feet, which produces the same effect." The last method of separating the butter from the milk perhaps may throw light upon a passage in Job of some difficulty: "When I washed my steps with butter, and the rock poured me out rivers of oil" (Job xxxi. 6). The method of making butter in the East illustrates the conduct of Jael, the wife of Heber, described in the book of Judges: "And Sisera said unto her, Give me, I pray thee, a little water to drink, for I am thirsty: and she opened a bottle of milk, and gave him drink, and covered him." In the song of Deborah, the statement is repeated: "He asked water, and she gave him milk; she brought forth butter in a lordly dish" (Judg. iv. 19; v. 25).

Buz. 1. A son of Abraham's brother Nahor (Gen. xxii. 21). 2. A Gadite (1 Chron. v. 14).

Bu'zi. A priest, the father of Ezekiel the prophet (Ezek. i. 3).

Bu'zite. Elihu is so designated (Job xxxii. 2, 6); the descendant probably of Buz, the son of Nahor (Gen. xxii. 21).

C.

Cab, or Kab. A measure for things dry, mentioned in 2 Kings vi. 25. The rabbins make it the sixth part of a *seah* or *satum*, and the eighteenth part of an ephah. This would be nearly two quarts English measure.

Cæ'sar. The appellation of a noble Roman family, the most distinguished of whom, Caius Julius Cæsar, obtained supreme power as dictator. This power was consolidated by his grand-nephew Caius Octavius (who assumed the name or title of Augustus), and transmitted to successors at first of his own family. By Cæsar in the New Testament is always understood the Roman emperor, as the actual sovereign of the country (John xix. 15). To

serpent of brass, he lived" (Num. xxi. 6-9). This brazen serpent was preserved as a monument of the Divine mercy, but in process of time became an instrument of idolatry.

Bread. Is a word used in Scripture for food in general (Gen. iii. 19; Ex. ii. 20). Bread was made in various ways. As it was generally made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase, "*breaking of bread*," to signify eating.

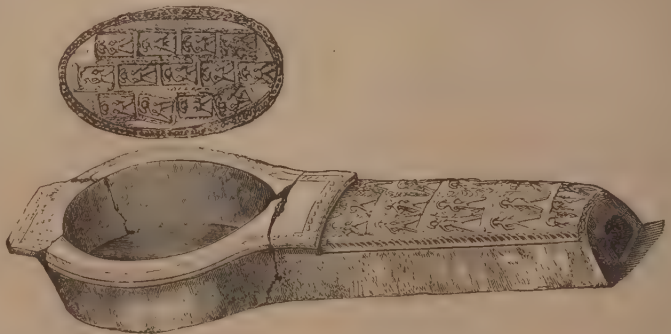
Breastplate. A part of the high priest's fine apparel. It was about ten inches square, and consisted of a folded piece of the same rich embroidered stuff whereof the robe of the ephod was formed. It was set with twelve different precious stones, fastened in ouches of gold, one for every Hebrew tribe. These were set in four rows; in the uppermost were a sardius, topaz and carbuncle, for Reuben, Simeon and Levi; in the second, an emerald, sapphire and diamond, for Judah, Dan and Naphtali; in the third, a ligure, an agate and amethyst, for Gad, Asher and Issachar; in the lowest, a beryl, onyx and jasper, for Zebulun, Joseph and Benjamin. This was fastened on the high priest's breast. By the two upper corners it was fastened to his shoulders: by the two below it was fastened to the girdle of the ephod; by wearing it he carried the twelve tribes, as on his heart, before God.

Brick. In the walls of Babylon clay dug out of the ditch was made into bricks as soon as it was carried up, and burnt in kilns. The bricks were cemented with hot bitumen, and at every thirtieth row crates of reeds were stuffed in (comp. Gen. xi. 3). The Babylonian bricks were more commonly burnt in kilns than those used at Nineveh, which are chiefly sun-dried, like the Egyptian. They are usually from twelve to thirteen inches square, and three and a half inches thick. They thus possess more of the character of tiles (Ezek. iv. 1). The Jews learned the art of brick-making in Egypt, and we find the use of the brick-kiln in David's time (2 Sam. xii. 31), and a complaint made by Isaiah that the people built altars of brick instead of unhewn stone, as the law directed (Isa. lxx. 3; Ex. xx. 25).

Nile and in marshy grounds. The stalk rises to the height of six or seven cubits, besides two under water—is triangular, and terminates in a crown of small filaments. This reed was of the greatest use to the inhabitants of the country where it grew; the pith contained in the stock served them for food, and the woody part for building vessels, figures of which are to be seen on the engraven stones and other monuments of Egyptian antiquity.

Bu'rial. The Jews uniformly disposed of the corpse by entombment where possible, and, failing that, by interment, extending this respect to the remains even of the slain enemy and malefactor (1 Kings xi. 15; Deut. xxi. 23); in the latter case by express provision of law. A natural cave enlarged and adapted by excavation, or an artificial imitation of one, was the standard type of sepulchre. Coffins were but seldom used, and if used were open, but fixed stone sarcophagi were common in tombs of rank. It was the office of the next of kin to perform and preside over the whole funeral office, but a company of public buriers (Ezek. xxxix. 12-14) had apparently become customary in the times of the N. T. (Acts v. 6, 10).

Burnt-Offering. A "whole burnt-offering" was a sacrifice in which the victim was wholly consumed on the altar. A "burnt-offering" was the fat of the intestines and kidneys, and the fat tail of sheep, burnt after being sprinkled with salt. The right fore quarter was the portion of the priest, and the rest was given back to the offerer, who commonly



BABYLONIAN COFFIN AND LID OF GREEN GLAZED POTTERY.

him tribute was paid; to him Roman citizens had the right of appeal. So far as the historical part of the New Testament reaches, the events fall within the reigns of Augustus, Tiberius, Caligula, Claudius and Nero (Luke ii. 1; iii. 1; Acts xi. 28; xxv. 11; Phil. iv. 22). In the two places last referred to Nero is intended. Caligula is not mentioned at all in Scripture.

Cæsare'a. A celebrated city of Palestine lying on the Mediterranean sea-coast, on the great road from Tyre to Egypt, about seventy miles north-west of Jerusalem. All memorial of it has perished. Cæsarea was built in ten years by Herod the Great,

who named it in honour of the Emperor Augustus; it was sometimes called *Cæsarea Stratonis*, or *Cæsarea Palestine*, to distinguish it from *Cæsarea Philippi*. Josephus describes it as a magnificent city, and speaks of an artificial harbour formed by a noble pier or breakwater, with convenient landing-wharves. There can be no doubt that *Cæsarea* was large and populous, and many of its buildings imposing. There was a temple conspicuous from the sea, dedicated to *Cæsar* and to *Rome*.

Ca'aphas. In full, *JOSEPH CAIAPHAS*, high priest of the Jews under *Tiberius* (Matt. xxvi. 3, 57; John xi. 49; xviii. 13, 14, 24, 28; Acts iv. 6). The Procurator *Valerius Gratus* appointed him to the dignity. He was son-in-law of *Annas*. [See *ANNAS*.]

Cain. The first-born of *Adam* and *Eve*. He was so named (the word signifying *acquisition*) because at his birth *Eve* said, "I have acquired a man from *Jehovah*," or "even *Jehovah*." It is generally thought that *Eve* regarded the child as obtained from or by the help of the Deity, and but an earnest of a future greater Seed. *Cain* was a tiller of the ground, and, jealous that his brother *Abel's* burnt-offering was accepted while his own oblation of fruits, a mere thank-offering, was rejected, he murdered *Abel*, for which he became an exile, and settled in the land of *Nod*, where he built a city. His descendants are noted as herdsmen, artificers and musicians (Gen. iv.) The "mark set upon" *Cain* was probably no more than the promise given him—a guarantee that the life of the first murderer would be untouched by the

building also encloses within its spacious walls several other places reputed sacred. The places which claim the chief attention of the Christian visitant of this church, and those only perhaps which can be relied on, are the spot on which the crucifixion took place, and the sepulchre in which our Lord was afterward laid.

Cam'el. A well-known ruminant quadruped, whose native regions are Central and Western Asia.



ANCIENT EGYPTIAN FUNERAL PROCESSION.

The scriptural allusions must all be considered as referring to the same species, that with a single hump, known to naturalists as the Arabian camel. The term *dromedary* is not, as is often supposed, a distinction of species, but of breed. The word indicates merely a swift breed, bearing about the same relation to "camel" as our word "racer" does to a "horse." There is another species of camel, the *Bactrian* camel, distinguished by having two humps on the back, but the native regions of this kind are the steppes of *Tartary* and *Central Asia*. From very early times the camel has been the great medium of commerce in the East.

Ca'na. A town of *Galilee*, where *Jesus* performed his first miracle (John ii. 1, 2, etc.) It lay in the tribe of *Zebulun*, not far from *Nazareth*. A modern traveller says "It is worthy of note that, in walking among the ruins of a church, we saw

sanctuary. There are two very particular descriptions of it (Ex. xxv. 31-40; xxxvii. 17-24). It was of pure gold, and required a talent (5475*l.*) for its construction.

Caper'naum. A place in *Upper Galilee* on the borders of *Zebulun* and *Naphtali* (Matt. iv. 13), by the *Sea of Genesaret* (John vi. 17), not far from the influx of the *Jordan* into it. *Caper'naum* appears to have lain on the great commercial route from *Damascus* to the *Mediterranean*; and it has been suggested that we have here the explanation of "the receipt of custom" (Matt. ix. 9), duties being levied on the commodities carried along this road. *Caper'naum* was a town of importance: it had a synagogue, in which *Jesus* taught (John vi. 59), and it was for some time our Lord's ordinary residence after quitting *Nazareth* (Matt. iv. 13; Luke iv. 30, 31); so that it was called his "own city" (Matt. ix. 1; Mark ii. 1, where "in the house" means at home). Here, therefore, many of his miracles were wrought (Matt. viii. 5-17; ix. 1-8; Mark i. 23-27); here, by the lake-side, he called *Simon* and *Andrew*, *James* and *John* (16-21); here, too, he called *Matthew* (Matt. ix. 9); here, indeed, so many wonders were performed, and so much Divine teaching was delivered, that *Caper'naum* incurred more guilt by the impenitence and unbelief it manifested than even *Sodom*, and fearful was the doom which the Lord denounced against it (xi. 23, 24). That sentence was executed. The once flourishing and favoured *Caper'naum* has been so brought down that the site of it cannot be perfectly ascertained.

Cappado'cia. A province in the north-eastern part of *Asia Minor*. It was famous for horses, mules and flocks, and traded in these with the *Tyrians* (Ezek. xxvii. 14). Christianity was introduced here in the days of the apostles (Acts ii. 9).



BACTRIAN CAMEL.

Car'mel (the park, or the well-wooded place). *Mount Carmel* is more properly an elevated ridge than a mountain in the ordinary sense. It forms one of the more striking and attractive features in *Central Palestine*. It is altogether fully twelve miles long, and on the side toward the sea juts out into a bluff promontory or headland, the only thing that deserves the name on the sea-coast of *Palestine*. This headland lies a few miles to the south



MODERN EGYPTIAN FUNERAL PROCESSION.

hand of man. *Cain* is repeatedly alluded to in the *New Testament* (Heb. xi. 4; 1 John iii. 12; Jude 11).

Ca'leb. 1. The son of *Hezron* of the tribe of *Judah*, and the father of *Hur* (1 Chron. ii. 9, where *Chelubai*, 18, 19, 42, 46, 48). 2. The son of *Jephunneh*, a chief selected from *Judah*, with one of every other tribe, to search the land of *Canaan*. He is also called the *Kenezite* (Num. xxxii. 12; Josh. xiv. 6, 14). By his three sons, *Iru*, *Elah* and *Naam*, *Caleb* had a numerous posterity, who maintained an honourable rank among their brethren. See Num. xiii.; xiv.; Josh. xiv. 6-15; xv. 13-19; Judg. i. 9-15; 1 Chron. iv. 15-20.

Cal'amus (Ex. xxx. 23; Cant. iv. 14; Isa. xlii. 24; Jer. vi. 20; Ezek. xxvii. 19). An aromatic reed, growing in moist places in *Egypt*, in *Judea* near *Lake Genesaret*, and in several parts of *Syria*. It grows to about two feet in height, bearing from the root a round knotted stalk, containing a soft white pith. The whole is of an agreeable aromatic smell, and when cut down, dried and powdered, it makes an ingredient in the richest perfumes. It was used for this purpose by the Jews.

Cal'vary. Or, as it is called in Hebrew, *Golgotha*, "a skull," or "place of skulls," supposed to be thus denominated from the similitude it bore to the figure of a skull or man's head, or from its being a place of burial. It was a small eminence or hill to the north of *Mount Sion*, and to the west of old *Jerusalem*. Upon it our Lord was crucified. The ancient summit of *Calvary* has been much altered, by reducing its level in some parts and raising it in others, in order to bring it within the area of a large and irregular building called "The Church of the Holy Sepulchre," which now occupies its site. But in doing this care has been taken that none of the parts connected with the crucifixion should suffer any alteration. The same

large massy stone pots, answering the description given of the ancient vessels of the country; these were not preserved nor exhibited as relics, but lying about, disregarded by the present inhabitants, as antiquities with whose original use they were unacquainted. From their appearance, and the number of them, it was quite evident that a practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country."

Ca'naan. The son of *Ham*. The Hebrews believe that *Canaan*, having first discovered *Noah's* nakedness, told his father *Ham*, and that *Noah* when he awoke, having understood what had passed, cursed *Canaan*, the first author of the offence. Others are of opinion that *Ham* was punished in his son *Canaan* (Gen. ix. 25).

The posterity of *Canaan* was numerous. His eldest son, *Sidon*, founded the city of *Sidon*, and was father of the *Sidonians* and *Phoenicians*. *Canaan* had ten other sons, who were fathers of as many tribes dwelling in *Palestine* and *Syria*; namely, the *Hittites*, the *Jebusites*, the *Amorites*, the *Girgasites*, the *Hivites*, the *Arkites*, the *Sinites*, the *Arvadites*, the *Zemarites*, and the *Hemathites*. It is believed that *Canaan* lived and died in *Palestine*, which from him was called the land of *Canaan*.

Ca'naan, the Land of. "Lowland," a name denoting the country west of the *Jordan* and *Dead Sea*, and between those waters and the *Mediterranean*. It is only in later notices, such as *Zeph. ii. 5* and *Matt. xv. 22*, that we find it applied to the low maritime plains of *Philistia* and *Phœnicia* (Mark vii. 26).

Candle. The word occurs often in our version (Job xviii. 6; Ps. xviii. 28, and elsewhere, where rather a lamp is meant). So also in the *New Testament*. But candles made of wax or tallow, with

of Ptolemais or Acre. It is in various parts of quite easy ascent from the sea, and on that side is only about six hundred feet above the level of the sea; as it stretches toward the south-east it rises higher, and toward the eastern extremity it reaches an elevation of about sixteen hundred feet (Cant. vii. 5; Isa. xxxv. 2; Amos i. 2; 2 Kings i. 9).

Cap'tain. The rendering of a Hebrew word generally signifying a military officer. There were various ranks, from the captains of fifty to the cap-



ARABIAN CAMEL.

tain of the host, or commander-in-chief (1 Sam. xvii. 18; 2 Sam. xix. 13; 2 Kings i. 9; xi. 15). Captains of the guard are also mentioned (Gen. xxxvii. 36; 2 Kings xxv. 8). There is another Hebrew word translated sometimes "captain" (Josh. x. 24), sometimes "ruler" (Isa. iii. 6). The captain of the temple (Luke xxii. 4; Acts iv. 1; v. 24) was not a military man, but the chief of the priests and Levites that watched in the temple at night (Ps. cxxxiv. 1). The word "Captain" applied to our Lord (Heb. ii. 10) has not a military signification.

Car'buncle (Ex. xxviii. 17; xxxix. 10; Ezek. xxviii. 13). A very elegant and rare gem, known to the ancients by the name signifying *coal*, because, when held up before the sun, it appears like a piece of bright burning charcoal; the name *carbunculus* has the same meaning. It is mentioned among the glorious stones of which the new Jerusalem is figuratively said to be built.

Car'pus. The friend and host of Paul when he was at Troas (2 Tim. iv. 13). He is thought to have been one of the disciples.



LAKE OF TIBERIAS FROM TELL HUM, ONE OF THE SUPPOSED SITES OF CAPERNAUM.

Car'riage. This word only occurs six times, and signifies what we now call "baggage." In the margin of 1 Sam. xvii. 20 and xxvi. 5-7—and there only—"carriage" is employed in the sense of a wagon or cart.

Cart (Gen. xlv. 19, 27; Num. vii. 3, 7, 8). A vehicle drawn by cattle (2 Sam. vi. 6), to be distinguished from the chariot drawn by horses. Carts and wagons were either open or covered (Num. vii. 3), and were used for conveyance of persons (Gen. xlv. 19), burdens (1 Sam. vi. 7, 8), or produce (Amos ii. 13). In the monuments of ancient Egypt representations are found of carts with two wheels having four or six spokes, used for carrying

produce, and of one used for religious purposes having four wheels with eight spokes.

Cas'sia. Two Hebrew words are translated *cassia*; one, implying to "split" (Ex. xxx. 24; Ezek. xxvii. 19); the other has the sense of peeling (Ps. xlv. 8). The rind or bark of an aromatic plant not so fine or fragrant as cinnamon, but much resembling it. This may be the *Cinnamomum cassia*, a native of India and China. *Cassia* was one of the ingredients in the holy anointing oil; it was used to perfume garments, and was an article of merchandise at Tyre.

Cas'tle (Acts xxi. 34, 37; xxii. 24; xxxiii. 10, 16, 32). A fortress at the north-west corner of the temple in Jerusalem. It was called by Herod the tower of Antonia, in honour of his patron, Mark Antony.

Cas'tor and Pol'lux (Acts xxviii. 11). The twin sons of Jupiter and Leda, regarded as the tutelary divinities of sailors. In art they were sometimes represented as young men on horseback, with conical caps and stars above them. Such figures were probably painted or sculptured at the bow of the ship.

Ce'dar. There is little doubt that the Hebrew *erez* (the firmly-rooted and strong tree), invariably rendered "cedar," does stand for that tree in most of the passages where the word occurs (Isa. ii. 13; Ezek. xxxi. 3; 1 Kings v. 6, 10; Isa. xlv. 14). As far as is at present known, the cedar of Lebanon is confined in Syria to one valley of the Lebanon range, viz.: that of the Kedisha river, which flows from near the highest point of the range west to the Mediterranean, and enters the sea at the port of Tripoli.

Ce'dron. The N. T. name of the brook Kidron, in the ravine below the eastern wall of Jerusalem (John xviii. 1, only). [See KIDRON.]

Cen'chrea (accurately *Cenchreae*). The eastern harbour of Corinth. St. Paul sailed from Cenchreae (Acts xviii. 18) on his return to Syria from his second missionary journey; and when he wrote his Epistle to the Romans in the course of the third journey an organized church seems to have been formed here (Rom. xvi. 1).

Cen'ser. A small portable vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled (2 Chron. xxvi. 18; Luke i. 9). Distinct precepts regarding the use of the censer are found in Num. iv. 14 and in Lev. xvi. 12.

Centu'rión. The commander of a century, of which there were sixty in a Roman legion. At first there were, as the name implies, one hundred men

far as Ur, called Ur of the Chaldees. This country had also the name of Shinar.

Cham'berlain. Erastus, "the chamberlain" of Corinth, was one of those whose salutations to the Roman Christians are given at the end of the Epistle addressed to them (Rom. xvi. 23). The office which he held was apparently that of public treasurer. The office held by Blastus, "the king's chamberlain," was different from this (Acts xii. 20). It was a post of honour which involved great intimacy and influence with the king.

Chap'iter. The capital of a pillar; also possibly a roll moulding at the top of a building or work of art.

Char'ger. A shallow vessel for receiving water or blood, also for presenting offerings of fine flour with oil (Num. vii. 79). The daughter of Herodias brought the head of St. John the Baptist in a charger (Matt. xiv. 8), probably a trencher or platter.

Che'bar. A river in the "land of the Chal-



THE GOLDEN CANDLESICK.

deans" (Ezek. i. 3), on the banks of which some of the Jews were located at the time of the captivity; and where Ezekiel saw his earlier visions (Ezek. i. 1; iii. 15, 23, etc.).

Che'dorlao'mer. A king of the Elamites, who were either Persians or people bordering upon the Persians. This was one of the four confederated kings who made war upon the five kings of the Pentapolis of Sodom; and who, after having defeated them, and made themselves masters of a great booty, were pursued and dispersed by Abraham (Gen. xiv.).

Che'mosh. The national deity of the Moabites (Num. xxi. 29; Jer. xlviii. 7, 13, 46). In Judg. xi. 24 he also appears as the god of the Ammonites. Solomon introduced, and Josiah abolished, the worship of Chemosh at Jerusalem (1 Kings xi. 7; 2 Kings xxiii. 13).

Cher'ethites and Pel'ethites. The life-guards of King David. It is plain that these royal guards were employed as executioners (2 Kings xi. 4) and as couriers (1 Kings xiv. 27).

Cher'ub. It appears from Gen. iii. 29 that this is a name given to angels; but whether it is the name of a distinct class or the same as the *seraphim*, we have no means of determining. The term *cherubim* generally signifies the figures Moses was commanded to make and place at each end of the mercy-seat, and which covered the ark with expanded wings in the most holy place of the Jewish tabernacle and temple (Ex. xxv. 18, 19). The word in Hebrew is sometimes taken for a calf or ox; and Ezek. x. 14 sets down the face of a cherub as synonymous to the face of an ox.

Chest'nut tree. Of the beech kind. There are four sorts of it. That which is most regarded is a beautiful and tall tree, with a thick shade. Its fruit is a kind of nut useful for food. Jacob's peeled rods for marking the embryos of the cattle were partly of *chestnut* (Gen. xxv. 37, 39). The Assyrian king and his empire are likened to a *chestnut tree*, for their glory, power and influence (Ezek. xxxi. 8).

Chil'dren. The blessing of offspring, especially of the male sex, is highly valued among all East-

ern nations, while the absence is regarded as one of the severest punishments (Gen. xvi. 2; Deut. vii. 14; 1 Sam. i. 6; 2 Sam. vi. 23; 2 Kings iv. 14; Isa. xlvii. 9; Jer. xx. 15; Ps. cxxvii. 3, 5). As soon as the child was born it was washed in a bath, rubbed with salt and wrapped in swaddling-clothes. Arab mothers sometimes rub their children with earth or sand (Ezek. xvi. 4; Job xxxviii. 9; Luke ii. 7). The period of nursing appears to have been sometimes prolonged to three years (Isa.

with the character of SON. Compare Luke i. 32, 35 with 16, 17, 46, 47; John iii. 31, 35, 36 and i. 18; vi. 46 and ix. 35-38; Matt. xi. 27; xiv. 33, and xxvii. 54. His character of SON is also plainly distinguished from his official character of CHRIST. See John i. 49; vi. 66, 67 and vii. 29; Matt. xvi. 15, 16. By his silence he plainly conceded to his enemies that his claim to be the *Son of God* imported his asserting himself equal with God (John v. 17, 18, 19; x. 31-39 and xix. 7).

and the return of the Jews from Babylonish captivity. They embrace a period of three thousand four hundred and sixty-eight years.

Chu'shan-Rishatha'im. The king of Mesopotamia who oppressed Israel, and whose yoke was broken from the neck of the people of Israel at the end of eight years by Othniel, Caleb's nephew (Judg. iii. 10), after which nothing more is heard of Mesopotamia as an aggressive power.

Cilic'ia. A country in the south-east of Asia Minor, and lying on the northern coast, at the east end of the Mediterranean Sea: the capital city thereof was Tarsus, the native city of Paul (Acts xxi. 39).

Cin'amom. An agreeable aromatic; the inward bark of the *cachela*, a small tree of the height of the willow. It is mentioned (Ex. xxx. 23) among the materials in the composition of the holy anointing oil; and in Prov. vii. 17; Cant. iv. 14; and Rev. xviii. 13 among the richest perfumes. In the days of Moses it was brought probably from Arabia or some neighbouring country. We learn, however, from Pliny, that a species of it grew in Syria.

Circumcis'ion. Peculiarly, though not exclusively, a Jewish rite. It was enjoined upon Abraham, the father of the nation, by God, at the institution, and as the token, of the covenant, which assured to him and his descendants the promise of the Messiah (Gen. xvii.) It was thus made a necessary condition of Jewish nationality. Every male child was to be circumcised when eight days old (Lev. xii. 3), on pain of death. If the eighth day were a sabbath, the rite was not postponed (John vii. 22, 23). Slaves, whether home-born or purchased, were circumcised (Gen. xvii. 12, 13); and foreigners must have their males circumcised before they could be allowed to partake of the passover (Ex. xii. 48) or become Jewish citizens. It seems to have been customary to name a child when it was circumcised (Luke i. 59). The use of circumcision by other nations besides the Jews is to be gathered almost entirely from sources extraneous to the Bible. The attitude which Chris-

xlix. 15; 2 Macc. vii. 27). The time of weaning was an occasion of rejoicing (Gen. xxi. 8). Daughters usually remained in the women's apartments till marriage, or, among the poorer classes, were employed in household work. The first-born male children were regarded as devoted to God, and were to be redeemed by an offering (Ex. xiii. 13; Num. xviii. 15; Luke ii. 22). The authority of parents, especially of the father, over children was very great, as was also the reverence enjoined by the law to be paid to parents.

Chora'zin. One of the cities in which our Lord's mighty works were done, but named only in his denunciation (Matt. xi. 21; Luke x. 13). Its site is uncertain.

Christ Je'sus. The Lord and Saviour of mankind. He is called CHRIST, or MESSIAH, because he is anointed, sent and furnished by God to execute his mediatorial office; and is called JESUS, because, by his righteousness, power and Spirit, he is qualified to save, to the uttermost, them that come unto God through him; he is appointed of God for that end, and freely given in the offer of the gospel (Isa. lxi. 1, 2, 3; Matt. i. 21). He is the eternal Son of God, equal with his adored Father in every unbounded perfection. No man that doubts of his being the only true and most high God can, in consistency with common sense, allow himself to be a Christian. If Jesus be not the supreme God, he was a setter-up of idolatry, encouraging men to worship himself; and Mohammed, who zealously opposed such worship, must be a valuable reformer. If Christ be not God, the Jews did well to crucify him as a noted blasphemer that made himself equal with God; they did well to persecute his apostles, who represented him as the object of worship. If Christ be not God, the whole of the mystery of our redemption is erroneous or trifling. Where is the divine love in sending a merely nominal God to redeem us? or what can his death avail us who are not nominal but real transgressors against infinite Majesty? If Christ be not the supreme God, how obscure, false, absurd and impious must the language of the Holy Ghost be, particularly in the predictions relative to him! If Christ be not God, what is the whole Christian religion but a mere comedy and farce, in which one appears in the character of God who is not really so? What are its miracles, predictions and mysteries but a system of magic, invented or affected by Satan, to promote the blasphemous adoration of a creature?

Nor is his eternal generation and divine Sonship less clearly marked in Scripture. A great number of texts represent him as God's proper and only-begotten Son, prior to all donation of him (Rom. viii. 3, 32; John i. 14, and iii. 16). Acts proper only to God are ascribed to him when marked

Chris'tian. A follower of the religion of Christ. It is probable that the name Christian, like those of Nazarenes and Galileans, was given to the disciples of our Lord in reproach or contempt. They were denominated Christians, A. D. 42 or 43; and though the name was at first given reproachfully, they gloried in it, as expressing their adherence to Christ, and they soon generally assumed it.

Chron'icles, First and Second Books of. The name originally given to the record made by the appointed historiographers in the kingdoms of Israel and Judah. In the LXX. these books are called *Paralipomena* (i. e., things omitted), which



THE CEDARS OF LEBANON.

is understood as meaning that they are supplementary to the book of Kings. The Vulgate retains both the Hebrew and Greek name in Latin characters, *Dibre jammim*, or *hajamim*, and *Paralipomenon*. The constant tradition of the Jews is that these books were for the most part compiled by Ezra. In fact, the internal evidence as to the time when the book of Chronicles was compiled seems to tally remarkably with the tradition concerning its authorship. The first book traces the Israelites from Adam to David. The second relates the progress and dissolution of the kingdom of Judah

tianity at its introduction assumed toward circumcision was one of absolute hostility, so far as the necessity of the rite to salvation, or its possession of any religious or moral worth, was concerned (Acts xv.; Gal. v. 2).

Cis'tern. A reservoir chiefly for rain-water. Numbers of these are still to be seen in Palestine, some of which are a hundred and fifty paces long and sixty broad. The reason of their being so large was that the cities were many of them built in elevated situations; and the rain falling only twice in the year—namely, spring and autumn—it

became necessary for them to collect a quantity of water, as well for the cattle as for the people. A broken cistern would of course be a great calamity to a family, or in some cases even to a town; and with reference to this we may see the force of the reproof (Jer. ii. 13).

Cities of Refuge. Six Levitical cities specially chosen for refuge to the involuntary homicide until released from banishment by the death of the high priest (Num. xxxv. 6, 13, 15; Josh. xx. 2, 7, 9).

rendered, "He suddenly went away from them," the word being often applied by the Greek writers to those who in any way, but especially suddenly and abruptly, withdraw from any one's company. No other actions of Cleopas are known.

Cock. In the N. T. the "cock" is mentioned in reference to St. Peter's denial of our Lord, and indirectly in the word "cock-crowing" (Matt. xxvi. 34; Mark xiv. 30; xiii. 35, etc.) We know that the domestic cock and hen were early known

than among us, owing to the absence or moral stigma. The concubine's condition was a definite one. With regard to the children of wife and concubine, there was no such difference as our illegitimacy implies; the latter were a supplementary family to the former, their names occur in the patriarchal genealogies (Gen. xxii. 24; 1 Chron. i. 32), and their position and provision would depend on the father's will (Gen. xxv. 6). The state of concubinage is assumed and provided for by the law of Moses. A concubine would generally be either (1), a Hebrew girl bought of her father; (2), a Gentile captive taken in war; (3), a foreign slave bought, or (4), a Canaanitish woman, bond or free. The rights of (1) and (2) were protected by law (Ex. xxi. 7; Deut. xxi. 10-14), but (3) was unrecognized, and (4) prohibited.

Coney (Lev. xi. 5; Deut. xiv. 7; Ps. civ. 8 and Prov. xxx. 26). This curious animal is found in Ethiopia, and in great numbers on Mount Lebanon, etc. Instead of holes, they seem to delight in more airy places, in the mouths of caves or clefts in the rock. They are gregarious, and have something very mild, feeble-like and timid in their deportment. Many are the reasons to believe this to be the animal called *saphan* in Hebrew, and erroneously by our translators "the coney," or rabbit.

Cop'per. Rendered "brass," except in Ezra viii. 27 and Jer. xv. 12. It was almost exclusively used by the ancients for common purposes. We read of copper possessed in countless abundance in 2 Chron. iv. 18. [See BRASS.]

Cor'al (Job xxviii. 18; Ezek. xxvii. 16). A hard, cretaceous marine production. It is of different colours—black, white and red. The latter is the sort emphatically called coral, as being the most valuable and usually made into ornaments. This, though no gem, is ranked by the author of the book of Job (xxviii. 18) with the onyx and sapphire.

Cor'ban (Mark vii. 11). From a Hebrew word to offer, to present. It denotes a gift, a present made to God or to his temple. The Jews sometimes swore by corban, or by gifts offered to God (Matt. xxiii. 18). Jesus Christ reproaches the Jews with cruelty toward their parents in making a corban of what should have been appropriated to their use. For when a child was asked to relieve the wants of his father or mother, he would often say, "It is a gift" (corban) "by whatsoever thou mightest be profited by me," that is, I have devoted that



CANA OF GALILEE.

There were three on each side of Jordan: 1. Kadesh, Shechem and Hebron; 2. On the east side of Jordan—Bezer, Ramoth-gilead and Golan.

Clau'dia. A Christian woman mentioned in 2 Tim. iv. 21 as saluting Timotheus. There is reason for supposing that this Claudia was a British maiden, daughter of King Cogidubnus, an ally of Rome, who took the name of his imperial patron, Tiberius Claudius. She appears to have become the wife of Pudens, who is mentioned in the same verse.

Clem'ent (Phil. iv. 3). A fellow-labourer of St. Paul when he was at Philippi. It was generally believed in the ancient Church that this Clement was identical with the bishop of Rome who afterward became so celebrated.

Cle'opas. According to Eusebius and Epiphanius he was brother of Joseph, both being sons of Jacob. He was the father of Simeon, of James the Less, of Jude, and Joseph or Joses. Cleopas married Mary, sister to the blessed virgin. He was therefore uncle to Jesus Christ, and his sons were first cousins to him. Cleopas, his wife and sons were disciples of Christ. Having beheld our Saviour expire upon the cross, he, like the other disciples, appears to have lost all hopes of seeing the kingdom of God established by him on earth. The third day after our Saviour's death, on the day of his resurrection, Cleopas, with another disciple, departed from Jerusalem to Emmaus, and in the way discoursed on what had lately happened. Our Saviour joined them, appearing as a traveller, and taking up their discourse, he reasoned with them, convincing them out of the Scriptures that it was necessary the Messiah should suffer death previously to his being glorified. At Emmaus, Jesus seemed as if inclined to go farther, but Cleopas and his companion detained him, and made him sup with them. While they were at table Jesus took bread, blessed it, brake and gave it to them, and by this action their eyes were opened and they knew him. Upon his disappearing they instantly returned to Jerusalem to announce the fact to the apostles, who in their turn declared that "the Lord was risen indeed, and had appeared to Peter." In our translation of Luke xxiv. 31 it is said that Jesus "vanished out of sight," but the original is more properly

to the ancient Greeks and Romans, and as no mention is made in the O. T. of these birds, and no figures of them occur on the Egyptian monuments, they probably came into Judea with the Romans, who, as is well known, prized these birds both as articles of food and for cock-fighting.

Colos'se. A city of Phrygia Minor, which stood on the river Lycous, at an equal distance between Laodicea and Hierapolis. These three cities, says Eusebius, were destroyed by an earthquake, in the tenth of Nero, or about two years after the date of St. Paul's Epistle to the Colossians. Laodicea, Hierapolis and Colosse were at no great distance from each other; which accounts for the Apostle Paul, when writing to his Christian brethren in the latter of these places, mentioning them all in connection with each other (Col. iv. 13).

Colos'sians, the Epistle to the. Written by the Apostle St. Paul during his first captivity at Rome (Acts xxviii. 16), addressed to the Christians of the city of Colosse, and delivered to them by Tychicus, whom the apostle had sent both to them (ch. iv. 7, 8) and to the Church of Ephesus (ch. vi. 21) to inquire into their state and to administer exhortation and comfort. The Epistle seems to have been called forth by the information St. Paul had received from Epaphras (ch. iv. 12; Philem. 23) and from Onesimus, both of whom appear to have been natives of Colosse. The main object of the Epistle is to warn the Colossians against a spirit of semi-Judaistic and semi-Oriental philosophy which was corrupting the simplicity of their belief, and was noticeably tending to obscure the eternal glory and dignity of Christ.

Con'cubine. The difference between wife and concubine was less marked among the Hebrews



SOURCE OF THE JORDAN AT BANIAS (CAESAREA PHILIPPI).

to God which you ask of me, and it is no longer mine to give (Mark vii. 11). Thus they violated a precept of the moral law through a superstitious devotion to Pharisaic observances.

Corian'der (Ex. xvi. 31; Num. xi. 7). A strongly aromatic plant. It bears a small round seed of a very agreeable smell and taste. The manna might be compared to the coriander seed in respect to its form or shape, as it was to bdellium in its colour. [See MANNA.]

Cor'inth. A celebrated city, the capital of Achaia. Its situation between two seas drew thither the trade of both the East and West. Christianity was first planted at Corinth by Paul, who resided here eighteen months between the years 51 and 53, during which time he enjoyed the friendship of Aquila and his wife Priscilla, two Jewish Christians, who had been expelled from Italy, with other Jews, by an edict of Claudius.

Corinth'ians, the Epistles to the. The first was written by Paul toward the close of his nearly three years' stay at Ephesus (Acts xix. 10; xx. 31), which we learn from 1 Cor. xvi. 8 probably terminated with the Pentecost of A.D. 57 or 58. This varied and highly characteristic letter was addressed not to any party, but to the whole

nals, for announcing the "Jubilee" (Lev. xxv. 9), for proclaiming the new year, for the purposes of war (Jer. iv. 5, 19; comp. Job xxxix. 25), as well as for the sentinels placed at the watch-towers to give notice of the approach of an enemy (Ezek. xxxiii. 4, 5).

Crete. An island at the mouth of the Ægean Sea, between Rhodes and Peloponnesus (Acts xxvii. 7). It was the seat of legislature to all Greece. There were once one hundred cities on the island. The inhabitants were exceedingly addicted to lying (Tit. i. 12). The gospel converted many persons here (Tit. i. 5). It is now called *Candia*.

Crisp'ing-pins. Curling-irons for the hair (Isa. iii. 22).



COLOSSE, A CITY IN THE ROMAN PROVINCE OF ASIA (PHRYGIA).

body of the large (Acts xviii. 8, 10) Judæo-Gentile (Acts xviii. 4) Church of Corinth. The Second Epistle was written a few months subsequently to the first, in the same year; and thus, if the dates assigned to the former epistle be correct, about the autumn of A.D. 57 or 58, a short time previous to the apostle's three months' stay in Achaia (Acts xx. 3). The place whence it was written was clearly not Ephesus (see ch. i. 8), but Macedonia (ch. vii. 5; viii. 1; ix. 2), whither the apostle went by the way of Troas (ch. ii. 12), after waiting a short time in the latter place for the return of Titus (ch. ii. 13).

Cor'morant (Lev. xi. 17; Deut. xiv. 17). A large sea-bird. It is about three feet four inches in length, and four feet two inches in breadth from the tips of the extended wings. The bill is about five inches long, and of a dusky colour. It has a most voracious appetite, and lives chiefly upon fish, which it devours with unceasing gluttony. It darts down very rapidly upon its prey.

Corn. The most common kinds were wheat, barley, spelt (Ex. ix. 32, and Isa. xxviii. 25, "rie," Ezek. iv. 9, "fitches") and millet; oats are mentioned only by rabbinical writers. The many-eared stalk is also common in the wheat of Palestine, and it is of course of the bearded kind. From Solomon's time (2 Chron. ii. 10, 15), as agriculture became developed under a settled government, Palestine was a corn-exporting country. "Plenty of corn" was part of Jacob's blessing (Gen. xxviii. 28; comp. Ps. lxxv. 13).

Corne'lius. A Roman centurion of the Italian cohort stationed in Cæsarea (Acts x. 1, etc.), a man full of good works and alms-deeds. With his household he was baptized by St. Peter, and thus Cornelius became the first-fruits of the Gentile world to Christ.

Cor'net. A loud-sounding instrument made of the horn of a ram or of a chamois (sometimes of an ox), and used by the ancient Hebrews for sig-

Cris'pus. Ruler of the Jewish synagogue at Corinth (Acts xviii. 8); baptized with his family by St. Paul (1 Cor. i. 14). According to tradition he became afterward Bishop of Ægina.

Cross. An ancient instrument of capital punishment. The cross was the punishment inflicted by the Romans on servants who had perpetrated crimes, on robbers, assassins and rebels; among which last Jesus was reckoned, on the ground of his making himself King or Messiah (Luke xxiii. 1-5, 13-15). The words in which the sentence was given were, "Thou shalt go to the cross." The person who was subjected to this punishment was then deprived of all his clothes, excepting something around the loins. In this state of nudity he was beaten, sometimes with rods, but more generally with whips. Such was the severity of this flagellation that numbers died under it. Jesus was crowned with thorns and made the subject of mockery, but insults of this kind were not among the ordinary attendants of crucifixion. They were owing in this case merely to the petulant spirit of the Roman soldiers (Matt. xxvii. 29; Mark xv. 17; John xix. 2, 5). The criminal, having been beaten, was subjected to the further suffering of being obliged to carry the cross himself to the place of punishment, which was commonly a hill near the public way and out of the city. The cross (from a Greek word signifying a *post*) consisted of a piece of wood erected perpendicularly, and intersected by another at right angles near the top, so as to resemble the letter T. The crime for which the person suffered was inscribed on the transverse piece near the top of the perpendicular one.

Crown. In Scripture there is frequent mention made of crowns, and the use of them seems to have been very common among the Hebrews. The high priest wore a crown, which was girt about his mitre or the lower part of his bonnet, and was tied about his head. On the forehead was

a plate of gold, with these words engraved on it: "Holiness to the Lord" (Ex. xxviii. 36; xxix. 6). New-married persons of both sexes wore crowns upon their wedding day (Cant. iii. 11); and, alluding to this custom, it is said that when God entered into covenant with the Jewish nation, he placed a beautiful crown upon their head (Ezek. xvi. 12).

Cruse. A vessel for holding water, such as was carried by Saul when on his night expedition after David (1 Sam. xxvi. 11, 12, 16), and by Elijah (1 Kings xix. 6).

Cu'bit. A measure used among the ancients. The Hebrews call it *the mother of other measures*. A cubit originally was the distance from the elbow to the extremity of the middle finger: this is the fourth part of a well-proportioned man's stature. The common cubit is eighteen inches. Capellus and others have asserted that there were two sorts of cubits among the Hebrews: one sacred, the other common; the sacred containing three feet, the common containing a foot and a half. Moses assigns to the Levites a thousand sacred cubits of land round about their cities (Num. xxxv. 4); and in the next verse he gives them two thousand common ones. It is probable that the cubit varied in different districts and at different times.

Cu'cubers (Heb. *kishshutim*). This word occurs in Num. xi. 5 as one of the good things of Egypt for which the Israelites longed. Egypt produces excellent cucumbers, melons, etc. The "lodge in a garden of cucumbers" (Isa. i. 8) is a rude shelter in which some one is placed to guard the plants from robbers, or scare away the foxes and jackals.

Cum'min (Isa. xxviii. 25, 27; Matt. xxiii. 23). This is an umbelliferous plant, in appearance resembling fennel, but smaller. Its seeds have a bitterish warm taste, accompanied with an aromatic flavour, not of the most agreeable kind. An essential oil is obtained from them by distillation. The Jews sowed it, and when ripe threshed it with a rod (Isa. xxviii. 25, 27).

Cup. The cups of the Jews, whether of metal or earthenware, were possibly borrowed, in point of shape and design, from Egypt and from the Phœnicians, who were celebrated in that branch of workmanship. Egyptian cups were of various shapes, either with handles or without them. The cups of the N. T. were often no doubt formed on Greek and Roman models. They were sometimes of gold (Rev. xvii. 4).

Cup'-bearer. An officer of high rank with Egyptian, Persian, Assyrian, as well as Jewish monarchs (1 Kings x. 5). The chief cup-bearer, or butler, to the king of Egypt was the means of raising Joseph to his high position (Gen. xl. 1, 21; xli. 9). Nehemiah was cup-bearer to Artaxerxes Longimanus, king of Persia (Neh. i. 11; ii. 1).

Cush. The name of a son of Ham, apparently the eldest, and of a territory or territories occupied



COMMON RED CORAL OF THE MEDITERRANEAN.

by his descendants. 1. In the genealogy of Noah's children Cush seems to be an individual, for it is said "Cush begat Nimrod" (Gen. x. 8; 1 Chron. i. 10). 2. Cush as a country appears to be African in all passages except Gen. ii. 13. Terah (the Cushite ("Ethiopian"), who was defeated by Isaac, was most probably a king of Egypt, certainly the leader of an Egyptian army.

Cym'bal, Cym'bals. A percussive musical instrument. Two kinds of cymbals are mentioned

in Ps. cl. 5, "loud cymbals" or *castagnettes*, and "high-sounding cymbals." The former consisted of four small plates of brass or some other hard metal; two plates were attached to each hand of the performer, and were struck together to produce a great noise. The latter consisted of two larger plates, one held in each hand, and struck together as an accompaniment to other instruments.

Cy'press (Isa. xlv. 14). A large evergreen tree. The wood is fragrant, very compact and heavy. It scarcely ever rots, decays or is worm-eaten; for which reason the ancients used to make

Judaism; and the great changes by which the nation was transformed into a church are clearly marked.

D.

Da'gon (*dag, a fish*). The god of the Philistines. It is the opinion of some that Dagon was represented like a woman, with the lower parts of a fish, like a triton or siren. Scripture shows clearly that the statue of Dagon was human, at least the upper part of it (1 Sam. v. 4, 5). A temple of Dagon at Gaza was pulled down by Samson (Judg.

me a son; therefore she called his name Dan," *i. e.*, "judge." The records of Dan are unusually meagre. Only one son is attributed to him (Gen. xli. 23); but when the people were numbered in the wilderness of Sinai, his tribe was, with the exception of Judah, the most numerous of all, containing sixty-two thousand seven hundred men able to serve. 2. The well-known city, so familiar as the most northern landmark of Palestine, in the common expression, "from Dan even to Beersheba." The name of the place was originally Laish or Leshem (Josh. xix. 47). 3. Apparently the name of a city associated with Javan, as one of the places in Southern Arabia from which the Phœnicians obtained wrought iron, cassia and calamus (Ezek. xxvii. 19).

Dan'iel. A Hebrew prophet, contemporary with Ezekiel, but living longer than he. He was of the royal family, and, though carried a captive to Babylon B.C. 606, rose to wisdom and honour. His great eminence may be inferred from Ezek. xiv. 13, 14 and 28; ii. 3. The book which bears his name foretells not only the coming of Messiah, as other prophets, but the very time of his birth. Under the emblem of a great image of four materials, and of four beasts, the successive rise and fall of the four great monarchies of Babylon, Persia, Greece and Rome are predicted; after which, the kingdom of Christ, like the stone from the mountain, shall fill the earth and continue for ever. The first six chapters are historical, and describe the carrying away of Daniel and other noble persons. The rest is strictly prophetic, extending to the advent and death of Messiah, and the ultimate universality of the Church.

Dark'ness. The darkness brought on Egypt as a plague was so thick as to be, as it were, palpable; so horrible that no one durst stir out of his place; and so lasting that it endured three days and three nights (Ex. x. 21, 22; Wisdom xvii. 2, 3). The darkness at our Saviour's death began at the sixth hour, or noon, and ended at the third hour, or three o'clock in the afternoon. Thus it lasted almost the whole time he was on the cross; compare Matt. xxvii. 45, with John xix. 14 and Mark xv. 25. That it was preternatural is certain, for, the moon being at full, a natural eclipse of the sun was impossible.

the statues of their gods with it. The unperishable chests which contain the Egyptian mummies are of cypress. The gates of St. Peter's Church at Rome, which had lasted from the time of Constantine to that of Pope Eugene IV.—that is to say, eleven hundred years—were of cypress, and had in that time suffered no decay.

Cy'prus. A large island in the Mediterranean, situated between Cilicia and Syria. Its inhabitants were plunged in all manner of luxury and debauchery. Their principal deity was Venus. The apostles Paul and Barnabas landed in the isle of Cyprus, A.D. 44 (Acts xiii. 4). While they continued at Salamis they preached Jesus Christ in the Jewish synagogues; from thence they visited all the cities of the island, preaching the gospel. At Paphos they found Bar-Jesus, a false prophet, with Sergius Paulus, the governor; Paul struck Bar-Jesus with blindness, and the proconsul embraced Christianity. Some time after Barnabas went again into this island with John surnamed Mark (Acts xv. 39). Barnabas is considered as the principal apostle and first bishop of Cyprus, where it is said he was martyred, being stoned to death by the Jews of Salamis.

Cy'rene. Was a city of Lybia in Africa, which, as it was the principal city of that province, gave to it the name of Cyrenaica. This city was once so powerful as to contend with Carthage for pre-eminence. It is mentioned in Holy Writ as the birth-place of Simon, whom the Jews compelled to bear our Saviour's cross (Matt. xxvii. 32; Luke xxiii. 26). Among the most inveterate enemies of Christianity, Luke reckons those of this province who had a synagogue at Jerusalem, and excited the people against St. Stephen (Acts xi. 20).

Cy'rus. The founder of the Persian empire (Dan. vi. 28; x. 1, 13; 2 Chron. xxxvi. 22, 23). The great kings with whom the Jews had been brought into contact had been open oppressors or seductive allies, but Cyrus was a generous liberator and a just guardian of their rights. An inspired prophet (Isa. xlv. 28) recognized in him "a shepherd" of the Lord, an "anointed" king (Isa. xlv. 1). The edict of Cyrus for the rebuilding of the temple (2 Chron. xxxvi. 22, 23; Ezra i. 1-4; iii. 7; iv. 3; v. 13, 17; vi. 3) was in fact the beginning of

xvi. 23, etc.) In another, at Ashdod, the Philistines deposited the ark of God (1 Sam. v. 1-3).

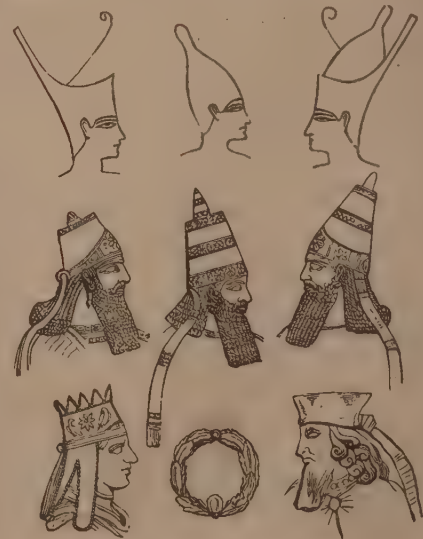
Dalmanu'tha. St. Mark says that Jesus Christ embarked with his disciples on the Lake of Tiberias and came to Dalmanutha (Mark viii. 10), but St. Matthew calls it Magdala (Matt. xv. 39). It seems that Dalmanutha was near to Magdala, on the western side of the lake.

Dalma'tia. A mountainous district on the eastern coast of the Adriatic Sea. St. Paul sent Titus there (2 Tim. iv. 10), and he himself had preached the gospel in its immediate neighbourhood (Rom. xv. 19).

Dam'aris. An Athenian woman converted to Christianity by St. Paul's preaching (Acts xvii. 34). Chrysostom and others held her to have been the wife of Dionysius the Areopagite.

Damas'cus. A celebrated city of Asia, and one of the most venerable places in the world for its antiquity. It is supposed to have been founded by Uz, the son of Aram; and is at least known to have existed in the time of Abraham (Gen. xv. 2). It was the residence of the Syrian kings during the space of three centuries, and experienced a number of vicissitudes in every period of its history. Its sovereign, Hadad, whom Josephus calls the first of its kings, was conquered by David, king of Israel. In the reign of Ahaz it was taken by Tiglath-Pileser, who slew its last king, Rezin, and added its provinces to the Assyrian empire. It was taken and plundered, also, by Sennacherib, Nebuchadnezzar, the generals of Alexander the Great, Judas Maccabæus, and at length by the Romans in the war conducted by Pompey against Tigranes, in the year before Christ 65. It was destroyed by Tamerlane, A.D. 1400, and was repaired by the Mamelukes when they gained possession of Syria, but was wrested from them by the Turks in 1506. The modern city is delightfully situated about fifty miles from the sea, in a fertile and extensive plain. Its streets are narrow; and one of them, called Straight, mentioned in Acts (ix. 11), still runs through the city, about half a mile in length.

Dan. 1. The fifth son of Jacob, and the first of Bilhah, Rachel's maid (Gen. xxx. 6). The origin of the name is given in the exclamation of Rachel—"God hath judged me (*dānanni*) . . . and given



EGYPTIAN, ASSYRIAN AND OTHER CROWNS.

Dari'us. The name of several kings of Media and Persia. Three kings bearing this name are mentioned in the O. T.: 1. Darius the Mede (Dan. xi. 1; vi. 1), "the son of Ahasuerus of the seed of the Medes" (ix. 1), who is probably the same as "Astyages," the last king of the Medes. 2. Darius, the son of Hystaspes, the founder of the Perso-Arian dynasty. 3. Darius the Persian (Neh. xii. 22).

Da'vid. The son of Jesse. Youngest son, prob-

THE CITIES OF THE BIBLE,

WITH

PICTORIAL ILLUSTRATIONS OF IMPORTANT SCENES, INCIDENTS AND
EVENTS, RECORDED BY THE INSPIRED WRITERS;

INCLUDING

REPRESENTATIONS OF THE MOUNTAINS, HILLS AND VALLEYS; RIVERS, LAKES AND SEAS; TREES AND PLANTS; MINERALS;
BEASTS, BIRDS AND INSECTS; AND THE NOTABLE EDIFICES, STRUCTURES AND ANTIQUITIES MENTIONED
IN THE BIBLE OR FOUND IN BIBLE LANDS; BESIDES DELINEATIONS OF THE WOR-
SHIP AND GENERAL MANNERS AND CUSTOMS OF THE EAST.

EDITED BY

REV. JOHN H. MORRIS.

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MODERN JERUSALEM, AS SEEN FROM THE SPOT WHERE JESUS STOOD AND WEPT OVER IT.

JERUSALEM (je-ru'sa-lem). First of the "CITIES OF THE BIBLE" in the sacred associations that cluster around its history, and precious to the Christian, not only in its associations, but more as the Divinely indicated type of the city not made with hands, eternal in the heavens—we deem it but meet that we should place it first in our series of sketches, and that we should accord it more space than any other. In our several engravings, on this and the succeeding pages, we present this city in various aspects—as the City of David, as it appeared when hallowed by the presence of the SON OF MAN, and in its present aspect as viewed from three different stand-points.

It is first mentioned in the Sacred Writings by the name JERUSALEM in Joshua 10: 1, but was a city of renown long before. It is distant from the Dead Sea and Jordan valley fifteen miles, and from the Mediterranean thirty-one miles. It was called SALEM, "peace," in the time of Abraham, Gen. 14: 8; Heb. 7: 2, when Melchizedek was its king. It is so called also in Ps. 76: 2; and it was called JEBUS, "habitation" or "foundation," at the time Israel obtained possession of the Holy Land, Josh. 15: 8; 18: 28; 1 Chron. 11: 14. It seems probable, therefore, that the





JERUSALEM IN THE TIME OF DAVID.

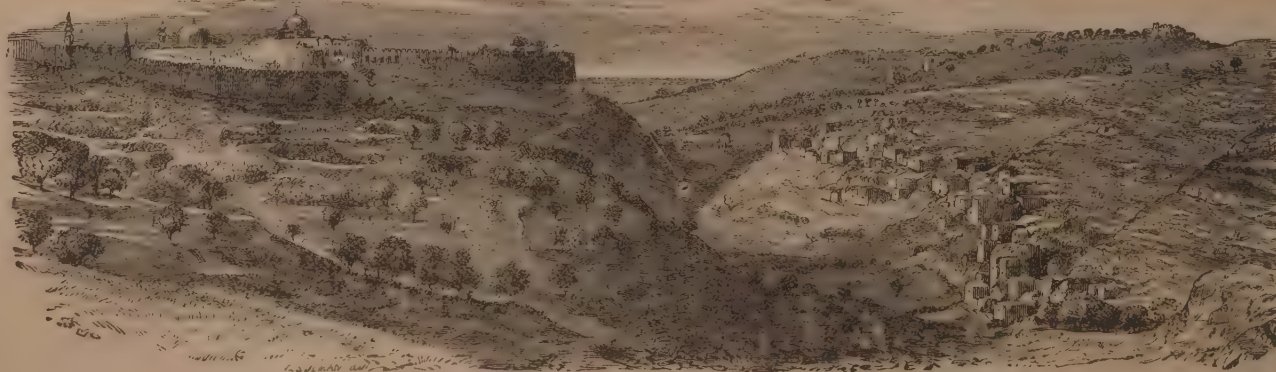
name Jerusalem is merely a compound of the terms Jebus and Salem. It is called "Zion," 1 Ki. 8:1; "City of God," Ps. 46:4; "City of the Great King," Ps. 48:2; "the Holy City," Neh. 11:1-18; "City of So-
 (emnities," Isa. 33:20.

In its most flourishing state it consisted of four parts, built on four hills; namely, Zion, Akra, Moriah and Bezetha. In fact, the whole foundation was a high rock, with four heads or hills, and with steep ascents on every side, except the north; and surrounded with a deep valley, which was embosomed with hills.

Jerusalem stands in a central position, but off the great road between Egypt and Syria. "In several respects," says Dr. Stanley, its situation is "singular amongst the cities of Palestine. Its elevation is remarkable, occasioned, not from its being on the summit of one of the numerous hills of Judea, like most of the towns and villages, but because it is on the edge of one of the highest table-lands of the country. Hebron, indeed, is higher still by some hundred feet; and from the south accordingly (even from Bethlehem) the approach to Jerusalem is by a slight descent. But from every other side the ascent is perpetual; and to the

traveler approaching Jerusalem from the west or east it must always have presented the appearance beyond any other capital of the then-known world—I may add beyond any important city that has ever existed on the earth—of a mountain-city, breathing, as compared with the sultry plains of the Jordan or of the coast, a mountain-air, enthroned, as compared with Jericho or Damascus, Gaza or Tyre, on a mountain-fastness."

From the plain of Esdraelon, southward, runs a broad mountain-ridge, forming a precipitous wall to the east, but sinking gradually toward the western sea-coast. This ridge is rocky and uneven, cut up by deep ravines, generally running east or west. Some distance south of the open plain round Gibeon two such valleys begin; and on the tongue of elevated land between them stands Jerusalem. One valley, to the north-east, runs nearly due south—it is the valley of the Kidron or Jehoshaphat; the other, to the west—the valley of Hinnom—runs a while south, then, bending to the east, it joins that of the Kidron, the further course of which is to the Dead Sea. The city therefore is separated on the east, south and western sides by deep and precipitous ravines, as it were the



JERUSALEM OF THE PRESENT, VIEWED FROM THE SOUTH.

Showing Mount Moriah, the Mount of Olives (with the Church and Convent of "The Ascension" on its summit), the Kidron Valley, Siloam and the Mount of Corruption.



JERUSALEM IN THE TIME OF OUR LORD.

ditches which encircle some great natural fortress. There is another ravine running from the upper level, north and south, through the city itself, dividing it into two unequal portions. This, or part of it, was called the Tyropæon. On the west of this was the upper city, or Mount Zion, on the east was Mount Moriah, also Akra or the lower city, less

elevated than the western part. From this central valley a branch about halfway up extended westward; and there was another depression north of Moriah, between it and Bezetha, the new city. It was among the advantages of the position of Jerusalem that, defended as already noted to the east, south and west, by deep ravines, it had room for en-



JERUSALEM OF THE PRESENT, VIEWED FROM MOUNT ZION.

Showing the Temple Area, now occupied by the Mosque el Sakrah, or Mosque of Omar, as it is usually called, and on the right or farther south the Mosques of el Akra and Abu Beka, with the Mount of Olives rising in the distance beyond the Valley of Jehoshaphat.



PART OF THE OLD WALL OF JERUSALEM.

largement on the north and north-west. The heights of different points in and near the city above the level of the Mediterranean are—North-west corner of the city, 2610 feet; Mount Zion, 2537; Mount Moriah, 2429; bridge over the Kidron, near Gethsemane, 2281; Pool of Siloam, 2114; Bir Eyub, at the confluence of the Hinnom and Kidron, 1996; Mount of Olives, Church of Ascension on summit, 2724.

We may perhaps form some idea of the ancient city from the modern aspect of Jerusalem. Many of the great features of the scenery must be the same. Doubtless there was then life—stirring life—whereas now there is desolation and death. There were round the city inviting gardens and orchards, especially to the north, and in the valley of Hinnom. And there were pleasant slopes, instead of the huge mounds of rubbish from the demolition of buildings, giving a dull monotonous hue to the general view, while the houses look dingy and dilapidated. Still, the houses of the ancient city were most probably of the same character as those at present existing, with flat roofs and few windows; and probably the streets were as narrow; and the shops or bazars presented a similar appearance. And those of one trade congregated to-



STEPHEN'S GATE.

gether. Thus we read of a "bakers' street," Jer. 38: 21. The line of walls and towers must in some places occupy the former sites, though both to the north, and in the upper city to the south and south-east, the extent is very much contracted, much being now bare that once was covered with houses. There were anciently many gates, and of course there must have been cor-

responding roads into the country. Solomon is said to have carefully paved them with black stone. But probably even then there were not above two or three of what we may call principal roads to the capital. At the gates, were open spaces, often called streets in our version (*e.g.* 2 Chron. 29: 4; 32: 6; Ezra 10: 9; Neh. 8: 1, 3, 16), where large assemblies could gather. For the supply of water there were pools, conduits, etc. We also find burial-places mentioned. Those of the kings were in the City of David (2 Chron. 12: 16; 14: 1, and elsewhere). But some of the sovereigns were not buried in the royal sepulchre (28: 27). Many tombs were in the valley of Hinnom, or that of the Kidron, hewn in the rock.

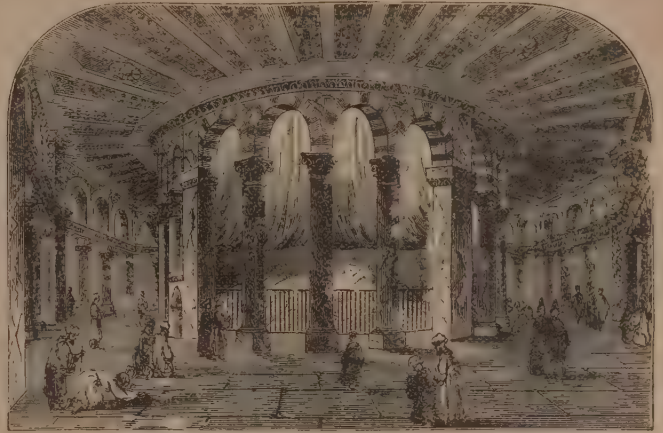
Doubtless Jerusalem, as it stood in its entirety, with its hills around, with its cisterns and springs, with its gardens and its sumptuous buildings, was a noble city, and it might have continued the "joy of the earth" had its people been faithful to the covenant of their God. From a hill-fortress it had grown into a metropolis. It was wealthy and populous; it was peaceful, for the God of Israel dwelt there, and splendid were the ceremonies with which His worship was celebrated by the multitudinous priests who ministered in the sanctuary. Well might all nations flow to the "mountain of the Lord's house" "established in the top of the mountains," Isa. 2: 2.

The history of Jerusalem, from the time when it was taken by the children of Judah until the time of our LORD, is given in all its remarkable details in the Sacred Scriptures—its prosperity; its sins and God's repeated rebukes and warnings; its sad vicissitudes—its up and downs are all depicted by the Inspired Writers. Its history, subsequently to the Scripture records, may be briefly told: About seventy years after CHRIST it was besieged, taken, sacked and burned by Titus. Above one million of the Jews perished, and ninety-seven thousand were taken prisoners; and our SAVIOUR'S prediction—that it should become a heap of ruins—was fully verified. It gradu-



POOL OF SILOAM.

ally became settled again; but in the year 134 the emperor Adrian banished all the Jews, prohibiting their return on pain of death. The temple was demolished, and the site ploughed up. Several hundred years after, the city was again rebuilt. In the year 614 the Persians captured it, and ninety thousand Christians were slain. In 637 the Saracens seized it, and kept it till 1079, when the Turks became its masters. It was taken by the first Crusaders in 1099, and held by the Christians till 1187, when it was taken by Saladin. After various changes it was taken by the sultan Selim I. in 1517. In 1542 its present walls were built by Soliman the Magnificent. In 1832 the pasha of Egypt occupied it, but in 1841 it once more passed under the Turkish sceptre. Under the auspices of the "Palestine Exploration Fund" it is now being explored by means of *excavations*, which have already brought to light many very



ROCK UNDER THE DOME OF THE MOSQUE OF OMAR.

one can divide with it the affection of His people; no other name but one can awaken such joyful hopes in the Christian's heart. The temporal Zion is now in the dust; but the true Zion is rising and shaking herself from it, and putting on her beautiful garments to welcome her King when He comes to reign over the whole earth.

Jerusalem is a type of the Jerusalem which is above, the great, the Holy City, the heavenly, the City of the Living God, the free, the mother of us all, Gal. 4: 26; Heb. 12: 22; see also Ezek. 48: 30-45. John describes the New Jerusalem, the name of which should be written on the Christian Conqueror, Rev. 3: 12, as of unequalled magnificence, "descending out of heaven from God," with twelve foundations of precious stones, and twelve gates of pearl, her streets of rich gold, the whole glowing with clear light, resplendent, not with sun or moon, but with the glory of God and of the Lamb. The gates stand ever open, and ample are the dimensions, Rev. 21: 10-27. The city is called "the bride, the Lamb's wife," the abode of such as are redeemed from among men.

Mosque of Omar. This Mohammedan temple stands in the *Haram-es-Sherif*, which certainly occupies the area of Solomon's Temple. The **ROCK UNDER THE DOME**, with its interesting **CAVE-CHAPEL**, is supposed by some to indicate the spot where Abraham's altar stood on which he was ready to offer Isaac; but this is rather fanciful than reliable.



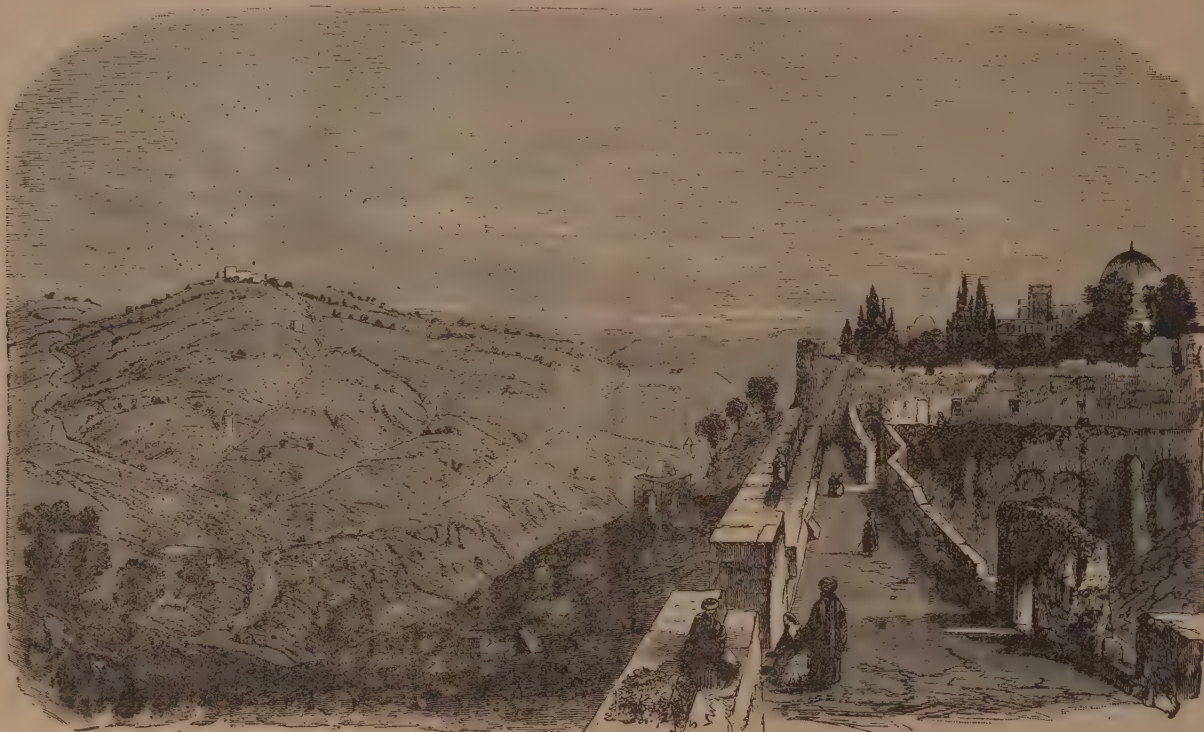
CAVE-CHAPEL CUT OUT OF THE ROCK UNDER THE DOME.



THE MOSQUE EL SAKRAH, OR MOSQUE OF OMAR, AT JERUSALEM.

interesting facts regarding the ancient city, over the ruins of which the modern one is built. Its present population is about sixteen thousand, of whom four thousand are Moslems, eight thousand Jews, eighteen hundred Greeks, thirteen hundred Latins and about nine hundred of various nations.

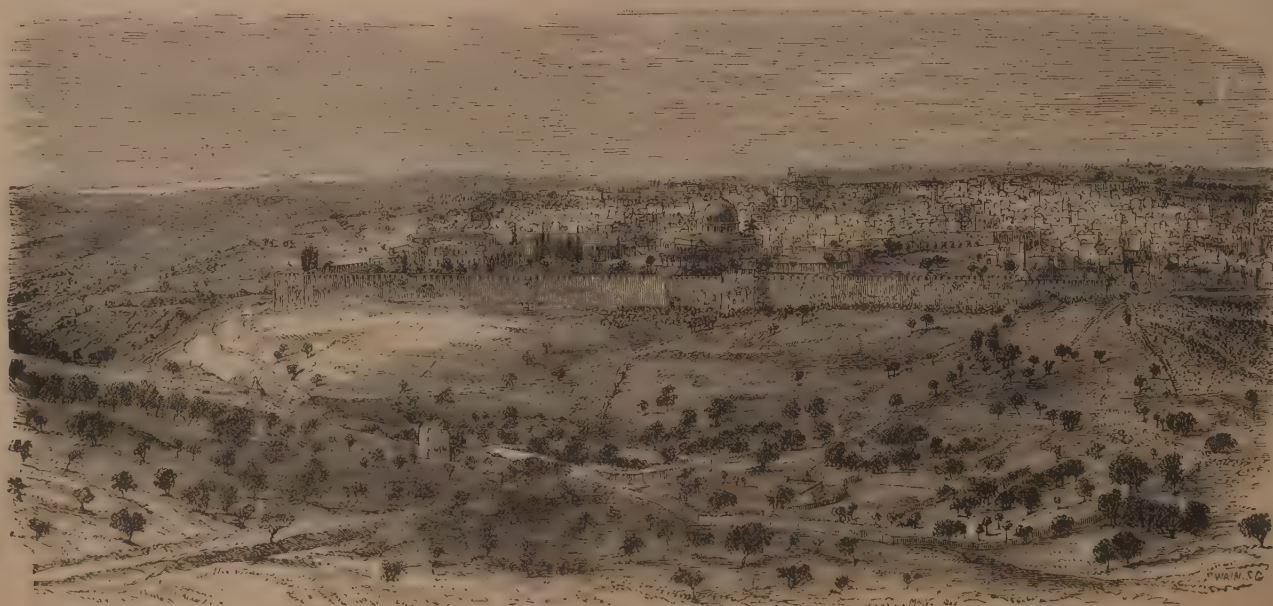
Of the great features of Jerusalem we can recognize enough for satisfaction. Here are the slopes and here the valleys of which Scripture tells; here is the city which sages and monarchs and prophets of old time inhabited. Within the small circuit on which you look, JESUS taught and suffered and rose again. But when you want to fix exactly upon the spot where this or that great event occurred, you are at fault: you have the broad outlines of the picture, you cannot discern the minuter touches. To reconstruct the ancient city is impossible. But as Dr. Thomson reminds us, when contemplating the ruins of the city of David, "there is another Zion, whose towers are still more glorious, and shall never be overthrown." "God is known in her palaces for a refuge," Ps. 48: 3. And "this God is our God for ever and ever." How often is this name synonymous with the Church of the living God! and no other spot but



THE MOUNT OF OLIVES, OR OLIVET.

MOUNT OF OLIVES (ol'ivz), or **OLIVET** (ol'i-vet), called also Mount of Corruption, 2 Ki. 23:13, a hill on the east side of Jerusalem, from which it was separated by the Kidron Valley. It derived its name from the olive trees which abounded on its sides, some of which still remain. David went up it when he fled from Absalom. It was a favorite resort of Jesus. By way of, he entered Jerusalem, Matt. 21:1; Mark 11:1; at night he abode in, Luke 21:37; John 8:1; retired to, after the Pass-over, Luke 21:39; Matt. 26:30; ascended to Heaven from, Acts 1:12. The ridge extends about a mile from north to south, and is about two hundred and twenty feet above the site of the temple. It has three summits with distinct names.

GETHSEMANE (geth-sem'a-ne), "oil-press," or "oil-garden," in John 18:1 called "a garden," in Matt. 26:36 "a place," was a retired spot on the west of the Mount of Olives, and in the vicinity of Jerusalem. Here our Saviour, on the night before his crucifixion, endured his agony and was betrayed and apprehended, Matt. 26:36; Mark 14:32; and previous to this, Jesus with his disciples frequented this beautiful spot, John 18:1, 2. The probable garden consists of a small plot of ground, with a low enclosure of stones, as seen in the engraving below. There stand in it eight venerable-looking olive-trees, which seem as if they might have remained from time immemorial. The exact spot is still, however, a matter of dispute.



RELATIVE POSITION OF GETHSEMANE TO JERUSALEM.

BETHLEHEM (beth'le-em), "house of bread," is often mentioned in the Old Testament. It was originally called **EPHRATH** or **EPHRATAH**, Gen. 35:19; 48:7, and whence it derived its later name is not known.

Bethlehem lies a little east of the road from Jerusalem to Hebron, about six miles from the former. There is a long limestone-hill running east and west, with deep valleys to the north and south. The east end of this hill is bold; on the west it slopes gradually to the valley. On the sides of the hill are terraced gardens, with olive trees, fig trees and vines; and on the top to the east and north-east lies the village, now called "*Beit-lahm*," with a population of about three thousand. In the most easterly part is the celebrated Church of the Nativity, which owes its foundation to the empress Helena, mother of Constantine the



THE ROAD FROM JERUSALEM TO BETHLEHEM.

Great. It is enclosed within the walls of the convent, which is now parceled out among the Greek, Latin and Armenian monks. Two spiral staircases lead down to the cave or grotto of the nativity twenty feet below the floor of the church; in a small semi-circular niche, the exact spot marked by a star inlaid in the marble, corresponding to the point in the heavens where the star appeared to the magi, is a Latin inscription stating that JESUS was born "here." A row of lamps are always burning. Opposite is a large irregular cavity, where it is said the manger stood, a block of white marble being hollowed out in it like a manger. Here, too, is the altar of the magi. And other lamps are suspended. There are also shown the sepulchre of the Innocents, the grotto or crypt where Jerome lived and studied, and chapels dedicated to Joseph and other saints.



BETHLEHEM, AS SEEN ON APPROACHING FROM JERUSALEM, WITH THE CONVENT OF THE NATIVITY ON THE LEFT.



THE RIVER JORDAN, BY MOONLIGHT.

The probability of our LORD's having been born in a cave need not here be discussed. A long current of tradition is in favor of it; and it is possible that the place where Mary took shelter, there being "no room in the inn," might be one of the caverns in the limestone-rock. But certainly the place where the eastern sages visited the SAVIOUR was a "house," Matt. 2:11. The traditional scene of the angels' appearance to the shepherds is a plain about a mile away, where is a miserable village, called "*Beit-Sahur*," while the traditional Well of David is half a mile to the north of the town; but, according to Dr. Robinson, there is "no well of living water" near.

There is little note of Bethlehem in the early Israelitish history: it is not even numbered in the list of the towns belonging to Judah. But Salma, or Salmon, and Hur, both of the tribe of Judah, are said to have been each "the father of Bethlehem"—that is, to have colonized it.

Here was born King David, and here he was anointed king by Samuel, and it was in consequence called "the City of David." Here, too, was born JESUS, the CHRIST. Indeed, it was in New Testament times Bethlehem had its highest honor. Thither Joseph and Mary had to repair, as descendants of David, to David's city. There, in the adjoining fields, the angelic host announced the glad tidings of a SAVIOUR's birth; and there was that wonderful event consummated, when the child JESUS was born of a mortal mother. Thither also came the Eastern sages to present their offerings; and there was the cruel slaughter of the little ones by Herod, awakening, as it were, again Rachel's lamentation. Its modern name is "*Beit-lahm*," with about three thousand inhabitants.

JORDAN (jor'dan), "falling down," called "the river," Gen. 31:21, the chief river of the Holy Land, the uppermost spring of which is the *Hasbany*. After a course of about three miles through a beautiful valley, it enters a dark defile of six or seven miles, issuing from which it enters into a marsh of about ten miles extent, the termination of which is the Lake Merom (Huleh). Leaving this lake, it flows rapidly with increasing volume for twelve miles, when it enters the Sea of Galilee. Flowing from the south-west end of this sea, it descends with great speed till it is lost in the Dead Sea. Its whole course is in a direct line about one hundred and twenty miles, and in its windings about two hundred, and is almost throughout below the level of the Mediterranean. Its Arab name is *Esh-Sheriah*, "the watering-place."

CANA (kā'na), of Galilee, "reedy," a village about eight miles north of Nazareth, and sixteen from the lake. JESUS wrought His first miracle here. It was the native place of Nathaniel. The true site of Cana is disputed; the probability is in favor of *Kana-el Jetil*.

The SEA or LAKE OF GALILEE (gal'i-le), a lake in the Holy Land about fourteen miles long and seven broad in the widest part. Its surface is six hundred and fifty-three feet below the level of the Mediterranean. It is called by Moses the SEA OF CHINNERETH, Num. 34:11; the New Testament writers call it the SEA OF GALILEE, Matt. 4:18; 15:29; Mark 1:16; the SEA OF TIBERIAS, John 6:1, 23; and the SEA OF GENNESARETH, Luke 5.

On this lake our LORD calmed the storm, and here His disciples were accustomed to fish.



THE SEA OF GALILEE, BY MOONLIGHT.



ATHENS, THE ANCIENT CITY RESTORED.

ATHENS (ath'enz), "City of Athene" [*i.e.*, Minerva], the capital of Attica, Greece, situated about forty-six miles east of Corinth. It was founded by Cecrops, about 1556 years before CHRIST, and therefore it is one of the most ancient remaining in the world. It was the most eminent in population, wealth, magnificence, commerce, literature, philosophy, oratory, poetry and the fine arts. Its idolatry was notorious; and the number of Athenian gods is reckoned by Hesiod at 30,000. Petronius said it "was easier to find a god in Athens than a man." Here Paul preached. It was governed by the Romans before the time of CHRIST; and in the fourth and fifth centuries it was pillaged by the Goths. From A.D. 1455, for a number of years, it was under the sway of the Turks. It suffered dreadfully in the war between the Greeks and the Turks, yet it bravely sustained three sieges—twice in the year 1822, and finally in 1826; and now it is free, the capital of the kingdom of Greece. Its population is about 40,000.

The **Acropolis** and the **Areopagus**, or **Mars' Hill**. The former was the citadel of Athens, and was remarkable for the number of important edifices that crowded its summit and sides. The latter was a small eminence, a little to the north-west of the Acropolis. It was so called in consequence, as it was said, of Mars having been the first person tried there, for the murder of Halirrhothius, son of Neptune. The members of the Council or Court were called *Arco-pagites*.





SAMARIA, THE ANCIENT CITY RESTORED.

SAMARIA (sa-mā'ria), a "watch-height," in Heb. *Shomeron*, corrupted by the Greeks into Samaria, was the capital city of the Ephraimites, situated about forty-two miles north from Jerusalem, and called after the name of the original owner (Shemer) of the hill on which it was built, about B.C. 925, by Omri the sixth king of Israel. For two centuries it was the capital of the kingdom of Israel, till the carrying away of the ten tribes by Shalmaneser, B.C. 720. The site of the city is now covered with terraced vineyards and corn-fields, amid which are groups and long ranges of columns. On one section of it stands the small village of *Sebastieh*, a corruption of the Greek *Sebaste*. The name is also applied to the country of the Ephraimites; in the New Testament, it always means the country between Judea and Galilee, west of Jordan, which belonged to the tribes of Ephraim and Manasseh. Christians were scattered through this region by persecution; Philip preached CHRIST to its inhabitants, and they received the Word.

TIBERIAS (ti-be'ryas), a city on the western shore of the Sea of Galilee. It was built by Herod Antipas, the murderer of John the Baptist, in honor of the emperor Tiberius, and during the Roman supremacy was the metropolis of Galilee. It was noted for several centuries after the destruction of Jerusalem for its rabbinical academy. Here the Jewish Mishna was completed. The modern city is called *Tubarieh*. In 1837 it was nearly destroyed by an earthquake, six hundred of the inhabitants perishing in the ruins. It contains about two thousand inhabitants, of whom a few are Christians, eight hundred Jews, and the rest Mohammedans. It is one of the four *holy cities* of the Jews (the others being Jerusalem, Hebron and Safed), in which prayers are offered for the world twice every day.

KIDRON, or **CEDRON** (ke'dron), "turbid," a brook which ran through the Valley of Jehoshaphat, on the east side of Jerusalem, between the city and the Mount of Olives. CHRIST passed it in His way to Gethsemane, John 18:1. The Convent of Mar Saba occupies a considerable portion of the rocky sides of this gorge. This remarkable convent consists of a large number of caves in the sides of lofty precipices, enlarged in some cases, and fashioned into houses or cells by the aid of walls closing apertures and connecting jutting strata. It has been aptly called a "beehive."

GOMORRAH (go-mor'rah), "submersion," one of the five cities of the plain. It was next to Sodom in importance as well as in wickedness.

BETHSAIDA (beth-sa'e-da or beth-sa'dah), "house of fishing," a city of Galilee, not far from Capernaum, on the western shore of the Sea of Galilee.

CHORAZIN (ko-ra'zin), one of the cities in which our LORD's mighty works were done. It lay on the western coast of the Sea of Galilee, near to Capernaum. The modern *Korazy* probably marks its site.

CENCHREA (sen-kre'a), "millet," the eastern seaport of Corinth, on the Saronic Gulf. It was distant about nine miles from Corinth.



ROME (rōme), the capital of Italy, on the river Tiber, about fifteen miles from its mouth, long the mistress of the world; was founded about 748 B.C., and increased to such an extent that it covered seven hills, whence it was called *urbs septicolis*, "city of the seven hills." In Nero's reign (A.D. 64), about two-thirds of it was destroyed by fire, but it was rebuilt with great splendor. In the reigns of Vespasian and Trajan the population was about 2,000,000. Rome is not mentioned in the Old Testament; but the empire of Rome is referred to by Daniel, under the name of the "fourth kingdom," Dan. 2: 40; 7: 7, 17, 19; 11: 39, 40. The population of the Roman Empire in the time of CHRIST is estimated at 85,000-000. Strangers from Rome were among those at Jerusalem on the day of Pentecost; from it Claudius commanded all Jews to depart; Paul was carried to it a prisoner, and remained there two years preaching. He sent an epistle to the saints there, written from Corinth, A.D. 57 or 58. It is called "that great city which reigneth over the kings of the earth," Rev. 17: 18. For centuries this great city was the capital of the "States of the Church," where the Pope had sway as a temporal prince. In the month of September, 1870, the troops of Victor Emanuel entered Rome, and in a few days the "States of the Church" ceased to exist. The Pope was deprived of his temporal power, and permitted to reside in Rome only as the spiritual overseer of the Church which owns his authority.

NAZARETH (naz'a-reth), "separated," "sanctified," a small city of mixed race, in Lower Galilee, about seventy miles north of Jerusalem, six west of Mount Tabor and twenty-four south-east of Ptolemais. It is not mentioned in the Old Testament. It was noted for the wickedness of its inhabitants, so much so that Nicodemus's first query, on hearing the LORD called "JESUS of Nazareth,"

was, "Can any good come out of Nazareth?" Here JESUS dwelt from His childhood till He commenced His public ministry; here He preached, and an attempt was made to put Him to death. After this He made Capernaum His chief place of residence, "His own city." It still exists under the name of *en-Nāzirah*, having about four hundred inhabitants.

- | | | |
|---|--|---|
| <p>A. A. River Tiber.
B. Walls of Rome.
1. St. Peter's.
2. Piazza and Obelisk of St. Peter.
3. Palace of the Inquisition.
4. Palace of the Vatican.
5. Porta Anglica.
6. Castle and Bridge of St. Angelo.
7. Piazza dell' Orologio and Church of Sta. Maria Valiella.
8. Palazzo della Cancelleria, or Court of Church Chancery.
9. Farnese Palace.
10. Palazzo and Giardino Farnese.
11. Corsini Palace.
12. Ponte Sisto.
13. Church and Convent of St. Peter in Montorio.
14. Fountain of Pius V.</p> | <p>15. Island of the Tiber.
16. Ponte Rotto, or the Broken Bridge.
17. Cloaca Maxima.
18. Temple of Vesta.
19. Temple of Fortuna Virilis.
20. Arch of Janus.
21. Church of Sta. Maria in Cosmoim.
22. Church of Sta. Sabina on Mount Aventine.
23. Ruins of the Emporium.
24. Gate of St. Paul.
25. Pyramid of Catus Cestius in the Protestant Cemetery.
26. Civita Vecchia Railway Bridge.
27. Basilica of St. John Lateran.
28. Baths of Caracalla.
29. Palace of the Caesars and Mount Palatine.
30. The Colosseum, } In the Forum Romanum,
31. Arch of Constantine, } or Campo Vaccino.
32. Arch of Titus.
33. Three Columns of Jupiter } In the Forum Romanum, or Campo Vaccino.
34. Temple of Peace.
35. The Capitol.
36. Trajan's Column.
37. Church of Sta. Maria in Caeli.
38. Basilica of Sta. Maria Maggiore.
39. Obelisk and Horse on Monte Cavallo.
40. Pantheon, with Church of Sta. Maria, Minerva in Piazza (Minerva to the right).
41. Roman University.
42. Basilica of Sta. Agnese, in the Piazza Navona.
43. Mausoleum of Augustus.
44. Port of Ripetta, or Little Port of the Tiber.
45. Obelisk in the Piazza della Popolo, and Terraces of the Pincian Hill.
46. Monte Mario.</p> | <p>47. Ponte Molle and Via Flaminia.
48. Muro Torto, or Twisted Wall.
49. The Corso.
50. Church of St. Carlo on the Corso.
51. Villa Medici on the Pincian Hill.
52. Church of La Trinità de Monte.
53. Fountain of the Baccocelli in the Piazza di Spagna.
54. Fountain de Trevi.
55. Antonino's Column.
56. Papal Palace on the Quirinal.
57. Baths of Diocletian and Central Railway Station.
58. Villa Borghese.
59. Trevi.
60. Palatrina.
61. Colonna.
62. Central Railway to Naples, etc.
63. Ruins of the Aqueducts across the Campagna.
64. Frascati.</p> |
|---|--|---|

BIRD'S-EYE VIEW OF MODERN ROME.



SODOM (sod'om), "burning," a city in the "plain of Jordan," near by, or on the ground now covered with, the Dead or Salt Sea; on account of the extreme wickedness of its inhabitants it was consumed with fire from heaven, and swallowed up by an earthquake. The name is used metaphorically, Rev. 11: 8. *Sodoma* is the Greek form, Rom. 9: 29.



THE ROMAN FORUM, WITH REMAINS OF THE COLOSSEUM, ETC.



APPII-FORUM (ap'pe-i-fo'rum), a town on the western coast of Italy, on the great road (*Via Appia*) from Rome to Brundisium, about forty-three Roman miles south of Rome. Here Paul met a band of Christians from Rome, when he was on his way thither as a prisoner.

THE THREE TAVERNS, a place on the Appian Way about thirty-three Roman miles south of Rome.

ADRIA (a'dri-ah), the sea on the east of Italy, called the Adriatic, or the Gulf of Venice. In Paul's time it embraced that part of the Mediterranean between Crete and Sicily.

SYRACUSE (sir'a-kuse), a noted city on the south-east coast of the island of Sicily. In the modern town, which is a place of some importance, are to be found some ruins of the ancient city.

PUTEOLI, a seaport of Campania in Italy, in the Bay of Naples. Here the apostle stayed a few weeks on his way to Rome, Acts 28:13, 14. The present city is called *Pozzuoli*.

RHEGIUM (re'ji-um), "breach," a city on the south-west coast of Italy, opposite Messina, in Sicily. Paul landed on his way to Rome, Acts 28:13. Its modern name is *Reggio* the capital of Calabria, with a population of about 10,000.

DALMATIA (dal-mā'she-a), a province of old Illyricum, now a province of Austria, on the eastern shore of the Adriatic. The country is two hundred miles in length and forty in breadth. Its population is about 405,000, mostly Slavi, of whom above 300,000 are Roman Catholics.

CNIDUS (ni'dus), a city at the extreme south-west end of Asia Minor, on a promontory in Caria; its ruins are extensive, from which it is judged to have been a very important city.

QUICKSANDS, or **SYRTES**, sand-banks on the coast of Africa over against Sicily, fatal to ships. Acts 27:17.



ROME, THE ANCIENT CITY RESTORED.

RHODES, an island of the Mediterranean, about seventy-five miles east of Crete, and about one hundred and twenty miles in circumference. The city of Rhodes was celebrated for the Colossus, a brazen statue of Apollo one hundred and five feet high, which was erected over the entrance of the harbor. The population of the island is about 20,000.

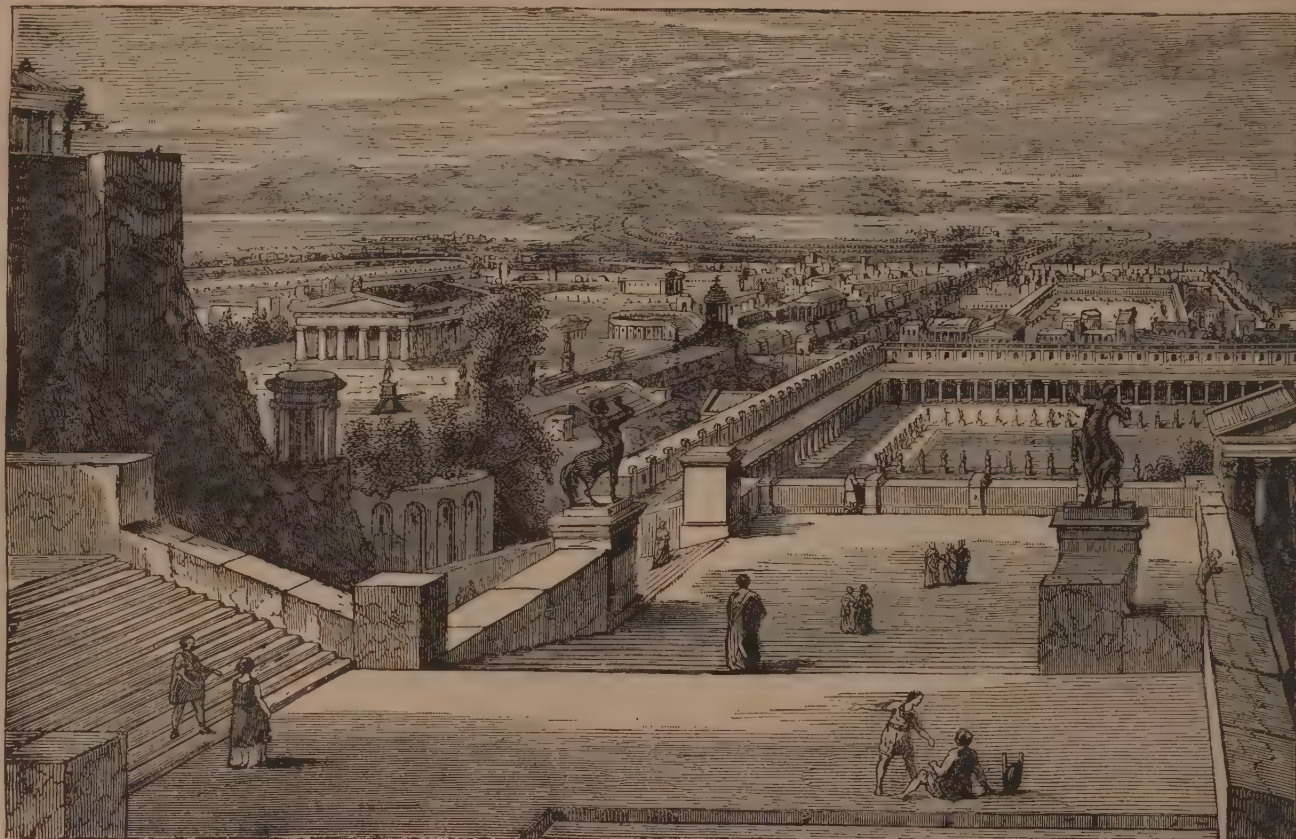
ANTIOCH (an'te-ok), the capital of Syria, on the banks of the river Orontes, about thirty miles from where it falls into the Mediterranean, and about one hundred and eighty miles north of Sidon, and three hundred north of Jerusalem. It was built by Seleucus Nicator, B.C. 301, and was the residence of the Syrian kings, the Seleucidæ. It was ranked the third city of the earth. The term *Christians* was first used here. From it Paul started on his missionary journeys. It was the scene of the birth and earlier labors of the celebrated Greek Father Chrysostom. It has been besieged and plundered no fewer than fifteen times, and has been visited by four earthquakes, in one of which 25,000 persons are said to have perished. It is little else than a heap of ruins.

Antioch of Pisidia, a city of Asia Minor, about twenty-five miles north-east of Seleucia, in which Paul and Barnabas preached the gospel, Acts 13:14.

ALEXANDRIA (al-ex-an'dre-a), a once famous city in Egypt, near the western branch of the Nile, where it flows into the Mediterranean; it derived its name from Alexander the Great, who founded it about 332 B.C. It was one of the most flourishing and celebrated cities of the world, the metropolis of the kings of Egypt, and long the grand seat of commerce and wealth. The modern Alexandria is built on the ruins of the ancient city, about one hundred and twenty-five miles north of Cairo. It is the seat of an extensive and increasing commerce. Its population, of various nationalities, is above 40,000.

CÆSAREA (sez-a-re'a), a city on the shore of the Mediterranean, about sixty miles north-west of Jerusalem, was built by Herod the Great, and named in honor of Caesar Augustus. It bore the names of Cæsarea Stratonis, Maritime Cæsarea and Cæsarea Palestina, to distinguish it from Cæsarea Philippi. Herod made it his residence, and thus elevated it to the rank of civil and military capital of Judea. During the Crusades the city was taken in 1101 by King Baldwin, and retaken and destroyed in 1187 by Saladin. Only now extensive ruins, called *Kaisariyeh*.





CORINTH, THE ANCIENT CITY RESTORED.



PHIDIAS'S COLOSSAL STATUE (IN IVORY AND GOLD) OF JUPITER OLYMPIUS.—Engraved from M. Quatremère de Quincy's "Restoration."

CORINTH (kor'inth), the capital of Achaia, Greece, situated on the isthmus or neck of land which joins the Morea to Attica on the north. It was founded about 1514 years B.C., and therefore is one of the most ancient cities in the world. Its commodious haven and advantageous situation gave it a vast commerce and immense wealth. Riches introduced pride, luxury and lewdness to a vast degree. Here the fine arts were cultivated with the greatest success; and the splendid style of its public buildings gave rise to the most elaborate of the four orders of Grecian architecture. At the time of Paul's visit (A.D. 52), Gallio the Roman pro-consul, a brother of Seneca, resided here; here Paul preached, and met with much opposition; encouraged in a vision, a church was formed, to which he afterward wrote two epistles. After a long struggle with the Turks, the inhabitants obtained success in 1823, and it now belongs to the kingdom of Greece. Its former glory has passed away. The modern village of *Corinto*, or *Gertho* rises up amid its ruins.

CÆSAREA PHILIPPI, a city that stood between Sidon and Damascus, near the source of the Jordan. Its ancient name was Paneas. It was enlarged and embellished by Philip the tetrarch, who called it Cæsarea in honor of his emperor, Tiberius Cæsar, adding *Philippi*, to distinguish it from the Cæsarea on the sea-coast. It is now called *Banæas*, a wretched village of about forty houses. The ruins cover a wide space.

MYRA (mi'rah), a city of Lycia, near the Mediterranean Sea, and forty miles east of Patara; here Paul embarked for Rome. Now called *Dembra*.

CYRENE (si-re'ne), a city and province of Lybia, in Africa, westward of Egypt. At the present time it belongs to the Turks. Many Jews resided here.

CYPRUS (si'prus), an island of the Mediterranean situated between Cilicia and Syria; about one hundred and forty miles in length, and varying in breadth from five to fifty miles. Some suppose it to be identical with Chittim, Num. 24:24; Dan. 11:30. It is nearly traversed from east to west by two lofty chains of mountains, which, during winter, are covered with snow. It was celebrated in ancient times for its fertility and beauty, for its dense population, and for the gayety and licentiousness of its inhabitants. Its fruits, particularly grapes, and its corn are of a superior quality. Its modern name is *Kubris*.

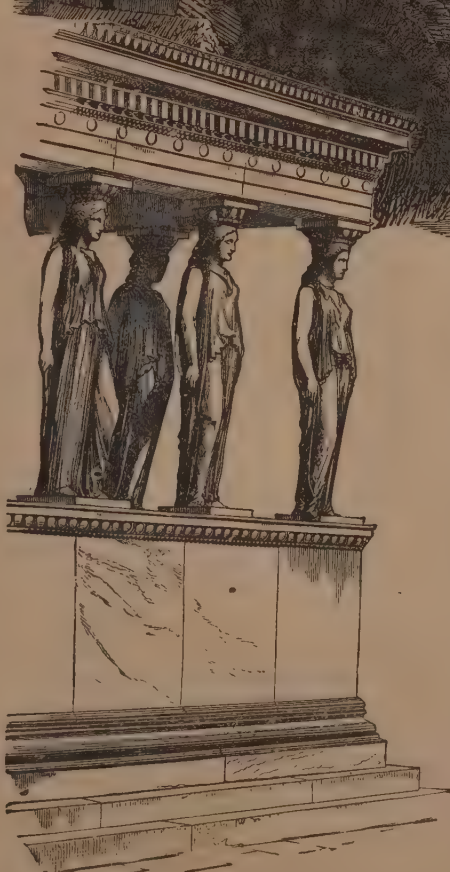


CORINTO, ON THE SITE OF ANCIENT CORINTH.

MACEDONIA (mas-se-do'ni-a), a large country north-east of Greece, peopled by the descendants of Javan. In the time of the Romans the whole country between Tænarus (Cape Matapan) and the valley of the Danube was divided into three districts, viz., Illyricum, Achaia and Macedonia (which included Thessaly, and formed with it one province). Its metropolis was Thessalonica. It was a famous monarchy under Philip and his son Alexander the Great.

MESOPOTAMIA (mes-o-po-ta'mi-a), "middle of rivers," Heb. *Aram-naharaim*, "Aram of the two rivers," a province situated between the rivers Tigris and Euphrates, called by the Hebrews *Padan-aram*. This region, Syria or Aram, "between the two rivers," is nearly seven hundred miles long, and from fifty to two hundred and fifty broad. Here Abraham, Nahor, Sarah, Rebekah, Leah, Rachel and all the children of Jacob, save Benjamin, were born. It is now under Persian rule.

PHENICIA (fe-nish'i-a), or **PHENICE** (fe-ni'se), a small country on the coast of Syria, stretching from the promontory of Carmel about one hundred and twenty miles north, with an average breadth of twenty miles. The name is probably derived from the Greek *phoenix* (a palm tree); it does not occur in the Old Testament. Tyre and Sidon were principal cities of Phœnicia.





THE ISLAND OF CRETE, MODERN CANAIA.

CRETE (kre-et), one of the largest islands in the Mediterranean, to the south-east of the Morea, is about one hundred and forty miles in length, and varies from six to thirty-five miles in breadth. It was originally called the *happy island*, from its fertility and salubrity. Some have supposed that it is the Caphtor

mentioned in Scripture, Jer. 47:4; while others think that it was settled by Philistines from Egypt, some of whom afterward passed over to Palestine, and were called Caphtorim, Gen. 10:14, and Cherethims, Ezek. 25:16. It contained a hundred cities or considerable towns. The present population is estimated at about 300,000, mostly Greeks. It is now called *Candia*.

KISHON (ki'shon), "tortuous, winding stream," an "ancient river," a brook

in the Holy Land, which rises in Mount Tabor, and flows nearly westward into the Mediterranean, near the northern base of Mount Carmel. Its modern name is *Nahr Mukutta*.

CAPERNAUM (ka-per'na-um), "city of consolation," a city on the north-west shore of the Sea of Galilee, and distant about ninety-six miles from Jerusalem. Here CHRIST preached to multitudes, and made it His chief place of residence after the people of Nazareth had attempted His life, and hence it is spoken of as "His own city." Our LORD uttered a fearful prophecy against it, on account of the unbelief of its inhabitants notwithstanding His many mighty works performed in their midst. In

CHRIST's day it was a flourishing town, Matt. 11:23. The site of this city is still a matter of dispute.

CILICIA (sil-ish'e-a), the most south-eastern province of Asia Minor, the capital of which was Tarsus.

GALILEE (gal'i-le), "circle," "circuit," a large and fertile territory in the north of Canaan, twenty cities of which Solomon gave to Hiram, 1 Kings 9:11; the upper part was called GALILEE OF THE GENTILES, from its containing many Gentile inhabitants; their dialect was corrupted, and hence Peter was detected by his speech. Here JESUS dwelt from His youth; from it He came to John the Baptist; here He preached and performed miracles; here He met with His followers after His resurrection; there were numerous churches in Galilee, Acts 9:31.

BETHANY (beth'a-ne), "house of dates," a village of some note, situated on the east side of the Mount of Olives, about fifteen furlongs (two Roman miles) from Jerusalem, was the residence of Lazarus, Martha and Mary, where JESUS was wont to spend His few hours of relaxation in social conversation with that faithful family. Here our LORD performed His marvelous miracle of calling Lazarus back to earth after he had been four days dead; here Mary anointed CHRIST; from its vicinity CHRIST ascended into heaven. It is now but a small and poor village of about twenty families. It is called by the Arabians *el Azariyeh*.

SALAMIS (sal'a-mis), "shaken, beaten," a city in the island of Cyprus, on its south-east coast.

TARSUS (tar'sus), the capital of Cilicia, in Asia Minor, on the banks of the river Cydnus, the native place of Paul, Acts 21:39. As a seat of Greek philosophy and literature it ranked with Athens and Alexandria.

CAPPADOCIA (kap-pa-do'she-a), the most eastern province of Asia Minor, extending from Mount Taurus to the Euxine Sea, and was bounded by Pontus on the north, Lycaonia and part of Armenia on the south, Galatia on the west, and by the Euphrates on the east. It contained many rich and populous cities. It became a Roman province A.D. 17. It was subsequently wrested from the Romans by the Turks, under whose dominion it continues. A number of Christians still remain, but greatly corrupted. It is now called *Amasia*.

COOS (ko'os), "top," an island of the Mediterranean, one of the Sporades, near the coast of Caria, in Asia Minor. Its present name is *Stanchio*, and its population is about 8000.



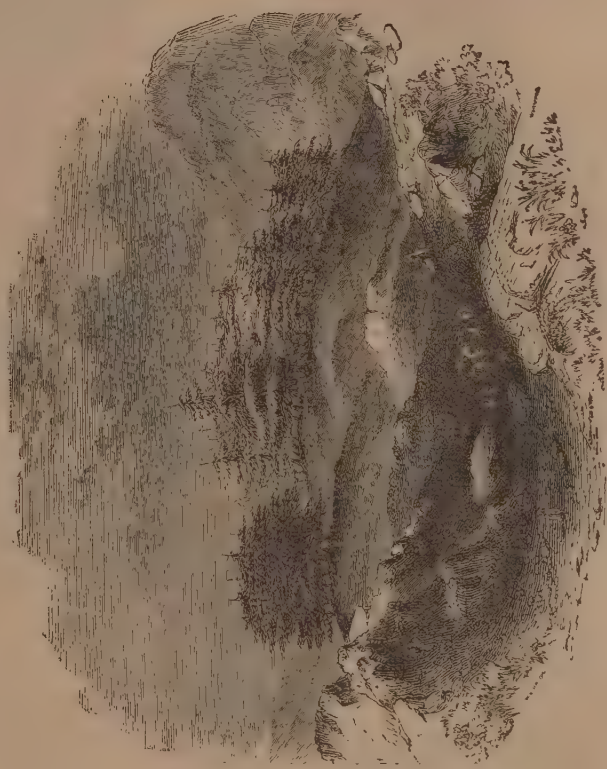
ALOE, OR LIGN-ALOE.



LENTILES.



AGAVE, OR COMMON ALOE.



CEDARS OF LEBANON.—See page 40.



CASSIA.



HYSSOP.



CAMPFIRE.



TEREBINTH, OR TURPENTINE TREE.



ALMOND TREE.



CORIANDER.



FIG LEAVES.



CYPRESS.



CHESTNUT TREE—THE PLANE OF SCRIPTURE.



SANDAL-WOOD TREE—THE ALMUG OF SCRIPTURE.

GLOBE CUCUMBER, OR THE GOURD OF THE PROPHETS (*Cucumis prophetarum*).



THE ROSE OF SHARON.



MINT OF SYRIA.



SAFFRON.



ROSE OF JERICHO.



THE JASMINE.



SEA GOOSE-FOOT.



ROSE OF SHARON (*Cistus roseus*).



THE COMMON LILY OF SYRIA.



PLANTAIN.



THE MANDRAKE.



PISTACHIO TREE, BEARING THE COMMON NUT.



CAROB TREE—HUSKS OF SCRIPTURE.



PISTACHIO NUTS.



RICINUS COMMUNIS, OR CASTOR-OIL PLANT.



EGYPTIAN SLINGS.



A VERY OLD OAK.



OLEASTER—THE PINE OF SCRIPTURE.



ARBUTUS ANDRACHNE.



EGYPTIAN CARYATIDE PILLAR.



OAK OF PALESTINE.



THE FIG TREE.



CHICK-PEA.



THE ORANGE TREE OF PALESTINE.



THE JUNIPER.



EGYPTIAN SCALES.



POMEGRANATES.



ALABASTER VESSELS.

Engraved from specimens in the British Museum



CINNAMON.



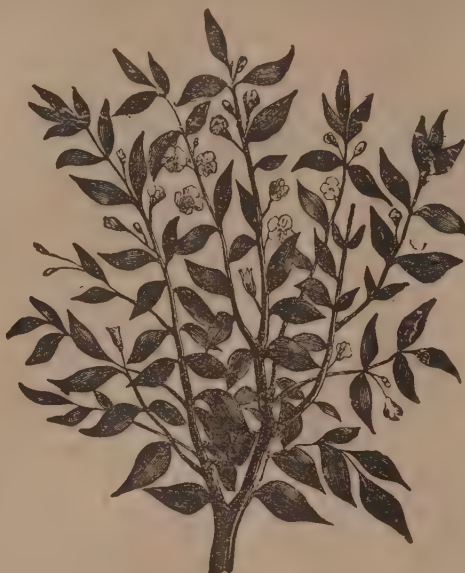
THE OLIVE TREE.—See OLIVE.



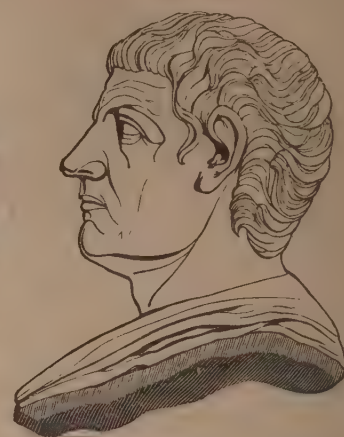
A ROMAN SLINGER.



THE FRUIT OF THE OLIVE.



MYRTLE.



ARISTOTLE, THE GRECIAN PHILOSOPHER.

From a very ancient bust.

THE COLOQUINTIDA, OR BITTER CUCUMBER (*Cucumis colocynthus*).

AN ARAB WOMAN.



AN ARAB OF EDM.



HAZEL.



A VIEW IN LIBYA.—See page 24.



THE DOUM PALM.



THE COTTON PLANT.



THE DATE-PALM.



FRANKINCENSE.



SYRIAN DOG-BANE



SYCAMORE OR MULBERRY TREE.



THE HOLY BRAMBLE.



THE COMMON THORN OF SYRIA.



A VINE-ARBOR.



SYCAMORE FIG TREE.



SESAME, OR OIL-PLANT.



VERY EARLY ALABASTER SCENT BOTTLES.



SYCAMORE FIGS.



OLEANDER, OR WILLOW.



CACTUS.



SOLANUM SODOMEUM, OR APPLE OF SODOM.



EGYPTIAN ARMLETS.



PERSIAN ARMLETS.



THE THISTLE OF SYRIA.



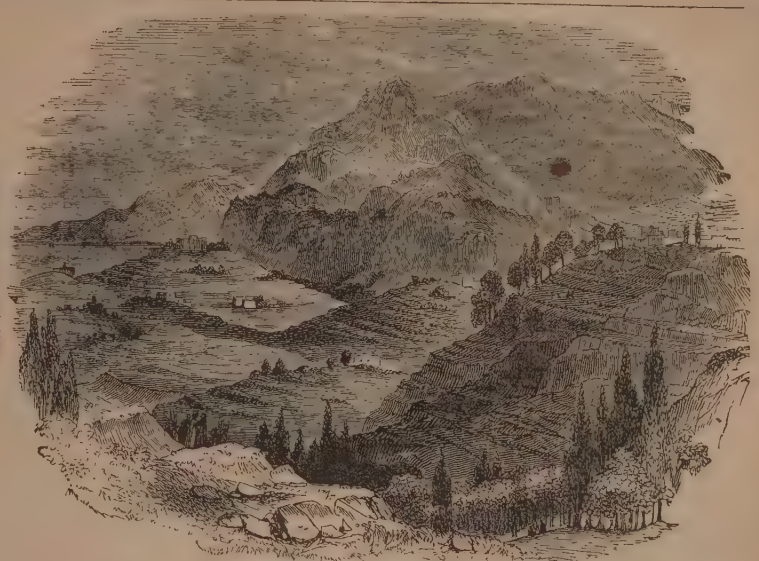
A GARDEN BEDSTEAD.



EAST INDIAN ARMLETS.



MODERN EGYPTIAN PLOUGH.



TERRACE CULTIVATION IN THE HILL COUNTRY OF PALESTINE.



THRESHING WITH THE NOREG, OR SLEDGE.



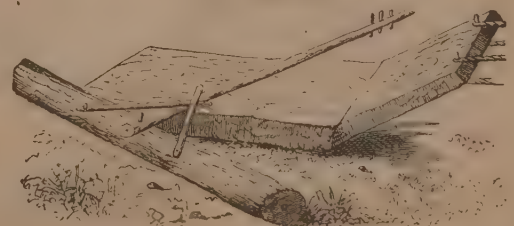
THE SOWER.



IRRIGATION BY THE MODERN SHADUF OF EGYPT.



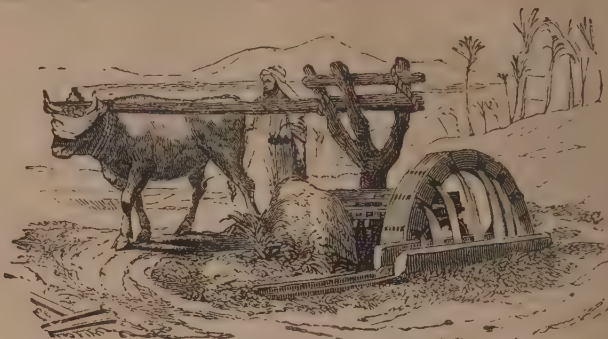
THE TAMARISK.



THRESHING IMPLEMENTS OF ASIA MINOR.



EGYPTIAN PLOUGH DRAWN BY MEN.



IRRIGATION WITH THE TABOOT.



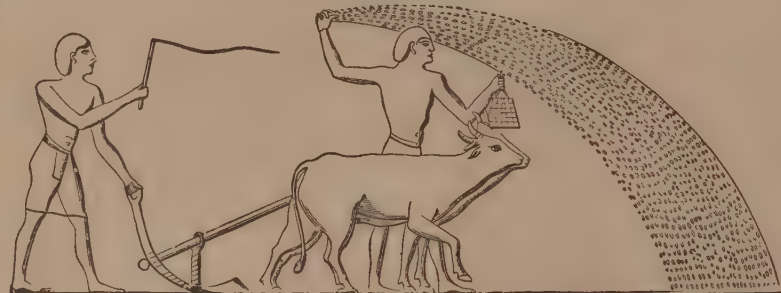
HOING THE GROUND.



BINDING A SHEAF.



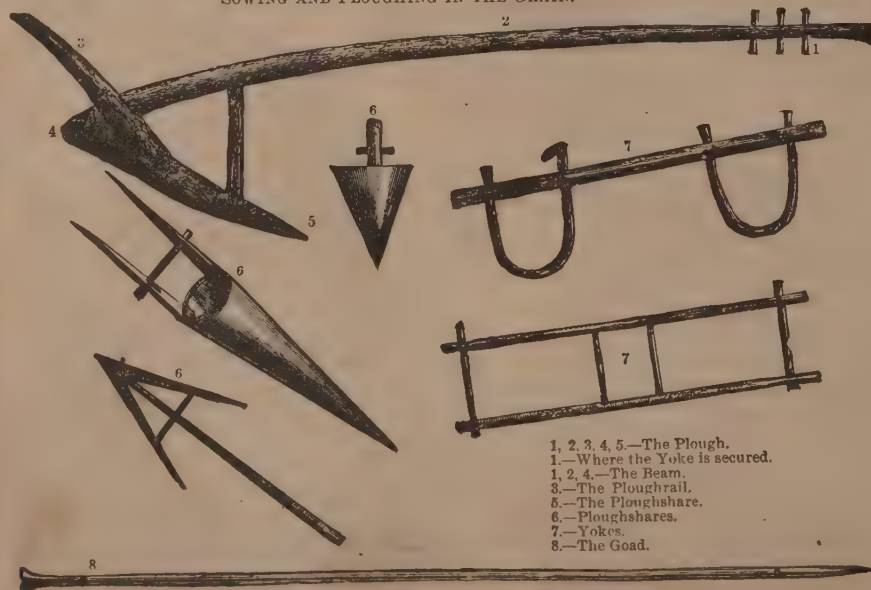
PLOUGHING WITH OXEN.



SOWING AND PLOUGHING IN THE GRAIN.

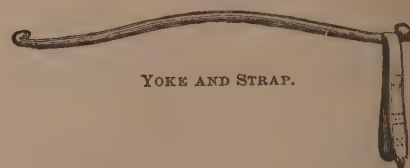


IRRIGATION WITH THE SHADUF.

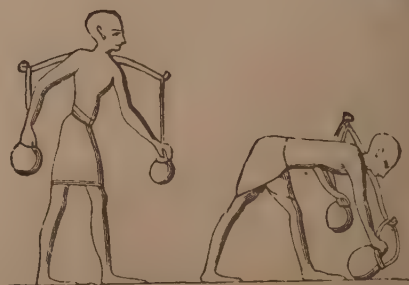


- 1, 2, 3, 4, 5.—The Plough.
 1.—Where the Yoke is secured.
 1, 2, 4.—The Beam.
 3.—The Ploughshare.
 5.—The Ploughshare.
 6.—Ploughshares.
 7.—Yokes.
 8.—The Goad.

ANCIENT PLOUGH AND ITS PARTS.



YOKE AND STRAP.



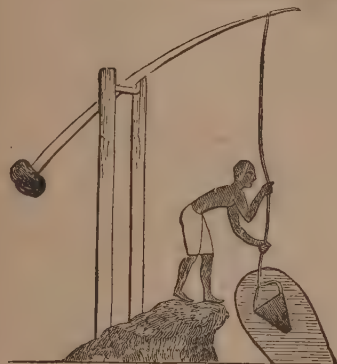
IRRIGATION WITH PAILS.



THRESHING WITH HORSES.



THRESHING WITH THE DRAG.



ANCIENT SHADOUF OF EGYPT.



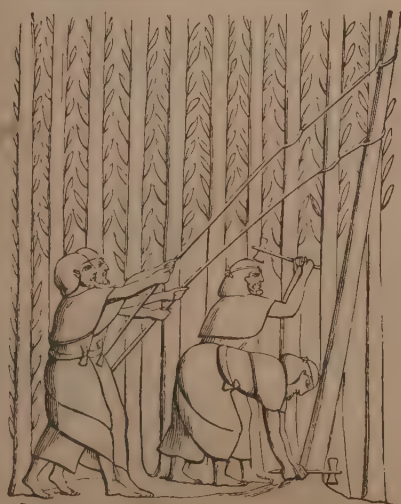
EGYPTIANS PULLING CORN.



MODERN ORIENTAL GARDEN TOMB.



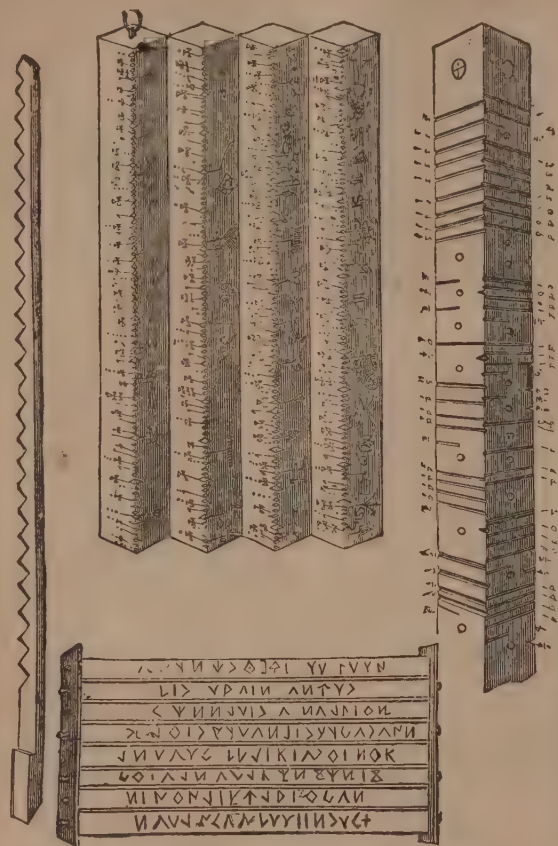
EGYPTIANS CUTTING GRAIN.



CUTTING DOWN TIMBER IN LEBANON.



EGYPTIANS THRESHING AND WINNOWING GRAIN.



SPECIMENS OF ANCIENT WRITING ON STICKS.



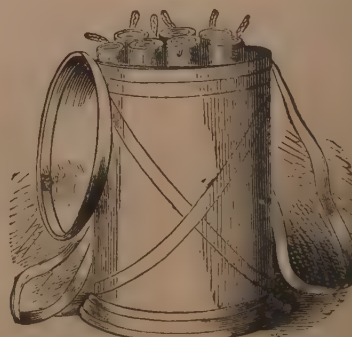
HIEROGLYPHICS, EARLIEST FORM OF EXPRESSING IDEAS TO THE EYE.
The early Egyptians covered almost everything with hieroglyphics.



A VERY ANCIENT EGYPTIAN SEPULCHRAL SLAB.



ANCIENT BOOKS AND PENS (STYLI).



CASE CONTAINING WRITTEN ROLLS.



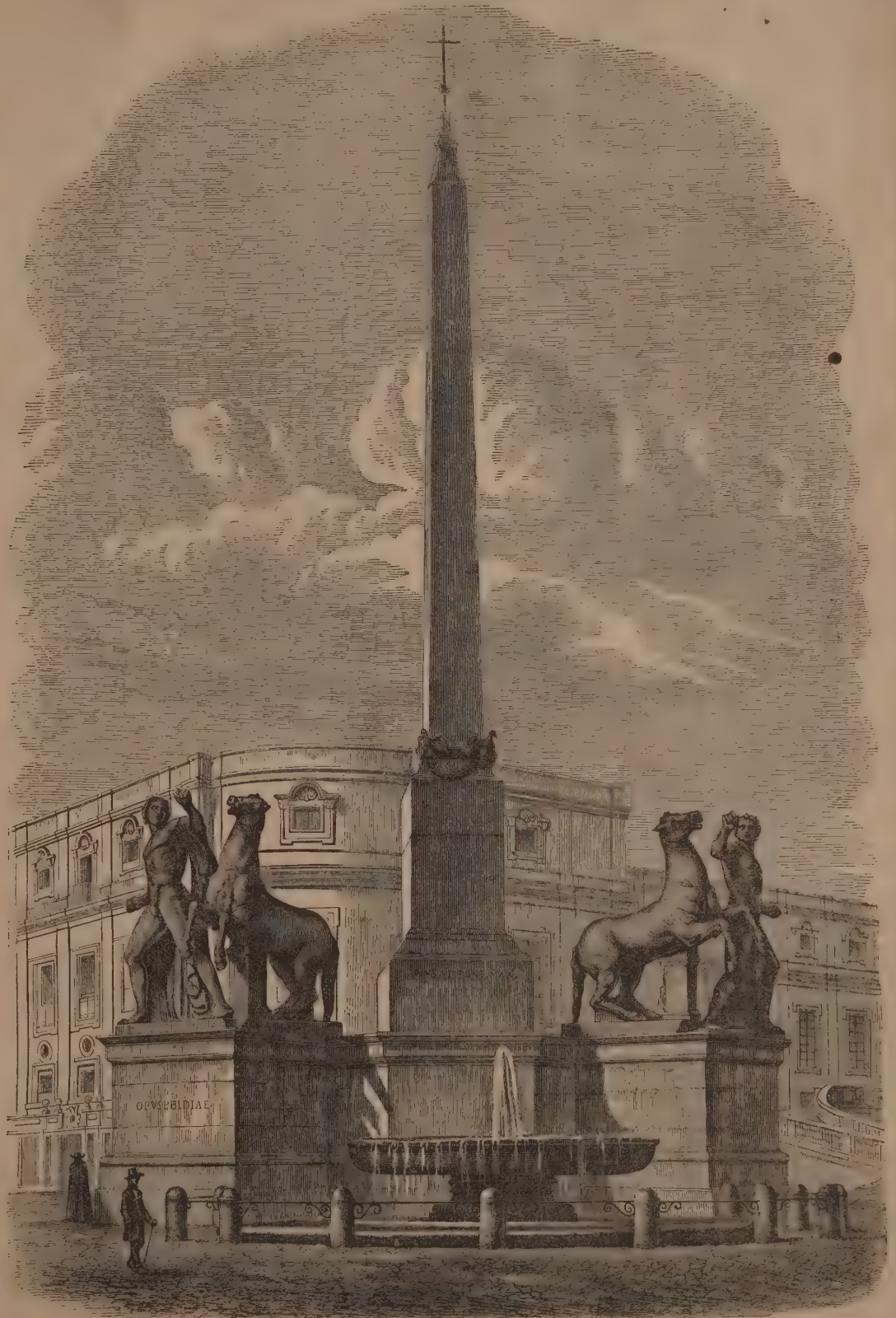
A ROMAN SLINGER.

ETRUSCAN SEAL-RING AND
EAR-RINGS.

ETRUSCAN SCARABÆUS.



ANCIENT ROMAN SUN-DIAL.



THE OBELISK OF THE MONTE CAVALLO, OR PIAZZO DEL QUIRINALE, ROME.

This superb column was brought from Egypt to Rome by Claudius, in the year 57. It is of red granite. The sculptures at the two sides, representing Castor and Pollux, of colossal size, were transported from Alexandria to Rome by Constantine. Pope Sixtus V. had the obelisk and sculptures restored in 1589.



ANCIENT ETHIOPIAN OX-CAR.
From an Egyptian Painting.



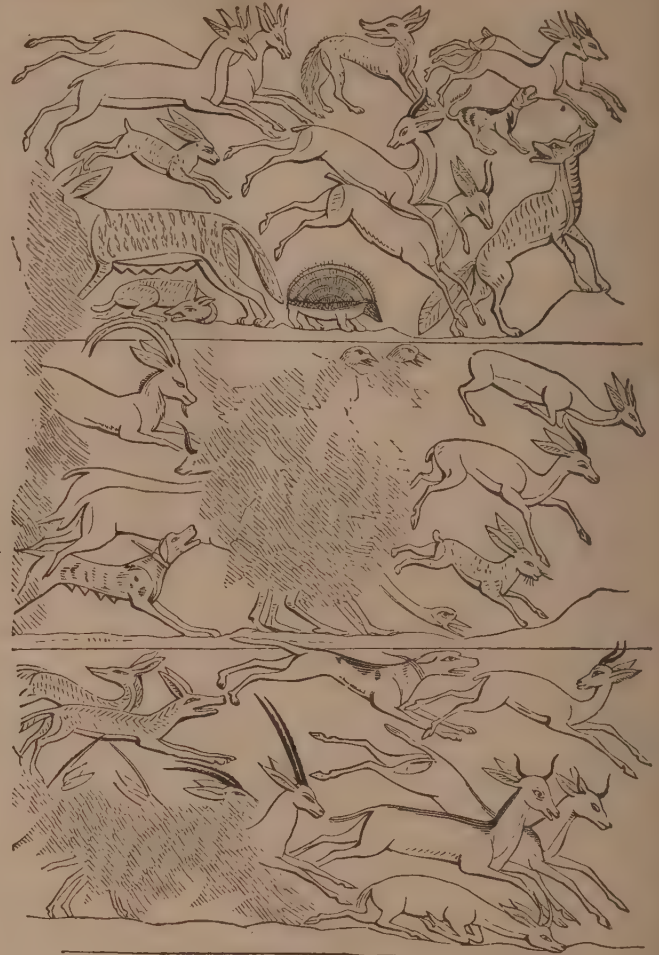
APIS, OR THE SACRED BULL OF EGYPT.



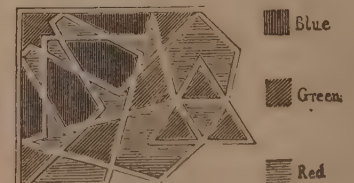
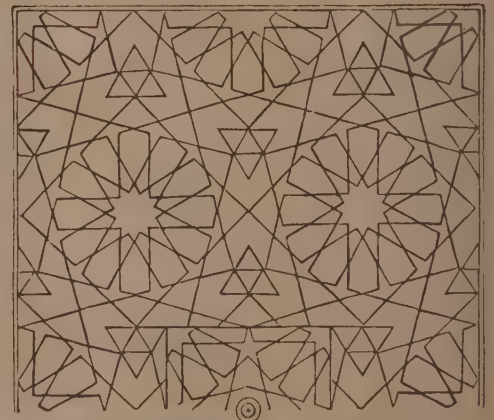
ANCIENT ROMAN PATERA, OR DRINKING-BOWL.



AN ANCIENT SKIN BOTTLE.



AN EGYPTIAN CHASE.
From a very Ancient Egyptian Painting.

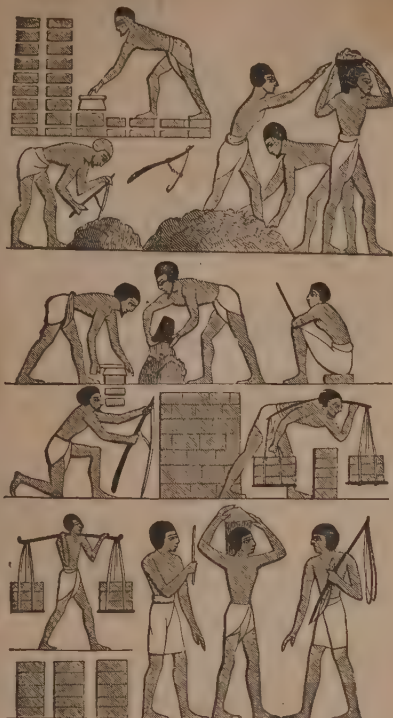


CEILING OF A HOUSE AT CAIRO.



EGYPTIAN LIGHT-TROOPS, WITH BATTLE-AXES, SPEARS AND SHIELDS.

The lower part shows a portion of the upper on a larger scale, to convey an impression of the arrangement of colors.



EGYPTIANS AT WORK IN THE BRICKFIELDS.



GRAVEN IMAGES AT BABYLON.

The scarcity of images of the Babylonish gods has been attributed to their destruction by Xerxes, and probably by the Persian conquerors; see Isa. xxi. 9. It is certain at least that specimens are rare, except as exhibited on sculptured cylinders and other small antiquities of a similar kind. This engraving serves to show some of these.



ANCIENT EGYPTIAN FORGE AND BELLOWS.



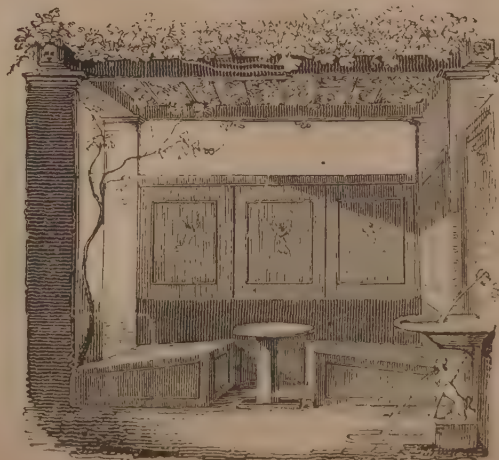
EGYPTIANS KNEADING LEAD.



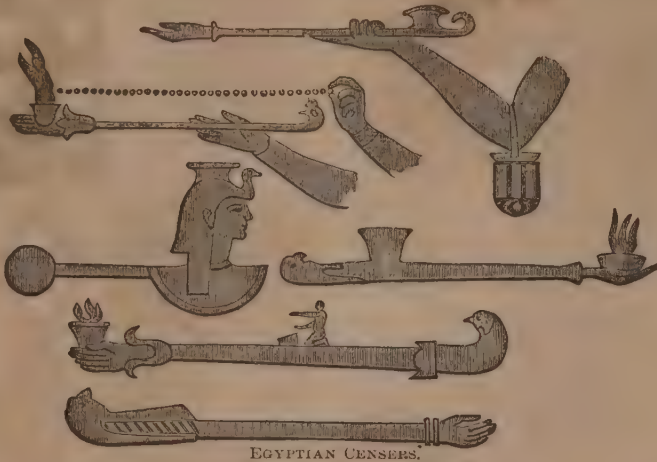
ANCIENT AMULET.



NIMROD OVERCOMING THE DRAGON.
From Sculptures at Nimroud.



DINING COUCHES, POMPEII.



EGYPTIAN CENSERS.



STANDARDS OF ROME.



EARTHEN BOTTLES OF ANCIENT EGYPT.



CARVED IVORY.



EGYPTIANS MAKING BREAD IN LOAVES.



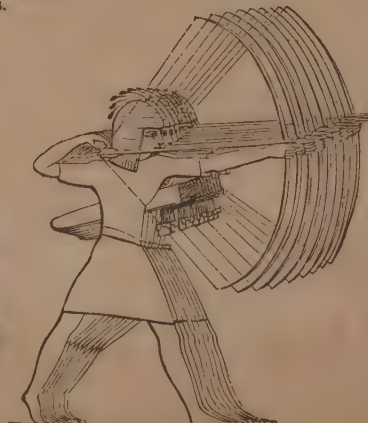
BAAL.



STANDARDS OF EGYPT.



ANCIENT ORIENTAL BOOTHS AND TENTS.



EGYPTIAN ARCHERS.

THE WAY AND THE TRUTH AND THE LIFE



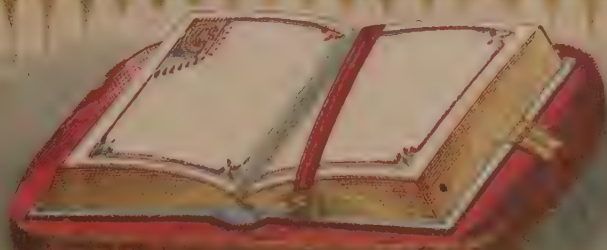
THE
HOLY
BIBLE



BEHOLD THE NAME OF GOD.



THE NEW TESTAMENT







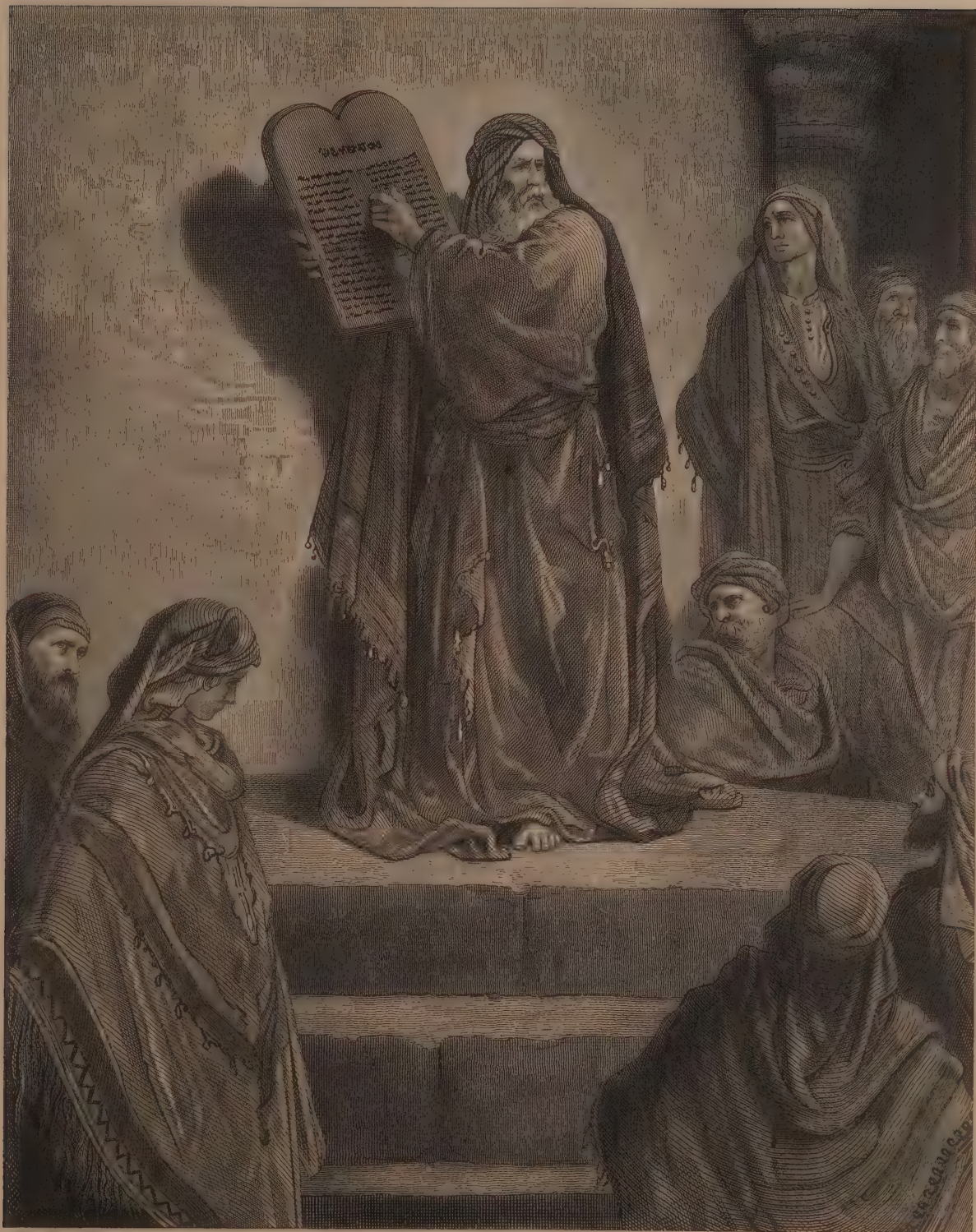




SAUL'S ATTEMPT TO SLAY DAVID.



THE PRESENTATION OF MARY IN THE TEMPLE



JOHN B. POTTER A.D. 1811

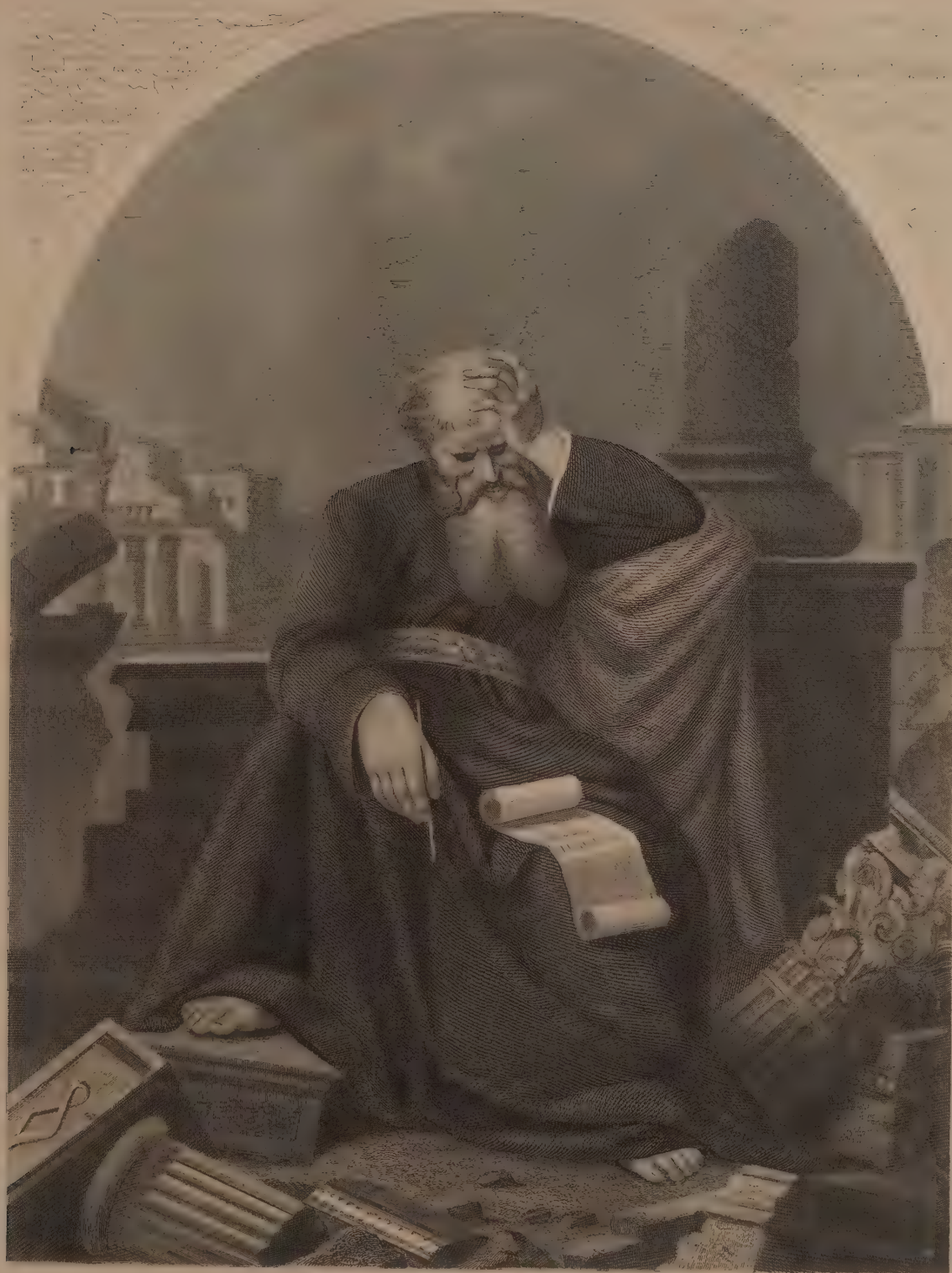
EZRA, THE PRIEST, READING THE LAW.

Take thee a
great roll

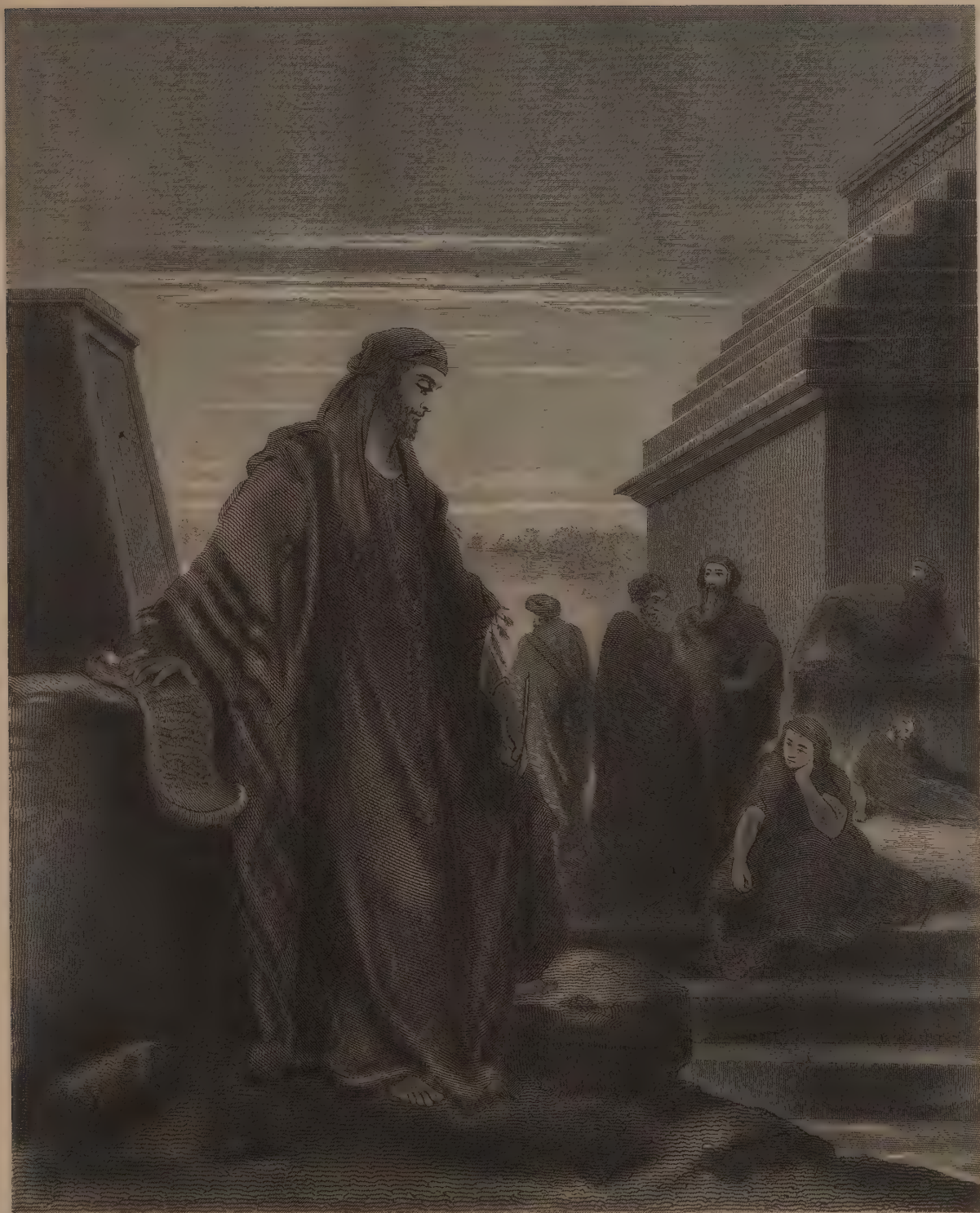
write upon it



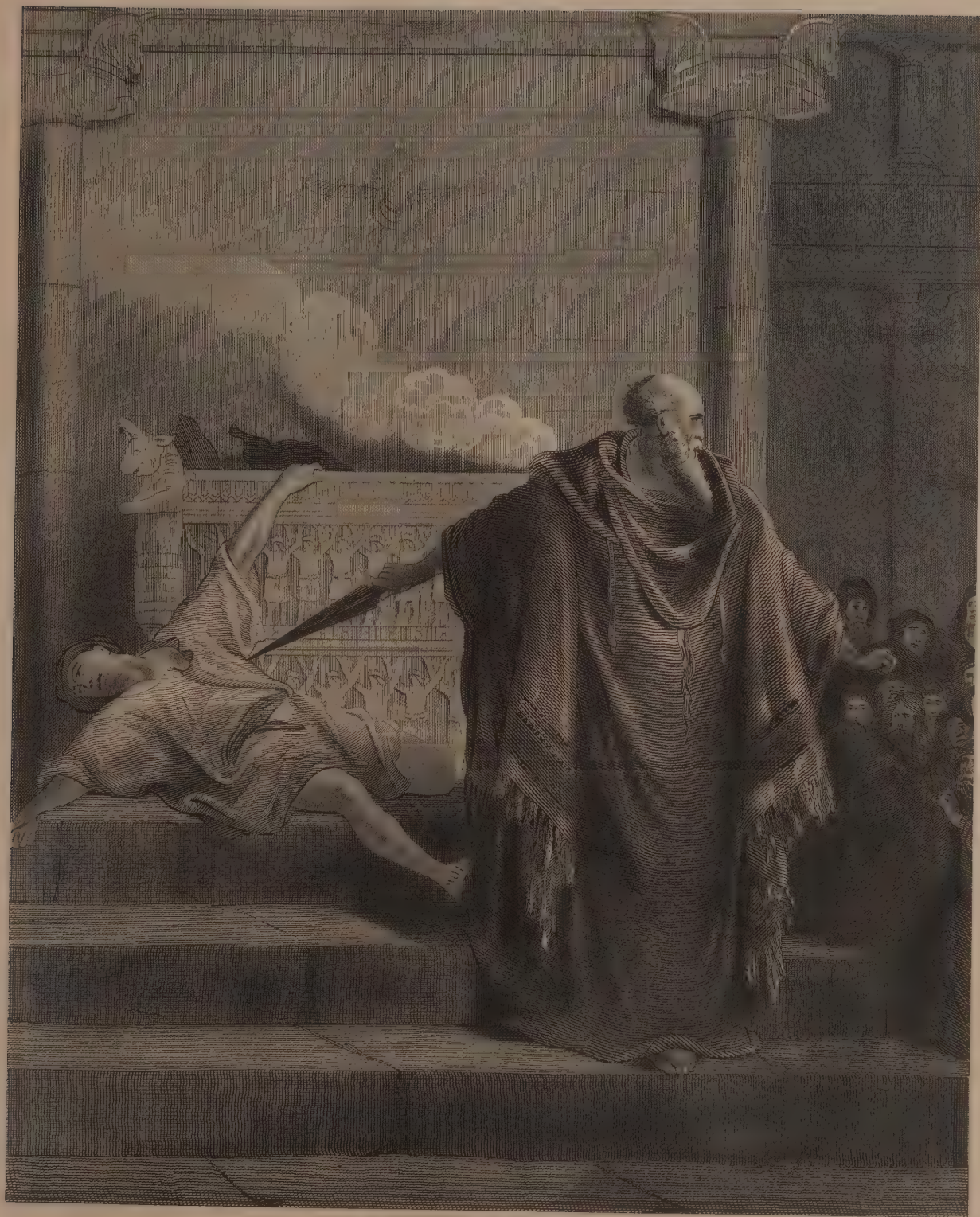
Isaiah



Jeremiah



DAVID AT THE COURT OF ACHISH.



MATTATHIAS AND THE APOSTATE JEW.

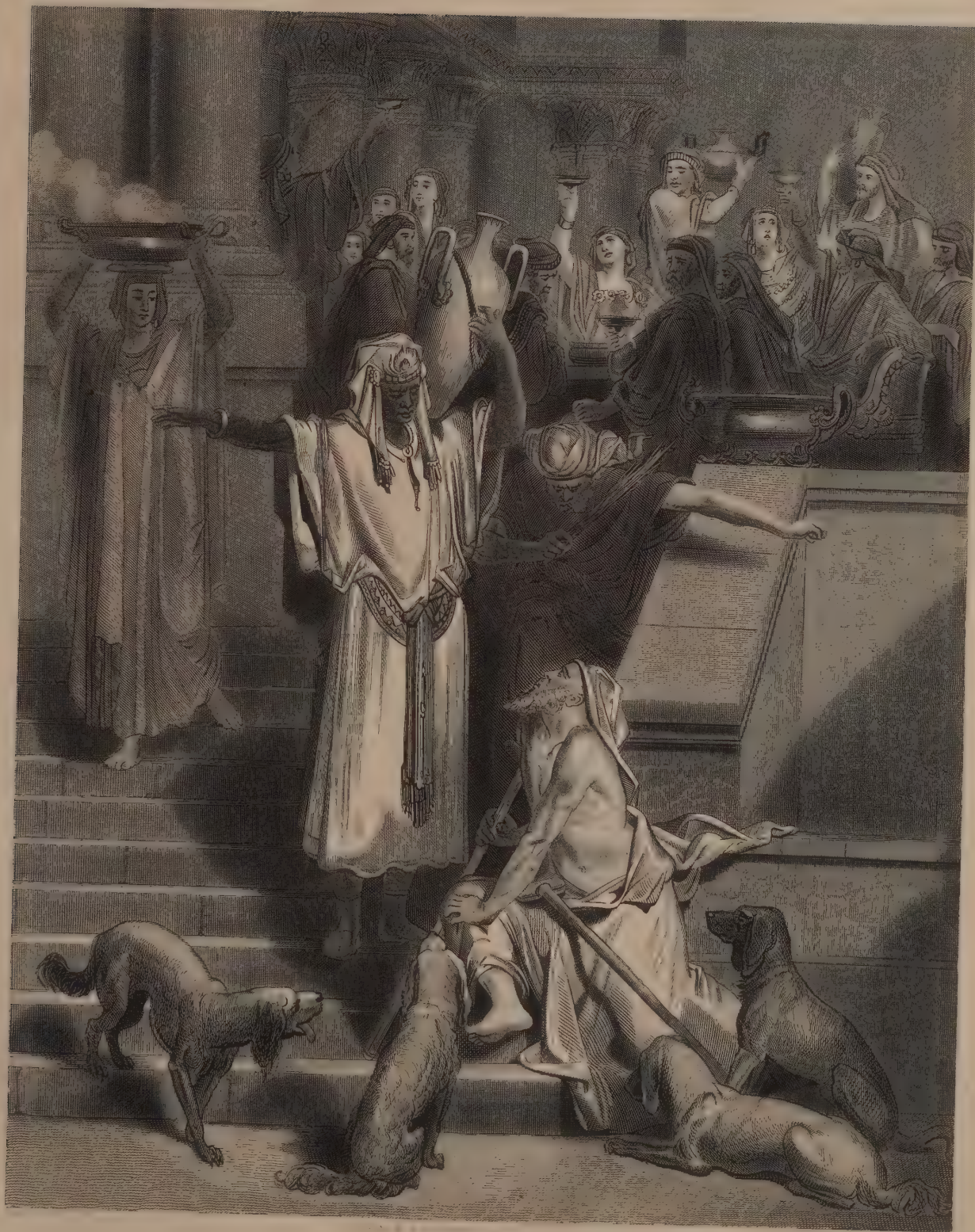


THE STAR OF BETHLEHEM.

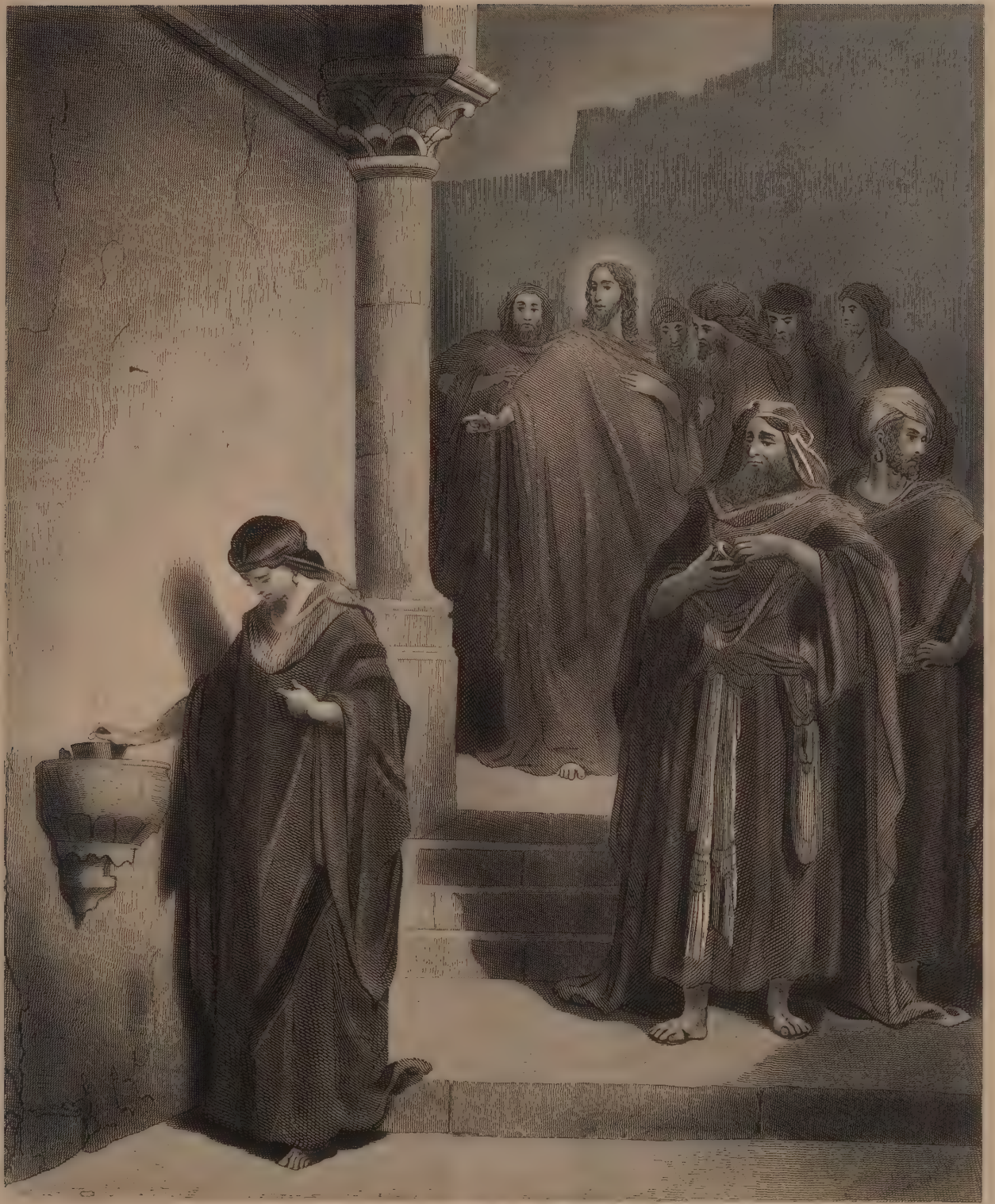




THE GOOD SAMARITAN

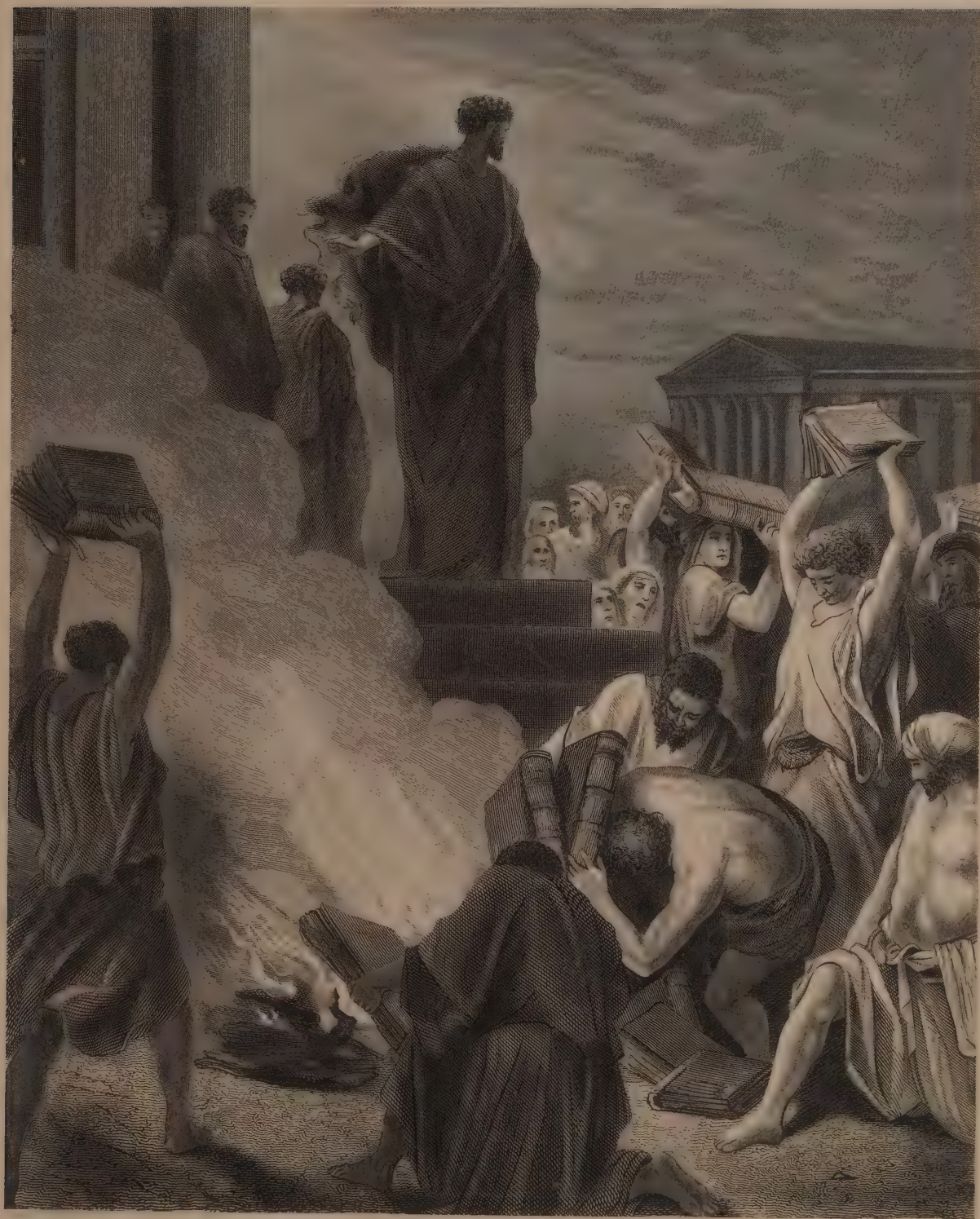


LAZARUS AT THE RICH MAN'S GATE





Christ & Nicodemus



PAUL PREACHING AT EPHESUS



St. Paul



THE MEETING OF ISAAC AND REBEKAH.



THE SCOURGING OF HELIODORUS.



THE LIGHT OF THE WORLD.



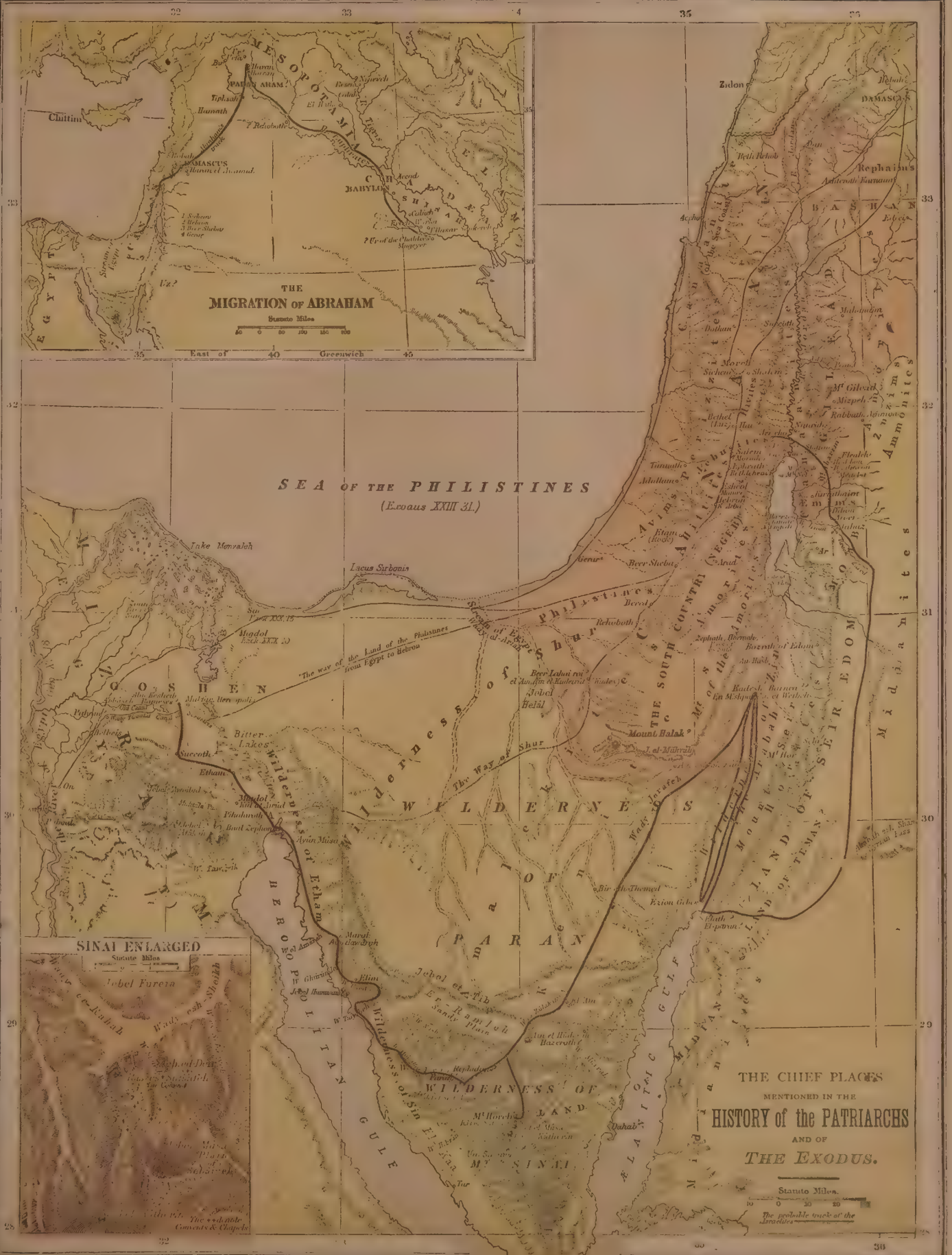
THE ATONING SACRIFICE.

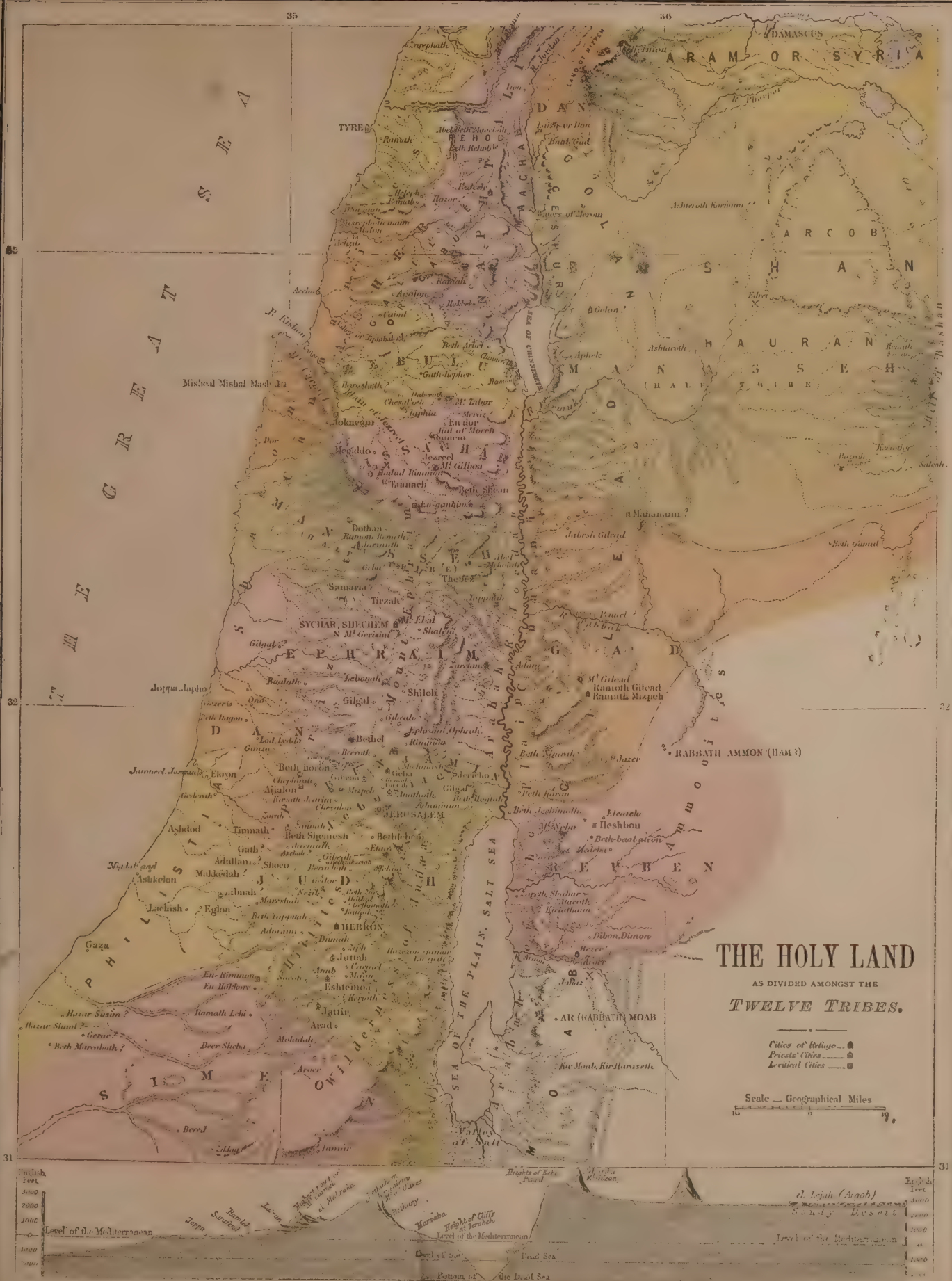


THE MARTYRDOM OF ST. STEPHEN.



THE BURNING OF THE BOOKS AT EPHESUS.



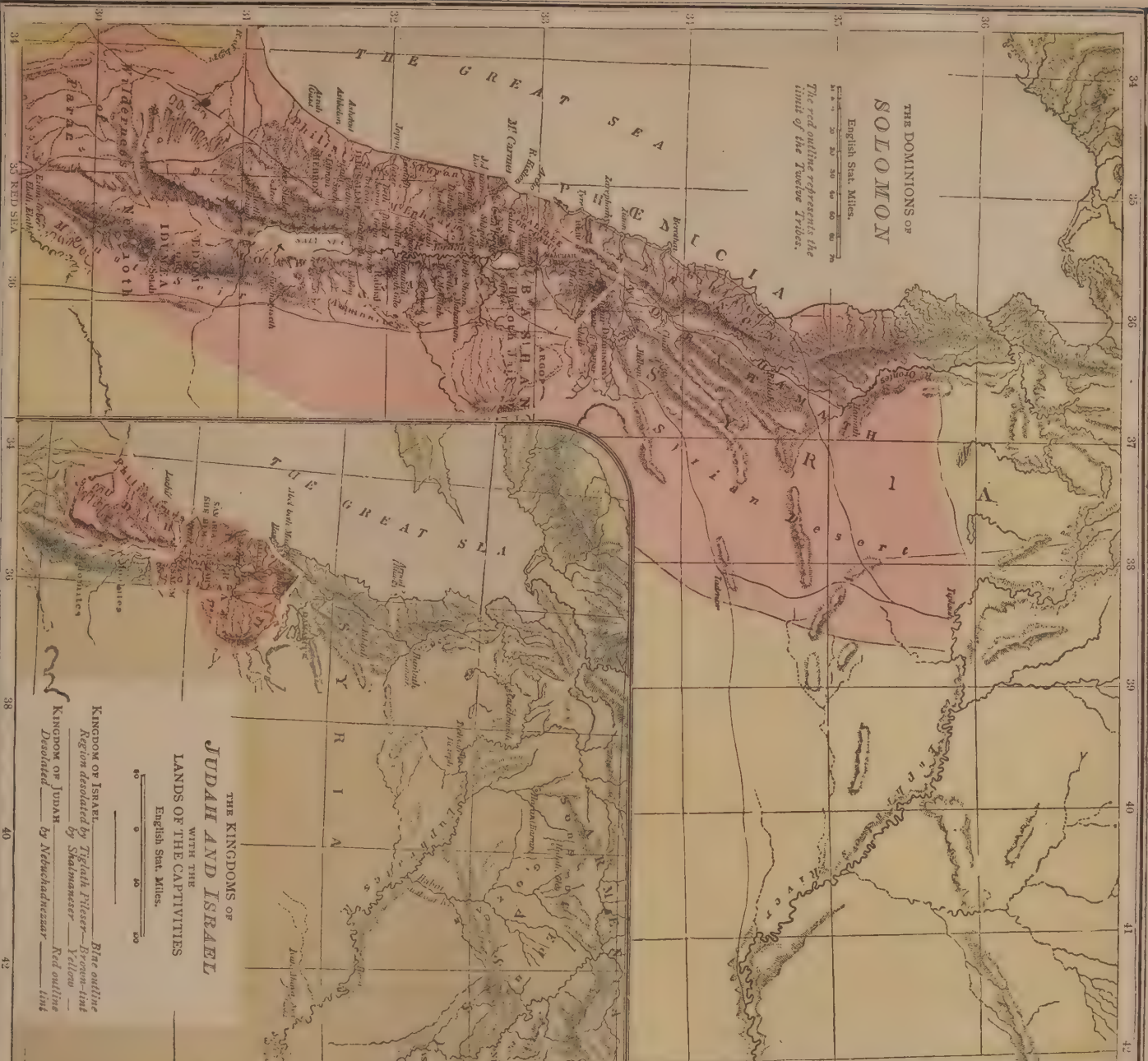


THE DOMINIONS OF SOLOMON

English Stat. Miles.

The red outline represents the limits of the Twelfth Tribes.

0 10 20 30 40 50 60 70



THE KINGDOMS OF JUDAH AND ISRAEL WITH THE LANDS OF THE CAPTIVITIES

English Stat. Miles.

0 10 20 30 40 50 60 70

KINGDOM OF ISRAEL
Region desecrated by Tiglath-Pileser—Blue outline
KINGDOM OF JUDAH by Nebuchadnezzar—Red outline
Desecrated—Yellow

TERRITORY OF THE ASAMONEAN KINGS A.C. 100.



THE PLACES IN THE HOLY LAND CONNECTED WITH THE GOSPEL HISTORY.

Scale—English Stat. Miles.

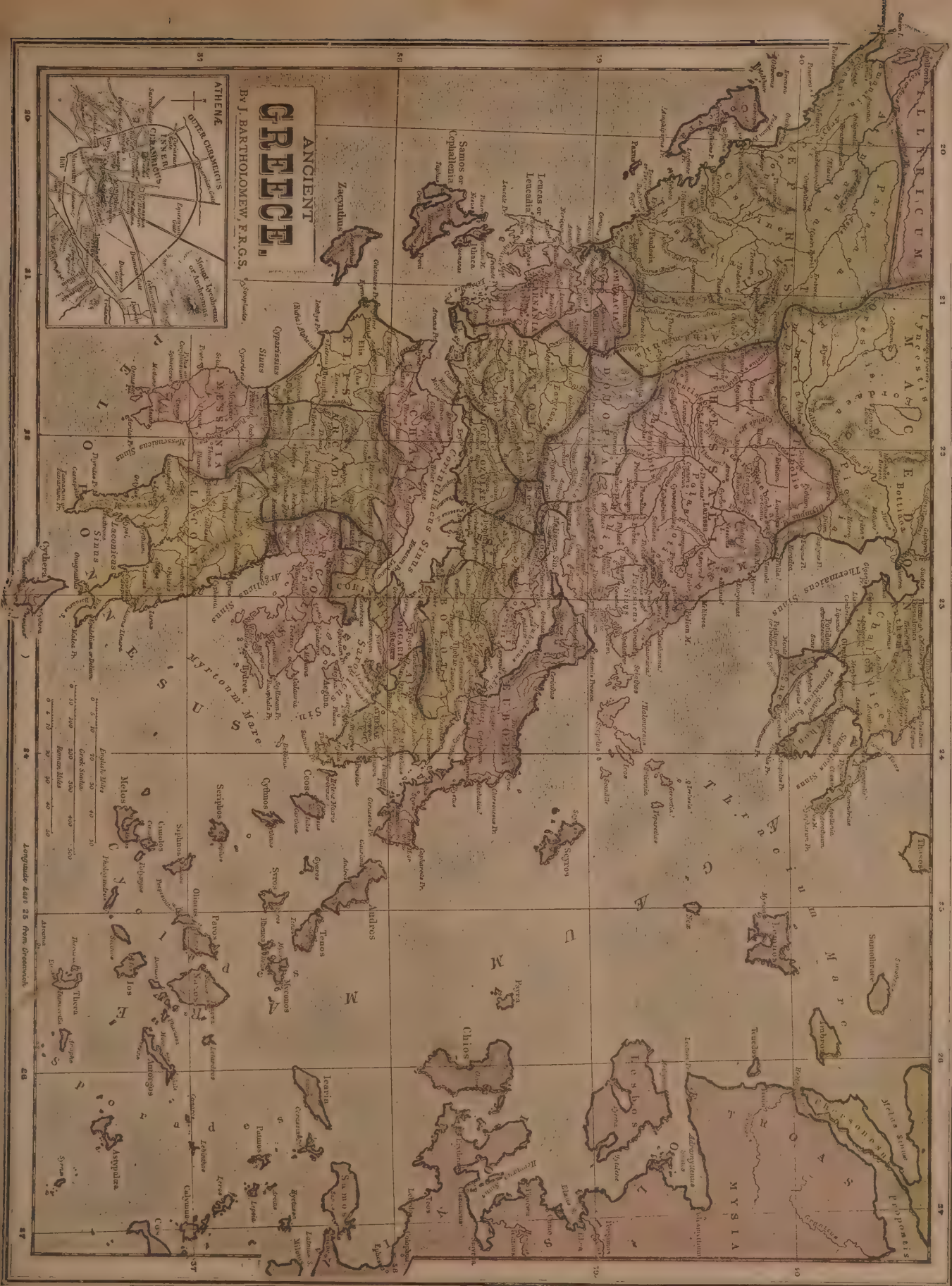
0 10 20



EXPLANATION—(Scattered) Names DAWASCUS, Cana, NAMES OF TOWNS occurring only in the OLD TESTAMENT are underlined as Jewish. NAMES OF TOWNS occurring only in the NEW TESTAMENT are distinguished by a D. Plain P.—DOUBTFUL SITES?—very doubtful? *thus, Emmaus; CLASSICAL NAMES, Pella; MODERN NAMES, Paili; Cities of David, others supported or Christian, are distinguished by a cross.*

By J. BARTHOLOMEW, F.R.G.S.

OK





ANCIENT ROMAN EMPIRE

By J. BARTHOLOMEW, F.R.G.S.

English Miles
Roman Miles
0 100 200 300 400





HOLY VESTMENTS AND UTENSILS.



THE TABERNACLE IN THE MIDST OF THE ENCAMPMENT.





IN LINEN ROBE AND GIRDLE.

THE HIGH PRIEST.

IN GARMENTS OF GLORY AND BEAUTY.



THE HOLY OF HOLIES AND OFFICIATING HIGH PRIEST.

THIS IS TO CERTIFY THAT

Mr. _____

AND

M. _____

WERE SOLEMNLY UNITED BY ME IN

HOLY MATRIMONY

At _____

On the _____

Day of _____

In the Year of Our LORD

ONE THOUSAND EIGHT HUNDRED AND _____

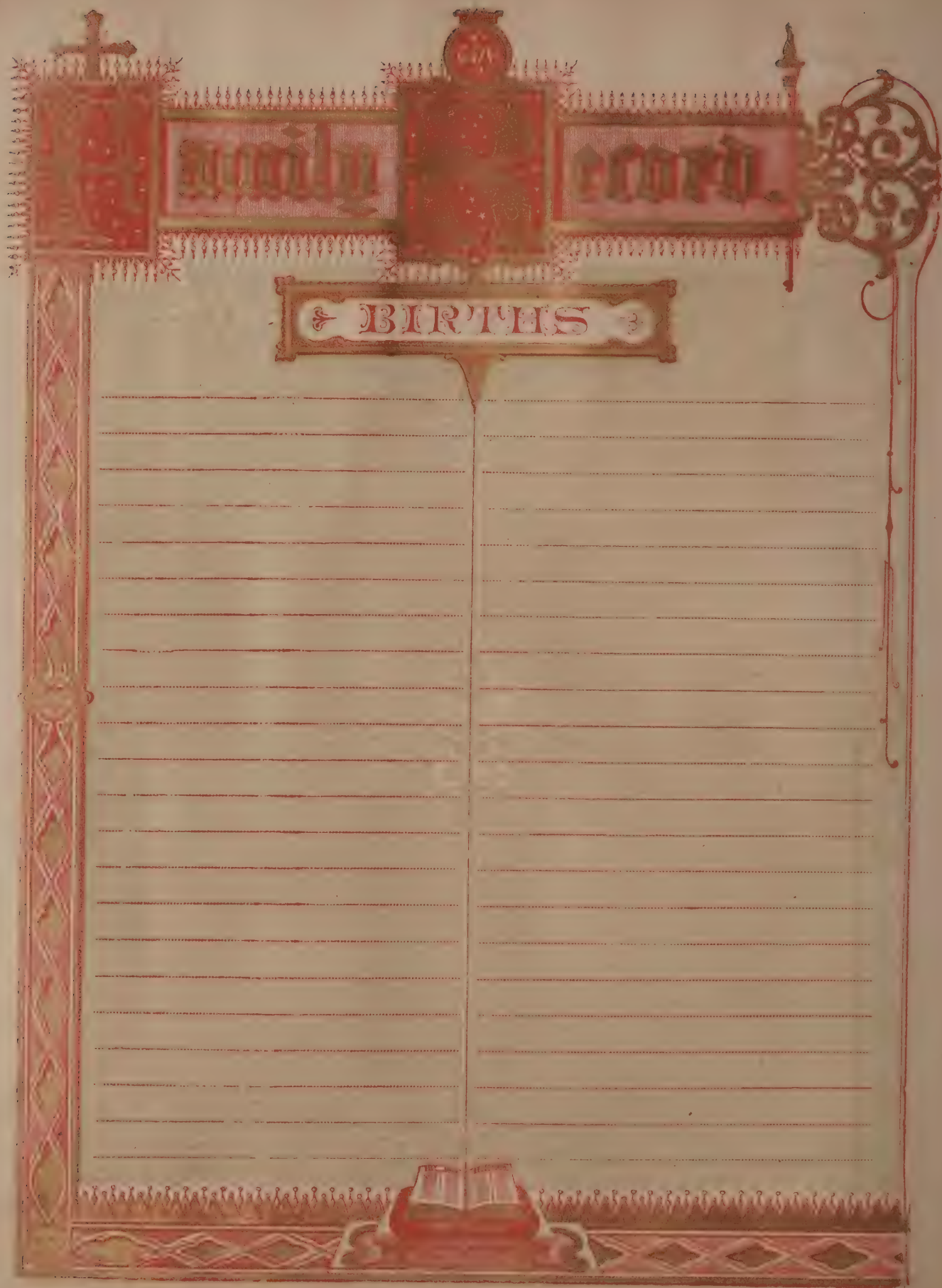
Conformably to the Ordinance of GOD and the Laws of
THE LAND.

IN PRESENCE OF



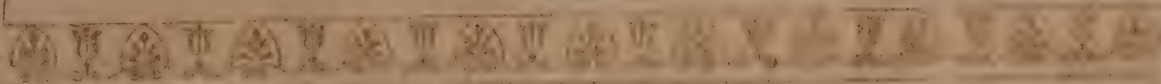
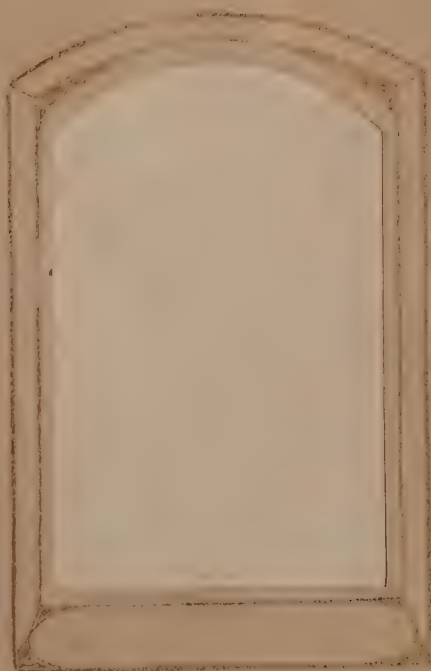
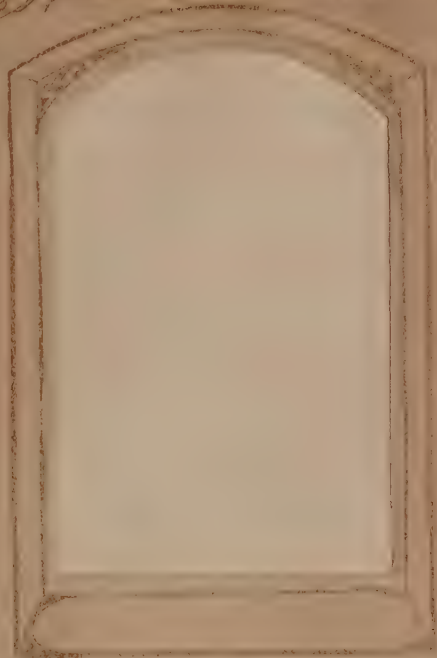


MARRIAGES



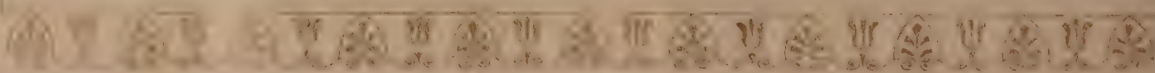






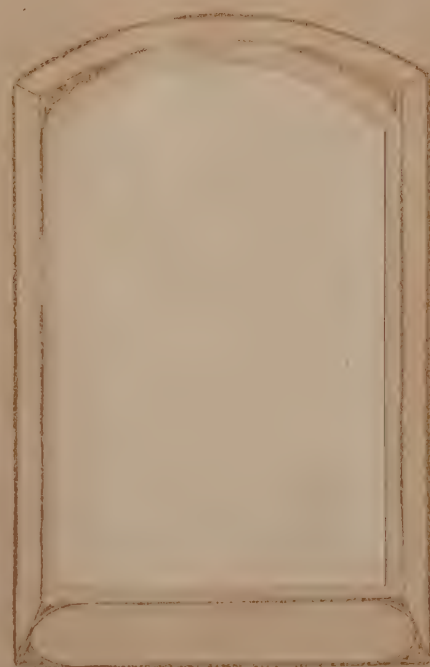
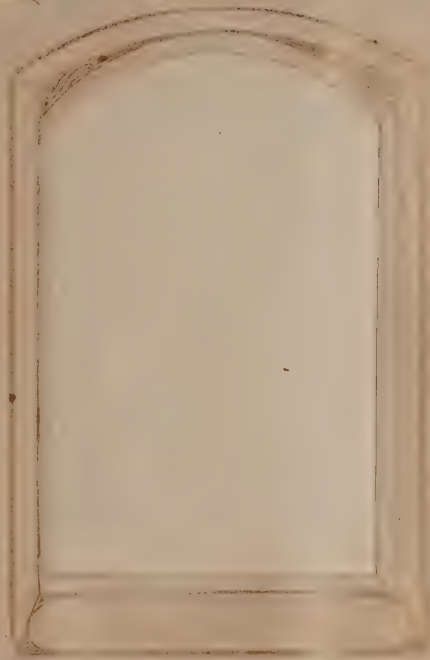


QUARTER PAGE



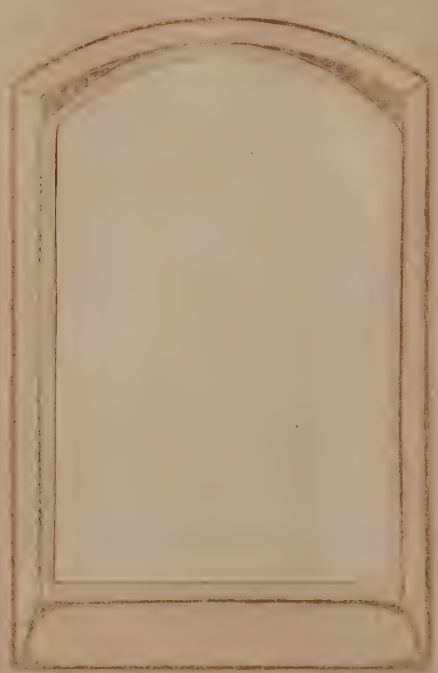
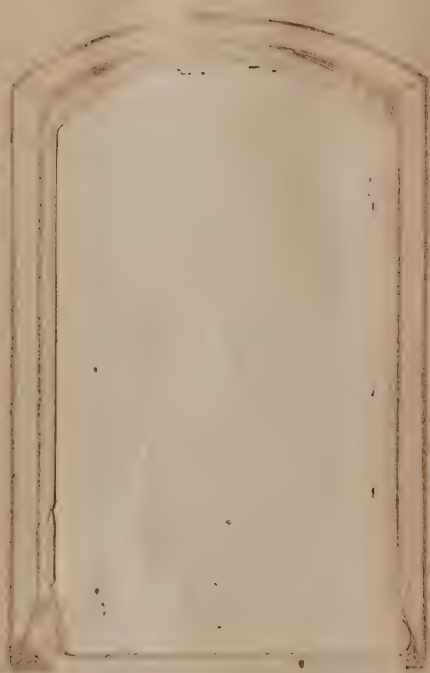
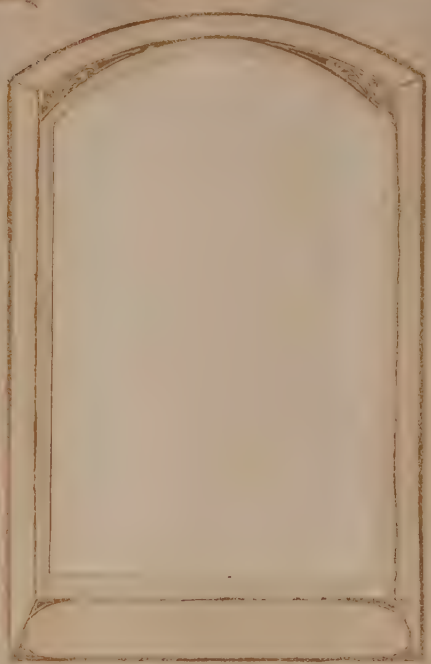
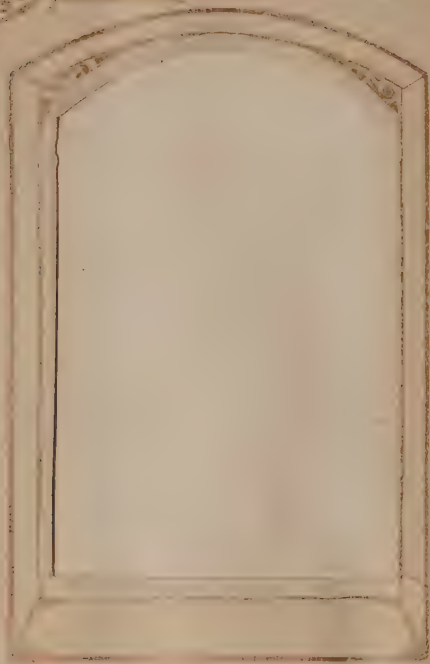


FAMILY BOOK





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SUBSCRIBERS' NAMES.	RESIDENCE.	TITLE & STYLE.	PRICE



DANIEL IN THE DEN OF LIONS.

"Then said Daniel unto the king, O king, live for ever."—DANIEL vi. 21.

Daniel in der Löwengrube.

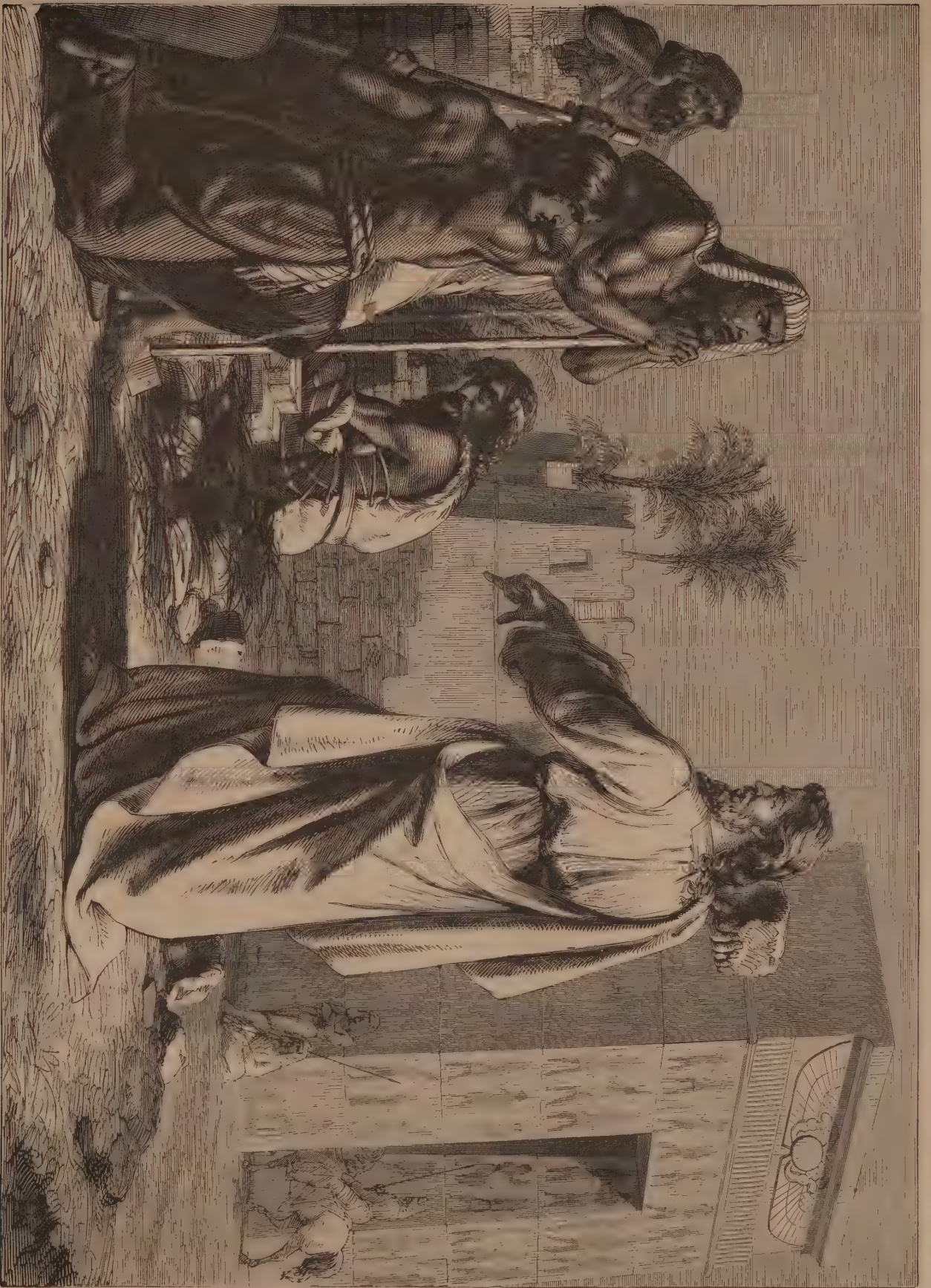
Behold, I have



Gust. Doro.

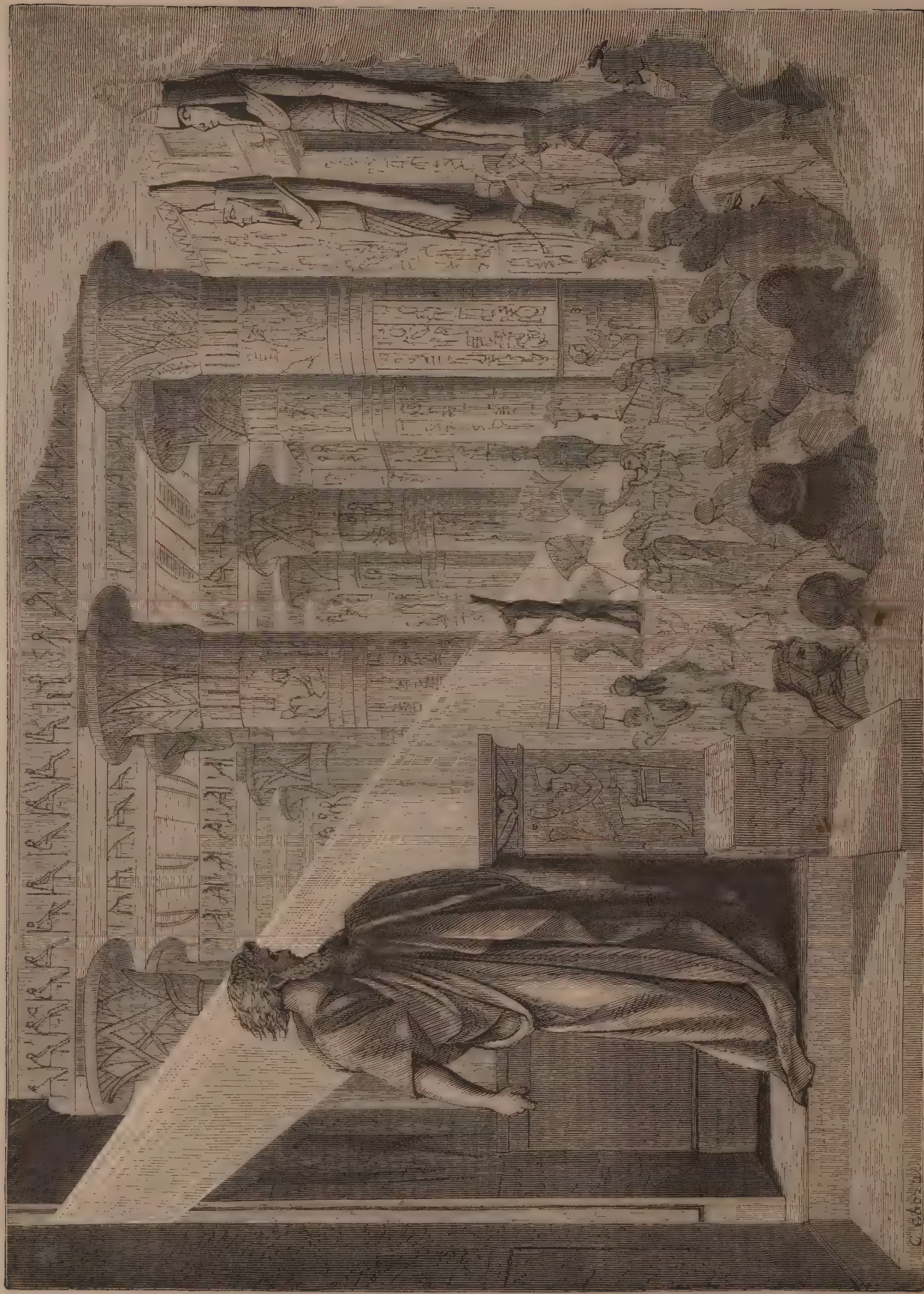
DANIEL INTERPRETING THE HANDWRITING ON THE WALL.—DANIEL V. 26, 27, 28.

Daniel deutet die Schrift an der Wand.



JEREMIAH PROPHECYING THE DEFEAT OF THE EGYPTIANS.—JER. XLIII. 2.

Jeremia prophezeit die Niederlage der Ägypter.



VISION OF THE CHAMBERS OF IMAGERY.—EZEKIEL VII. 7-12.

Geficht von der Abgötterei im Gözentempel.



CHRIST AND THE TRIBUTE MONEY.

Christus und das Tributgeld.





ESTHER ACCUSING HAMAN TO ACHASERUS.

Esther beschuldigt Haman bei Achasernus.

THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

Year before the common Year of CHRIST, 4004.—Julian Period, 0710.—Cycle of the Sun, 0010.—
Cycle of the Moon, 0007.—Indiction, 0005.—Creation from Tisri, 0001.

CHAPTER I.

^a The creation of heaven and earth. 14 Of the sun, moon, and stars.
²⁶ Of man in the image of God. ²⁹ Also the appointment of food.

IN the ^abeginning ^bGod created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3 ¶ And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided † the light from the darkness.

5 And God called the light Day, and the darkness he called Night: † and the evening and the morning were the first day.

6 ¶ And God said, Let there be a † firmament in the midst of the waters: and let it divide the waters from the waters.

7 And God made the firmament, † and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven: and the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth bring forth † grass, the herb yielding seed, and the fruit-tree yielding † fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be † lights in the firmament of the heaven, to divide † the day from the night; and let them be for signs, and for seasons, and for days, and years. † and the moon should be taken on

15 And let them be for lights in the LORD set a mark upon heaven to give light, and the LORD should kill him.

Before CHRIST 4004.

Before CHRIST 4004.

^a John 1. 1, 2.

^b Heb. 1. 10.

^c Ps. 8. 3. & 33. 6. & 89. 11, 12. & 102. 25. & 136. 5. & 146. 6.

^d Isa. 44. 24.

^e Jer. 10. 12. & 51. 15.

^f Zech. 12. 1.

^g Acts 14. 15. & 17. 24.

^h Col. 1. 16.

ⁱ Heb. 11. 3.

^j Rev. 4. 11. & 10. 6.

^k Ps. 33. 6.

^l Isa. 40. 13.

^m Ps. 36. 9.

ⁿ 2 Cor. 4. 6.

^o Heb. between the light and between the darkness.

^p Ps. 74. 16. & 104. 20.

^q Heb. and the evening was, and the morning was.

^r Job 37. 18.

^s Ps. 136. 5.

^t Jer. 10. 12. & 51. 15.

^u Heb. expansion.

^v Prov. 8. 28.

^w Ps. 148. 4.

^x Job 26. 10. & 38. 8.

^y Ps. 33. 7. & 95. 5. & 104. 9. & 136. 6.

^z Prov. 8. 29.

^{aa} Jer. 5. 22.

^{ab} 2 Pet. 3. 5.

^{ac} Heb. 6. 7.

^{ad} Heb. tender grass.

^{ae} Luke 6. 44.

^{af} Deut. 4. 19.

^{ag} Ps. 74. 16. & 135. 7.

^{ah} Heb. 1. 10.

16 And God made two great lights, light † to rule the day, and † the lesser light to rule the night: he made † the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day, and over the night and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly the † moving creature that hath † life, and † fowl that may fly above the earth in the † open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every wild beast after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given unto you

cattle.
1: he was
and organ.
can fin-
and the
H
nd
The first
of the crea-

† bearing seed, which *is* upon the face of all the
th, and every tree, in the which *is* the fruit of a
ee yielding seed; † to you it shall be for meat.
30 And to † every beast of the earth, and to every
† fowl of the air, and to every thing that creepeth
upon the earth, wherein *there is* † life, *I have given*
every green herb for meat: and it was so.
31 And † God saw every thing that he had made:
and behold, *it was* very good. And the evening
and the morning were the sixth day.

CHAP. II.

*Obath. The manner of the creation. 19, 20 The naming
res. 21 The making of woman, and institution of marriage.*

† US the heavens and the earth were finished,
and † all the host of them.

2 † And on the seventh day God ended his work
which he had made; and he rested on the seventh
day from all his work which he had made.

3 And God † blessed the seventh day, and sanc-
tified it: because that in it he had rested from all
is work which God † created and made.

4 † These *are* the generations of the heavens and
of the earth when they were created, in the day that
the LORD God made the earth and the heavens,

5 † And every † plant of the field before it was in the
earth, and every herb of the field before it grew: for
the LORD God had not † caused it to rain upon the
earth, and *there was* not a man † to till the ground.

6 But † there went up a mist from the earth, and
watered the whole face of the ground.

7 And the LORD God formed man † of the † dust
of the ground, and † breathed into his † nostrils the
† of life; and † man became a living soul.

8 † And the LORD God planted † a garden † east-
ward in † Eden; and there † he put the man whom
he had formed.

9 And out of the ground made the LORD God to
grow † every tree that is pleasant to the sight, and
good for food; † the tree of life also in the midst of the
garden, † and the tree of knowledge of good and evil.

10 † And a river went out of Eden to water the
garden: and from thence it was parted, and became
into four heads.

11 The name of the first *is* Pison: that *is* it
which compasseth † the whole land of Havilah,
where *there is* gold;

12 And the gold of that land *is* good: † there *is*
† bellium and the onyx-stone.

13 And the name of the second river *is* Gihon:
the same *is* it that compasseth the whole land of
† Ethiopia.

14 And the name of the third river *is* † Hiddekel:
that *is* it which goeth † toward the east of Assyria.
And the fourth river *is* Euphrates.

15 † And the LORD God took † the man, and
† put him into the garden of Eden, to dress it, and
to keep it.

16 And the LORD God commanded the man, say-
ing, Of every tree of the garden † thou mayest freely
eat:

Before
CHRIST
4004.

† Heb.
seed.
† ch. 9. 3.
Job 36. 31.
Ps. 104. 14.
15. & 136.
25. & 146. 7.
† Acts 14. 17.
† Ps. 145.
15. 16. &
147. 9.
† Job 38. 41.
† Heb. a
living
soul.
† Ps. 104.
24.
1 Tim. 4. 4.

† Ps. 33. 6.

† Ex. 20. 11.
& 31. 17.
Deut. 5. 14.
Heb. 4. 4.

† Neh. 9. 14.
Isa. 58. 13.

† Heb.
created to
make.
† ch. 1. 1.
Ps. 90. 2, 3.

† ch. 1. 12.
Ps. 104. 14.

† Job 38. 26.
27. 28.

† ch. 3. 23.
† Or, amidst
which
went up
front, &c.

† Heb. dust
of the
ground.

† ch. 3. 19.
23.

† Ps. 103. 14.
Ezek. 12. 7.

† Isa. 64. 8.
1 Cor. 15.

† Job 33. 4.
Acts 17. 25.

† ch. 7. 22.
Isa. 2. 22.

† 1 Cor. 15.
45.

† ch. 13. 10.
Isa. 51. 3.

† Ezek. 28.
13.

† Joel 2. 3.
† ch. 3. 24.

† ch. 4. 16.
2 Kings 19.

† Ezek. 27. 23.
† ver. 15.

† Ezek. 31.
8.

† ch. 3. 22.
Prov. 3. 18.

† & 11. 30.
Rev. 2. 7.

† & 22. 2. 14.
† ver. 17.

† ch. 25. 18.
† Num. 11.

† Heb.
Cush.
† Dan. 10. 4.

† Or, east-
ward to
Assyria.

† Or,
Adam.
† ver. 8.

† Heb. of
ing the

Before
CHRIST
4004.

† ch. 3. 1, 3.
11. 17.
† ch. 3. 3, 19.
Rom. 6. 23.
1 Cor. 15.
56.
Jam. 1. 15.
1 John 5.
25. & 146. 7.
† Heb. dy-
ing thou
shalt die.
† ch. 3. 12.
1 Cor. 11. 9.
1 Tim. 2. 13.
† Heb. as
before
him.

† ch. 1. 20.
24.

† Ps. 8. 6.
See ch. 6.

† 21.
† Or, the
man.

† Heb.
† ch. 15. 12.
1 Sam. 26.

† 12.
† Heb.
builded.

† Prov. 18.
22.

† Heb. 13. 4.
† ch. 29. 14.

† Judg. 9. 2.
2 Sam. 5. 1.

† & 19. 13.
Eph. 5. 30.

† Heb.
Isha.

† 1 Cor. 11.
8.

† Heb. Isha.
† ch. 31. 15.

† Ps. 45. 10.
Matt. 19. 5.

† Mark 10. 7.
1 Cor. 6. 16.

† Eph. 5. 3.
16.

† ch. 3. 7.
10. 11.

† Isa. 47. 3.
† Rev. 12. 9.

† Matt. 10.
16.

† 2 Cor. 11. 3.
† Heb.
Yea, be-
cause, &c.

† ch. 2. 17.

† ver. 13.
2 Cor. 11. 3.

† 1 Tim. 2.
14.

† ver. 7.
Acts 26. 18.

† Heb. a
desire.

† 1 Tim. 2.
14.

† ver. 12, 17.

† ver. 5.
† ch. 2. 25.

† Or, things to
gird
about.

† Job 38. 1.
† Heb.
wind.

† Job. 31.
33.

† Jer. 23. 24.
Amos 9. 3.

evil, † thou shalt not eat of it: for in the day that
thou eatest thereof † thou shalt surely die.

18 † And the LORD God said, *It is* not good that
the man should be alone: † I will make him an help
† meet for him.

19 † And out of the ground the LORD God formed
every beast of the field, and every fowl of the air,
and † brought them unto † Adam to see what he
would call them; and whatsoever Adam called
every living creature, that *was* the name thereof.

20 † And Adam † gave names to all cattle, and to the
fowl of the air, and to every beast of the field: but
for Adam there was not found an help meet for him.

21 † And the LORD God caused a † deep sleep to
fall upon Adam, and he slept; and he took one of
his ribs, and closed up the flesh instead thereof:

22 And the rib, which the LORD God had taken
from man, † made he a woman, and † brought her
unto the man.

23 And Adam said, This *is* now † bone of my
bones, and flesh of my flesh: she shall be called
† Woman, because she was † taken out of † man.

24 † Therefore shall a man leave his father: and
his mother, and shall cleave unto his wife: and
they shall be one flesh.

25 † And they were both naked, the man and
his wife, and were not † ashamed.

CHAP. III.

1 The serpent deceiveth Eve. 6 Man's shameful fall. 15 The punish-
ment of mankind. 22 Their casting out of paradise.

NOW † the serpent was † more subtiler than any
beast of the field which the LORD God had made:
and he said unto the woman, † Yea, hath God said,
Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may
eat of the fruit of the trees of the garden:

3 † But of the fruit of the tree which *is* in the midst
of the garden, God hath said, Ye shall not eat of
it, neither shall ye touch it, lest ye die.

4 † And the serpent said unto the woman, Ye
shall not surely die:

5 For God doth know, that in the day ye eat
thereof, then † your eyes shall be opened; and ye
shall be as gods, knowing good and evil.

6 † And when the woman saw that the tree *was*
good for food, and that it *was* † pleasant to the eyes,
and a tree to be desired to make *one* wise; she took
of the fruit thereof, † and did eat; and gave also unto
her husband with her, † and he did eat.

7 And † the eyes of them both were opened, † and
they knew that they *were* naked: and they sewed
fig-leaves together, and made themselves † aprons.

8 And they heard † the voice of the LORD God
walking in the garden in the † cool of the day: and
Adam and his wife † hid themselves from the presence
of the LORD God amongst the trees of the garden.

9 † And the LORD God called unto Adam, and
† unto him, Where art thou?

† said, I heard thy voice in the garden:
because I *was* naked; and I hid

18 "Thorns also and thistles shall it †bring forth to thee; and thou shalt eat the herb of the field:

19 "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name †Eve, because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man: and he placed "at the east of the garden of Eden "Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

CHAP. IV.

1 The birth, trade, and religion of Cain and Abel. 8 The murder of Abel.
11 The curse of Cain.

AND Adam knew Eve his wife; and she conceived, and bare †Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother †Abel: and Abel was †a keeper of sheep, but Cain was †a tiller of the ground.

3 And †in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his †flock, and of the fat thereof. And the LORD had †respect unto Abel, and to his offering:

5 But unto Cain, and to his offering, he had not respect: and Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not †be accepted? and if thou doest not well, sin lieth at the door: and †unto thee shall be his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 ¶ And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's †blood crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength: A fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, †My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the LORD set a mark upon Cain lest any finding him should kill him.

Before CHRIST 4004.

4 Job 31. 40. †to have cause to bid. Ps. 104. 14. Eccl. 1. 13. 2 Thesa. 3. 10. ch. 2. 7. Job 21. 26. & 34. 15. Ps. 104. 29. Eccl. 3. 20. & 12. 7. Rom. 5. 12. Heb. 9. 27. † Heb. Chavah. † That is, living. (ver. 6.) Luke 1a. 19. 12 & 47. 12, 13. Jer. 22. 23. ch. 2. 9. ch. 4. 2. & 9. 20. ch. 2. 8. Ps. 104. 4. Heb. 1. 7.

2 Kings 13. 23. & 24. 20. Jer. 23. 39. & 52. 3. about 3875. † Heb. Chamech. 2 Pa. 49. 11.

† Heb. Lamech. † Or, I would stay a man in my wound, &c.

† Or, in my hurt. ver. 15. ch. 5. 2. † Heb. Sheth. † That is, appointed, or, put. 3874. ch. 5. 6. † Heb. Enosh. † Or, to call themselves by the name of the LORD. 3709. 1 Kings 18. 24. Ps. 116. 17. Joel 2. 32. Zeph. 3. 9. 1 Cor. 1. 2.

4003. † That is, golden, or, acquired. † Heb. Enosh. † Heb. a feeler. ch. 3. 23. & 9. 20. † Heb. at the end of days. Num. 18. 17. Prov. 3. 9. † Heb. sheep, or, goats. Heb. 11. 4. ch. 31. 2.

† Heb. have the excellency. Heb. 11. 4. † Or, subject unto thee. ch. 3. 16. about 3875.

Mat. 23. 35. 1 John 3. 12. Jude 11. 1 Ps. 9. 12. John 8. 44.

† Heb. bloods. Heb. 12. 24. Rev. 6. 10.

† Or, Mine iniquity is greater than that it may be forgiven. Jer. 15. 20-24. 1 Ps. 51. 11. Num. 35. 19, 21, 27.

Ps. 79. 12. Ezek. 9. 4. † Heb. 6. 3544. † Heb. Jared.

1 Chron. 1. 1. Luke 3. 36. ch. 1. 26. Eph. 4. 24. Col. 3. 10. ch. 1. 27.

4001. 1 Chron. 1. 1. Luke 3. 36. ch. 1. 26. Eph. 4. 24. Col. 3. 10. ch. 1. 27.

4001. 1 Chron. 1. 1. Luke 3. 36. ch. 1. 26. Eph. 4. 24. Col. 3. 10. ch. 1. 27.

4001. 1 Chron. 1. 1. Luke 3. 36. ch. 1. 26. Eph. 4. 24. Col. 3. 10. ch. 1. 27.

4001. 1 Chron. 1. 1. Luke 3. 36. ch. 1. 26. Eph. 4. 24. Col. 3. 10. ch. 1. 27.

4001. 1 Chron. 1. 1. Luke 3. 36. ch. 1. 26. Eph. 4. 24. Col. 3. 10. ch. 1. 27.

4001. 1 Chron. 1. 1. Luke 3. 36. ch. 1. 26. Eph. 4. 24. Col. 3. 10. ch. 1. 27.

4001. 1 Chron. 1. 1. Luke 3. 36. ch. 1. 26. Eph. 4. 24. Col. 3. 10. ch. 1. 27.

4001. 1 Chron. 1. 1. Luke 3. 36. ch. 1. 26. Eph. 4. 24. Col. 3. 10. ch. 1. 27.

4001. 1 Chron. 1. 1. Luke 3. 36. ch. 1. 26. Eph. 4. 24. Col. 3. 10. ch. 1. 27.

4001. 1 Chron. 1. 1. Luke 3. 36. ch. 1. 26. Eph. 4. 24. Col. 3. 10. ch. 1. 27.

4001. 1 Chron. 1. 1. Luke 3. 36. ch. 1. 26. Eph. 4. 24. Col. 3. 10. ch. 1. 27.

4001. 1 Chron. 1. 1. Luke 3. 36. ch. 1. 26. Eph. 4. 24. Col. 3. 10. ch. 1. 27.

4001. 1 Chron. 1. 1. Luke 3. 36. ch. 1. 26. Eph. 4. 24. Col. 3. 10. ch. 1. 27.

4001. 1 Chron. 1. 1. Luke 3. 36. ch. 1. 26. Eph. 4. 24. Col. 3. 10. ch. 1. 27.

16 ¶ And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife, and she conceived, and bare †Enoch: and he builded a city, and called the name of the city after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael, and Methusael begat †Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man †to my hurt.

24 If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

25 ¶ And Adam knew his wife again, and she bare a son, and called his name †Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name †Enos: then began men †to call upon the name of the LORD.

CHAP. V.

1 The genealogy, age, and death of the patriarchs from Adam unto Noah.
24 The godliness and translation of Enoch.

THIS is the book of the generations of Adam: In the day that God created man, in the likeness of God made he him:

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 And Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years; and he died.

9 ¶ And Enos lived ninety years, and begat †Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years; and he died.

12 ¶ And Cainan lived seventy years, and begat †Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years; and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat †Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years; and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years; and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methuselah:

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God, and he was not: for God took him.

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years; and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years; and he died.

32 ¶ And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAP. VI.

1 The wickedness of the world, which provoked God's wrath, and caused the flood. 14 The order and form of the ark.

AND it came to pass, "when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

3 And the LORD said, "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same became mighty men, which were of old, men of renown.

5 ¶ And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; for both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 ¶ These are the generations of Noah: Noah was

Before CHRIST 3544.

3382.
Jude 14, 15.

3317.
Gr. Methuselah.
ch. 6. 9. & 17. 1. & 24. 40.
2 Kings 20. 3.
Ps. 16. 8.
& 116. 9.
& 128. 1.
Mic. 6. 8.
Mal. 2. 6.
2 Kings 2. 11.
Heb. 11. 5.
3130.
Heb. Lamech.

2948.
Gr. Noe.
Luke 3. 36.
Heb. 11. 7.
1 Pet. 3. 20.
That is, comfort.
ch. 3. 17. & 4. 11.

2353.
ch. 6. 10.
ch. 10. 21.
2448.
ch. 1. 28.
Deut. 7. 3.
Gal. 5. 16.
1 Pet. 3. 19.
20.
Ps. 78. 39.
Or, the whole imagination: The Hebrew word signifies not only the imagination, but also the purposes and desires.
ch. 8. 21.
Deut. 29. 19.
Prov. 6. 18.
Matt. 15. 19.
Heb. every day.
2409.
See Num. 23. 19.
1 Sam. 15. 11, 29.
2 Sam. 24. 16.
Mal. 3. 6.
Jam. 1. 17.
Isa. 63. 10.
Eph. 4. 30.
From man and beast.
ch. 19. 19.
Ex. 33. 12.
13, 16, 17.
Luke 1. 30.
Acts 7. 46.
2448.
ch. 7. 1.
Ezek. 1. 14, 20.
Rom. 1. 17.
Heb. 11. 7.
2 Pet. 2. 5.

2349.
ver. 7. 13.
Matt. 24. 38.
Luke 17. 26.
Heb. 11. 7.
1 Pet. 3. 20.
2 Pet. 2. 5.
ch. 6. 9.
Ps. 33. 18.
19.
Prov. 10. 9.
2 Pet. 2. 9.
ver. 8.
Lev. ch. 11.
Heb. seven.
Lev. 10. 10.
Ezek. 44. 23.
ver. 12, 17.
Heb. blot out.
ch. 6. 22.

2349.
ver. 1.
From man and beast.
ch. 19. 19.
Ex. 33. 12.
13, 16, 17.
Luke 1. 30.
Acts 7. 46.
2448.
ch. 7. 1.
Ezek. 1. 14, 20.
Rom. 1. 17.
Heb. 11. 7.
2 Pet. 2. 5.

Before CHRIST 2448.

Or, upright.
ch. 5. 22.
ch. 6. 32.
ch. 7. 1.
& 10. 9.
& 13. 13.
Chron. 34. 27.
Luke 1. 6.
Rom. 2. 13.
& 3. 19.
Ezek. 8. 17.
& 28. 16.
Hab. 2. 8, 17.
ch. 18. 21.
Ps. 14. 2.
& 33. 13, 14.
& 53. 2, 3.
Jer. 51. 13.
Ezek. 7. 2.
3, 6.
Amos 8. 2.
1 Pet. 4. 7.
ver. 17.
Or, from the earth.
Heb. nests.

ver. 13.
ch. 7. 4, 21.
22, 23.
2 Pet. 2. 5.

ch. 7. 1, 7.
13.
1 Pet. 3. 20.
2 Pet. 2. 5.
ch. 7. 8, 9.
15, 16.

ch. 7. 9, 15.
Sech. 2. 19.

Heb. 11. 7.
See Ex. 40. 16.
ch. 7. 5, 9.
16.

a just man, and perfect in his generations, and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God; and the earth was filled with violence.

12 And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an ark of gopher-wood: thou shalt make in the ark, and shalt pitch it within and without with pitch.

15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it.

17 And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven: and every thing that is in the earth shall die.

18 But with thee will I establish my covenant: and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee: they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep them alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, so did he.

CHAP. VII.

1 Noah, with his family, and the living creatures, enter the ark. 17 The beginning and continuance of the flood.

AND the LORD said unto Noah, Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation.

2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keepseed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made will I destroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah was six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass, || after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and || the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark:

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth: and all the high hills that were under the whole heaven were covered.

20 Fifteen cubits upward did the waters prevail: and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

1 The waters assuage. 4 The ark resteth on Ararat. 18 Noah goeth forth of the ark. 20 He buildeth an altar, and offereth sacrifice.

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually, until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

Before CHRIST 2349.

Or, on the seventh day.

ch. 8. 2. Prov. 6. 28. Ezek. 26. 19.

Or, flood-gates.

ch. 1. 7. & S. 2. Ps. 78. 23.

ver. 1. 17. ch. 6. 18. Heb. 11. 7.

1 Pet. 3. 20. 2 Pet. 2. 5.

ver. 2. 8, 9.

Heb. wing.

ch. 6. 20.

ver. 3. 8.

ver. 4. 12.

Ps. 134. 26.

ch. 7. 13.

Ps. 104. 6. Jer. 3. 23.

ch. 1. 22.

ch. 8. 13, 17. ver. 4. 1. 9.

2 Pet. 2. 5. & 3. 6.

ch. 8. 3. 17. & 6. 17.

Or, through.

ch. 6. 5. Joh. 14. 4.

ch. 15. 14. Ps. 51. 5.

Jer. 17. 9. Matt. 15. 19.

Rom. 1. 21. & 3. 23.

ch. 9. 11, 15.

ch. 19. 29. Ex. 2. 24.

1 Sam. 1. 19.

Ex. 14. 21.

ch. 7. 11.

Joh. 38. 37.

ch. 1. 29. ver. 7. 19.

ch. 10. 32. ch. 1. 28.

Hos. 2. 18. & 12. 12.

15. & 14. 3. 9, 11.

Acts 10. 12, 13.

ch. 1. 29. & Rom. 14.

14. 20. 1 Cor. 10. 23.

29. Col. 2. 16. Tit. 4. 3, 4.

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her mouth was an olive-leaf, pluckt off. So Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

14 And in the second month, on the seventh and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; || for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done.

22 ¶ While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

CHAP. IX.

1 God blesteth Noah. 4 Blood and murder are forbidden. 8 God's covenant, 13 signified by the rainbow. 18 Noah replenisheth the world, 21 is drunken, and mocked of his son, 25 curseth Canaan, 29 and dieth.

AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2 And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

CHAP. X.

1 The generations of Noah. 8 Nimrod the first monarch.

NOW these are the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same is a great city.

13 And Mizraim begat Ludim, and Ananim, and Lechaim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

15 And Canaan begat Sidon his first-born, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite, 18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

22 The children of Shem; Elam, and Assur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of one was Peleg, for in his days was the earth divided; and his brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah, 28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations.

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

18 And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

19 These are the three sons of Noah: and of them was the whole earth overspread.

20 And Noah began to be a husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father: and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed be Canaan: a servant of servants shall he be unto his brethren.

26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

Before CHRIST 2348.	Before CHRIST 1993.
Lev. 17. 10. 11, 14, & 19, 26. Deut. 12. 23. 1 Sam. 14. 34. Acts 15. 20, 29. Ex. 21. 28. ch. 49. 10. Ps. 9. 12. Acts 17. 26. Ex. 21. 12, 14. Lev. 24. 17. Matt. 26. 52. Rev. 13. 10. ch. 1. 27. Jer. 1. 19. ch. 1. 28. ch. 6. 18. Isa. 54. 9. Psa. 145. 9.	ch. 9. 1, 7, 19. 1 Chron. 1. 5, &c. Or, as some read it, Rodan, nini. Ps. 72. 10. Jer. 2. 10, & 25. 22. Zeph. 2. 11. 1 Chron. 1. 8, &c. Isa. 54. 9. about 2218. Jer. 16. 16. Mic. 7. 2. ch. 6. 11. Mic. 5. 6. Jer. 4. 3. Ex. 23. 12. Lev. 25. 42, 45. Ezek. 16. 60. ch. 17. 13, 19. 2:47. ch. 10. 6. Heb. Chanaan. ch. 5. 32. ch. 10. 32. 1 Chron. 1. 4, &c. ch. 3. 19, 23, & 4. 2. Prov. 12. 11. Prov. 20. 1. 1 Cor. 10. 12. Ex. 20. 12. Gal. 6. 1. 1 Chron. 1. 17, &c. Heb. Arphaxad. Heb. Shelah. ch. 11. 12. 2247. 1 Chron. 1. 10. That is, division.
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PSALM III.

The security of God's protection.

¶ A Psalm of David, *when he fled from Absalom his son.

LORD, 'how are they increased that trouble me? many are they that rise up against me.

2 Many there be which say of my soul, 'There is no help for him in God. Selah.

3 But thou, O LORD, art 'a shield ||for me; my glory, and 'the lifter up of mine head.

4 I cried unto the LORD with my voice, and 'he heard me out of his 'holy hill. Selah.

5 'I laid me down and slept; 'I awaked; for the LORD sustained me.

6 'I will not be afraid of ten thousands of people; that have set themselves against me round about.

7 Arise, O LORD; save me, O my God; 'for thou hast smitten all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 'Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.

PSALM IV.

1 David prayeth for audience. 2 He reproveth and exhorteth his enemies. 6 Man's happiness is in God's favour.

¶ To the chief Musician on Neginoth, A Psalm of David.

HEAR me when I call, O God of my righteousness; thou hast enlarged me when I was in distress; ||have mercy upon me, and hear my prayer.

2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 'Stand in awe, and sin not: 'commune with your own heart upon your bed, and be still. Selah.

5 Offer 'the sacrifices of righteousness, and 'put your trust in the LORD.

6 There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put 'gladness in my heart, more than in the time that their corn and their wine increased.

8 'I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

PSALM V.

1 David prayeth, and professeth his study in prayer. 7 David, professing his faith, prayeth unto God to guide him.

¶ To the chief Musician upon Nehiloth, A Psalm of David.

GIVE ear to my words, O LORD, consider my meditation.

2 Harken unto the 'voice of my cry, my King, and my God: for 'unto thee will I pray.

3 'My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.

4 For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 'The foolish shall not stand †in thy sight: thou hatest all workers of iniquity.

6 'Thou shalt destroy them that speak leasing: 'the LORD will abhor †the bloody and deceitful man.

7 But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship 'toward †thy holy temple.

8 'Lead me, O LORD, in thy righteousness, be-

† Heb. those which observe me. Ps. 27. 11. † Ps. 25. 4. & 27. 11. † Or, stand fast. † Heb. in his mouth, that is, in the mouth of any of them. † Heb. wickednesses. † Luke 11. Rom. 3. 13. † Ps. 62. 4. † Or, Make thou guilty. † 2 Sam. 15. 31. & 17. 23. † Ps. 4. 8. † Prov. 3. 24. † Ps. 27. 3. † Job 16. 10. & 29. 17. † Ps. 58. 6. 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Lam. 3. 20. † Prov. 21. 31. † Isa. 43. 11. † Jer. 3. 23. † Hos. 13. 4. † Jonah 2. 9. † Rev. 7. 10. & 19. 1. † Or, overseer. † Hab. 3. 19. † Or, be gracious unto me. † 2 Tim. 2. 19. † 2 Pet. 2. 9. † Ephes. 4. 26. † Ps. 77. 6. † 2 Cor. 13. 5. † Deut. 32. 19. † Ps. 50. 14. & 51. 19. † 2 Sam. 15. 12. † Ps. 37. 3. & 62. 8. † Num. 6. 26. † Ps. 80. 3, 7. 19. & 119. 135. † Isa. 9. 3. † Job 11. 18, 19. † Eccl. 3. 5. † Lev. 25. 18, 19. & 26. 5. † Deut. 12. 10. † Ps. 3. 4. † Ps. 65. 2. † Ps. 30. 5. & 88. 13. & 130. 6. † Heb. 1. 13. † Heb. before thine eyes. † Rev. 21. 8. † Ps. 55. 23. † Heb. the man of blood and deceit. † 1 Kings 22. 29, 30, 35. † Ps. 28. 2. & 132. 7. & 138. 2. † Heb. the temple of thy holiness. † Ps. 26. 6. † Heb. those which observe me. Ps. 27. 11. † Ps. 25. 4. & 27. 11. † Or, stand fast. † Heb. in his mouth, that is, in the mouth of any of them. † Heb. wickednesses. † Luke 11. Rom. 3. 13. † Ps. 62. 4. † Or, Make thou guilty. † 2 Sam. 15. 31. & 17. 23. † Ps. 4. 8. † Prov. 3. 24. † Ps. 27. 3. † Job 16. 10. & 29. 17. † Ps. 58. 6. Lam. 3. 20. † Prov. 21. 31. † Isa. 43. 11. † Jer. 3. 23. † Hos. 13. 4. † Jonah 2. 9. † Rev. 7. 10. & 19. 1. † Or, overseer. † Hab. 3. 19. † Or, be gracious unto me. † 2 Tim. 2. 19. † 2 Pet. 2. 9. † Ephes. 4. 26. † Ps. 77. 6. † 2 Cor. 13. 5. † Deut. 32. 19. † Ps. 50. 14. & 51. 19. † 2 Sam. 15. 12. † Ps. 37. 3. & 62. 8. † Num. 6. 26. † Ps. 80. 3, 7. 19. & 119. 135. † Isa. 9. 3. † Job 11. 18, 19. † Eccl. 3. 5. † Lev. 25. 18, 19. & 26. 5. † Deut. 12. 10. † Ps. 3. 4. † Ps. 65. 2. † Ps. 30. 5. & 88. 13. & 130. 6. † Heb. 1. 13. † Heb. before thine eyes. † Rev. 21. 8. † Ps. 55. 23. † Heb. the man of blood and deceit. † 1 Kings 22. 29, 30, 35. † Ps. 28. 2. & 132. 7. & 138. 2. † Heb. the temple of thy holiness. † Ps. 26. 6. † Heb. those which observe me. 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Lam. 3. 20. † Prov. 21. 31. † Isa. 43. 11. † Jer. 3. 23. † Hos. 13. 4. † Jonah 2. 9. † Rev. 7. 10. & 19. 1. † Or, overseer. † Hab. 3. 19. † Or, be gracious unto me. † 2 Tim. 2. 19. † 2 Pet. 2. 9. † Ephes. 4. 26. † Ps. 77. 6. † 2 Cor. 13. 5. † Deut. 32. 19. † Ps. 50. 14. & 51. 19. † 2 Sam. 15. 12. † Ps. 37. 3. & 62. 8. † Num. 6. 26. † Ps. 80. 3, 7. 19. & 119. 135. † Isa. 9. 3. † Job 11. 18, 19. † Eccl. 3. 5. † Lev. 25. 18, 19. & 26. 5. † Deut. 12. 10. † Ps. 3. 4. † Ps. 65. 2. † Ps. 30. 5. & 88. 13. & 130. 6. † Heb. 1. 13. † Heb. before thine eyes. † Rev. 21. 8. † Ps. 55. 23. † Heb. the man of blood and deceit. † 1 Kings 22. 29, 30, 35. † Ps. 28. 2. & 132. 7. & 138. 2. † Heb. the temple of thy holiness. † Ps. 26. 6. † Heb. those which observe me. Ps. 27. 11. † Ps. 25. 4. & 27. 11. † Or, stand fast. † Heb. in his mouth, that is, in the mouth of any of them. † Heb. wickednesses. † Luke 11. Rom. 3. 13. † Ps. 62. 4. † Or, Make thou guilty. † 2 Sam. 15. 31. & 17. 23. † Ps. 4. 8. † Prov. 3. 24. † Ps. 27. 3. † Job 16. 10. & 29. 17. † Ps. 58. 6. Lam. 3. 20. † Prov. 21. 31. † Isa. 43. 11. † Jer. 3. 23. † Hos. 13. 4. † Jonah 2. 9. † Rev. 7. 10. & 19. 1. † Or, overseer. † Hab. 3. 19. † Or, be gracious unto me. † 2 Tim. 2. 19. † 2 Pet. 2. 9. † Ephes. 4. 26. † Ps. 77. 6. † 2 Cor. 13. 5. † Deut. 32. 19. † Ps. 50. 14. & 51. 19. † 2 Sam. 15. 12. † Ps. 37. 3. & 62. 8. † Num. 6. 26. † Ps. 80. 3, 7. 19. & 119. 135. † Isa. 9. 3. † Job 11. 18, 19. † Eccl. 3. 5. † Lev. 25. 18, 19. & 26. 5. † Deut. 12. 10. † Ps. 3. 4. † Ps. 65. 2. † Ps. 30. 5. & 88. 13. & 130. 6. † Heb. 1

10 † My defence is of God, which saveth the upright in heart.

11 † God judgeth the righteous, and God is angry with the wicked every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 † He made a pit, and digged it, and is fallen into the ditch which he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

PSALM VIII.

God's glory magnified by his works, and by his love to man.

¶ To the chief Musician *upon Gittith,
A Psalm of David.

O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou † ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained;

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

7 † All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

9 O LORD our Lord, how excellent is thy name in all the earth!

PSALM IX.

David praiseth God for executing of judgment.

¶ To the chief Musician upon Muth-labben,
A Psalm of David.

I WILL praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For † thou hast maintained my right and my cause; thou satest in the throne judging † right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy! destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7 But the LORD shall endure for ever: he hath prepared his throne for judgment.

8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 The LORD also will be † a refuge for the oppressed, a refuge in times of trouble.

† Heb. My buckler is upon God.

† Ps. 125. 4.

† Or, God is a righteous judge.

† Deut. 32. 41.

† Deut. 32. 23, 42.

† Ps. 64. 7.

† Job 15. 35.

† Isa. 33. 11 & 59. 4.

† Jam. 1. 15

† Heb. He hath digged a pit.

† Eccl. 7. 10.

† Job 4. 8.

† Ps. 9. 15. & 10. 2. & 35. 8. & 94. 23. & 141. 10.

† Prov. 5. 22. & 26. 27.

† Eccl. 10. 8.

† 1 Kings 2. 32.

† Eccl. 9. 25.

† Ps. 61. & 84, title.

† Ps. 148. 13.

† Ps. 113. 4.

† See Matt. 11. 25. & 21. 18.

† 1 Cor. 1. 27.

† Heb. founded.

† Ps. 44. 16.

† Ps. 111. 2.

† Job 7. 17.

† Ps. 144. 3.

† Heb. 2. 6.

† Gen. 1. 26, 28.

† 1 Cor. 15. 27.

† Heb. 2. 8.

† Heb. Heb. and even all of them.

† ver. 1.

† Job 7. 17.

† Ps. 144. 3.

† Heb. 2. 6.

† Gen. 1. 26, 28.

† 1 Cor. 15. 27.

† Heb. 2. 8.

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† ver. 1.

† Job 7. 17.

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† Job 7. 17.

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† Heb. 2. 8.

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† ver. 1.

† Job 7. 17.

† Ps. 144. 3.

† Heb. 2. 6.

† Gen. 1. 26, 28.

† 1 Cor. 15. 27.

† Heb. 2. 8.

† Heb. Heb. and even all of them.

† ver. 1.

† Ps. 91. 14.

† Ps. 107. 22.

† Gen. 9. 5.

† Or, afflicted.

† Deut. 32. 23, 42.

† Ps. 64. 7.

† Job 15. 35.

† Isa. 33. 11 & 59. 4.

† Jam. 1. 15

† Heb. He hath digged a pit.

† Eccl. 7. 10.

† Job 4. 8.

† Ps. 9. 15. & 10. 2. & 35. 8. & 94. 23. & 141. 10.

† Prov. 5. 22. & 26. 27.

† Eccl. 10. 8.

† 1 Kings 2. 32.

† Eccl. 9. 25.

† Ps. 61. & 84, title.

† Ps. 148. 13.

† Ps. 113. 4.

† See Matt. 11. 25. & 21. 18.

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† Heb. 2. 8.

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† Job 7. 17.

† Ps. 144. 3.

† Heb. 2. 6.

† Gen. 1. 26, 28.

† 1 Cor. 15. 27.

† Heb. 2. 8.

† Heb. Heb. and even all of them.

† ver. 1.

10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

13 Have mercy upon me, O LORD: consider my trouble which I suffer of them, that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

16 The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgaiion. Selah.

17 The wicked shall be turned into hell, and all the nations that forget God.

18 For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever.

19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O LORD: that the nations may know themselves to be but men. Selah.

PSALM X.

1 David complaineth to God. 12 He prayeth for remedy. 17 He professeth his confidence.

WHY standest thou afar off, O LORD? why hidest thou thyself in times of trouble?

2 The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his heart's desire, and bllesseth the covetous, whom the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

5 His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for I shall never be in adversity.

7 His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.

8 He sitteth in the lurking-places of the villages: in the secret places doth he murder the innocent

his eyes are privily set against the poor.

9 He lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He croucheth, and humbleth himself, that the poor may fall by his strong ones.

11 He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.

12 Arise, O LORD; O God, lift up thine hand: forget not the humble.

13 Wherefore doth the wicked contemn God: he hath said in his heart, thou wilt not require it.

14 Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.

16 The LORD is King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

PSALM XI.

David encourageth himself in God against his enemies.

To the chief Musician, A Psalm of David.

IN the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?

2 For lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous do?

4 The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

PSALM XII.

David's confidence in God's tried promises.

To the chief Musician upon Sheminith, A Psalm of David.

HELP, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.

3 The LORD shall cut off all flattering lips, and the tongue that speaketh proud things:

4 Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.

6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted.

PSALM XIII.

3 David prayeth for preventing grace. 5 He boasteth of divine mercy

To the chief Musician, A Psalm of David.

HOW long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death.

4 Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD because he hath dealt bountifully with me.

Ps. 29. 10.
& 135. 13.
& 136. 10.
Jer. 10. 10.
Lam. 5. 19.
Dan. 4. 34.
& 6. 26.
1 Tim. 1. 17.
Or, establish.
1 Chron. 29. 18.
Ps. 82. 3.
Isa. 11. 4.
Or, terrify.

Ps. 56. 11.
See
1 Sam. 26. 19, 20.
about 1000.
Ps. 64. 3, 4.
Ps. 71. 12.
Heb. in darkness.
Ps. 82. 5.
Hab. 2. 20.
Ps. 2. 4.
Isa. 66. 1.
Matt. 5. 34.
& 23. 22.
Acts 7. 49.
Rev. 4. 2.
Ps. 33. 13.
& 34. 15, 16.
& 66. 7.
Gen. 22. 1.
James 1. 12.
Gen. 19. 24.
Ezek. 38. 22.
Or, quickening coals.
Or, a burning tempest.
See Gen. 43. 34.
1 Sam. 1. 4.
& 9. 23.
Ps. 75. 8.
Ps. 45. 7.
& 146. 8.
Job 36. 7.
Ps. 33. 18.
& 34. 15.
1 Pet. 3. 12.
Or, upon the eighth.
Ps. 6. title.
Or, receive.
1 Pet. 5. 7.
Mic. 7. 2.
Ps. 10. 7.
Ps. 28. 3.
& 62. 4.
Jer. 9. 8.
Rom. 16. 18.
Heb. a heart and a hand.
1 Chron. 12. 33.
1 Sam. 2. 3.
Ps. 17. 10.
Dan. 7. 8.
25.
Heb. great things.
Heb. are with us.
Ex. 3. 7, 8.
Isa. 33. 10.
Or, would ensure him.
Ps. 10. 5.
2 Sam. 22. 31.
Ps. 18. 30.
& 19. 8.
& 119. 140.
Prov. 30. 5.
Heb. him: that is, every one of them.
Heb. the vessel of the sons of men are called.
Or, over-seer.
Deut. 31. 17.
Job 13. 24.
Ps. 44. 24.
& 88. 14.
& 89. 46.
Isa. 69. 2.
Ezek. 9. 8.
Jer. 51. 39.
Ps. 26. 2.
& 35. 19.
& 38. 16.
Ps. 38. 21.
Ps. 116. 7.
& 119. 17.

Ps. 10. 4.
& 53. 1, &c.
Gen. 6. 11, 12.
Rom. 8. 10, &c.
Ps. 38. 13.
& 102. 19.
Rom. 3. 10, 11, 12.
Heb. stinking.
Jer. 10. 25.
Amos 8. 4.
Mic. 3. 3.
Ps. 79. 6.
Isa. 64. 7.
Heb. they feared fear.
Ps. 53. 5.
Ps. 9. 9.
& 142. 5.
Heb. Who will give, &c.
See Rom. 11. 26.
Ps. 53. 6.
Job 12. 10.
Ps. 126. 1.
Ps. 24. 3, &c.
Heb. sojourn.
Ps. 2. 6.
& 3. 4.
Isa. 33. 15.
Zech. 8. 16.
Ephes. 4. 25.
Lev. 19. 16.
Ps. 34. 13.
Ex. 23. 1.
Or, receiveth, or, endureth.
Ezth. 3. 2.
Judg. 11. 35.
Ex. 22. 25.
Lev. 25. 36.
Deut. 23. 19.
Ezek. 18. 8.
& 22. 12.
Ex. 23. 8.
Deut. 16. 19.
Ps. 16. 8.
2 Pet. 1. 10.
Or, A golden Psalm of David.
So Ps. 56, & 57, & 68, & 59, & 60.
Ps. 25. 20.
Job 22. 2.
& 35. 7, 8.
Ps. 50. 9.
Rom. 11. 35.
Or, give gifts to another.
Ex. 23. 13.
Josh. 23. 7.
Hos. 2. 16, 17.
Deut. 32. 9.
Ps. 73. 26.
& 119. 57, & 142. 5.
Jer. 10. 16.
Lam. 3. 24.
Heb. of my part.
Ps. 11. 6.
Ps. 17. 3.
Acts 2. 25, &c.
Ps. 73. 23.
& 110. 5.
& 121. 5.
Ps. 15. 6.
Ps. 30. 12.
& 57. 8.
Heb. dwell contently.
Ps. 49. 15.
Acts 2. 27.
31, & 13. 25.
Lev. 19. 28.
Num. 6. 6.
Matt. 7. 14.
Ps. 17. 15.
& 21. 6.
Matt. 5. 8.
1 Cor. 13. 12.
1 John 3. 2.
Ps. 36. 8.

PSALM XIV.

1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their conscience.

To the chief Musician, A Psalm of David.

THE fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God:

3 They are all gone aside, they are all together become filthy: there is none that doeth good, no not one.

4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.

5 There were they in great fear: for God is in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD is his refuge.

7 Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

PSALM XV.

David describeth a citizen of Zion.

To the chief Musician, A Psalm of David.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned, but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.

5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

PSALM XVI.

David, in distrust of merits, sheweth the hope of his calling, of the resurrection, and life everlasting.

To the chief Musician, A Psalm of David.

PRESERVE me, O God: for in thee do I put my trust.

2 O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee,

3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.

4 Their sorrows shall be multiplied that hasten after another god: their drink-offerings of blood will I not offer, nor take up their names into my lips.

5 The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant places: yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the LORD always before me: because he is at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

PSALM XVII.

David craveth defence of God against his enemies.

A Prayer of David.

HEAR †the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* †not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; *thou* hast visited me in the night; *thou* hast tried me, and shalt find nothing: I am purposed *that* my mouth shall not transgress.

4 Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.

5 Hold up my goings in thy paths, *that* my footsteps †slip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

7 Shew thy marvellous loving-kindness, O thou †that savest by thy right hand them which put their trust in thee from those that rise up against them.

8 Keep me as the apple of the eye, *hide* me under the shadow of thy wings,

9 From the wicked †that oppress me, from †my deadly enemies, *who* compass me about.

10 They are inclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth;

12 †Like as a lion *that* is greedy of his prey, and as it were a young lion †lurking in secret places.

13 Arise, O LORD, †disappoint him, cast him down: deliver my soul from the wicked, *which* is thy sword.

14 From men *which* are thy hand, O LORD, from men of the world, *which* have their portion in this life, and whose belly thou fillest with the hid treasure: they are full of children, and leave the rest of their substance to their babes.

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

PSALM XVIII.

David praiseth God for his manifold and marvellous blessings.

¶ To the chief Musician, A Psalm of David, *the servant of the LORD, who spake unto the LORD the words of *this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I WILL love thee, O LORD, my strength.

2 The LORD is my rock, and my fortress, and my deliverer; my God, †my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

3 I will call upon the LORD, *who* is worthy to be praised: so shall I be saved from mine enemies.

4 The sorrows of death compassed me, and the floods of †ungodly men made me afraid.

5 The sorrows of hell compassed me about: the snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke †out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

† Heb. justice.
† Heb. without thine lips of deceit.

• Ps. 18. 7.
• Job 23. 10.
• Ps. 26. 2. & 66. 10. & 130. 2.
• Zech. 13. 9.
• Mal. 3. 2, 3.
• 1 Pet. 1. 1.

• Ps. 119. 133.
† Heb. be not moved.
• Ps. 116. 2.

• Ps. 31. 21.
† Or, that saved them which trust in thee from those that rise up against thy right hand.

• Deut. 32. 10.
• Zech. 2. 8.
• Ruth 2. 12.

• Ps. 36. 7. & 57. 1. & 61. 4 & 63. 7.
• & 91. 1. 4.
• Matt. 23. 37.
† Heb. that waste me.

† Heb. my enemy against the soul.
• A Deut. 32. 15.

• Job 15. 27.
• Ps. 73. 7. & 119. 70.
† 1 Sam. 2. 3.
• Ps. 31. 38.
† 1 Sam. 23. 26.

† Ps. 10. 8, 9, 10.
† Heb. The likeness of him, (that is, of every one of them,) is as a lion that desireth to devour.

† Heb. sitting.
† Heb. prevent his face.

• Job 10. 5.
† Or, by thy sword.
† Or, From men by thy hand.

• Ps. 73. 12.
• Luke 16. 25.
• James 5. 5.

† Or, their children are full.
• 1 John 3. 2.

• Ps. 4. 6, 7. & 16. 11. & 65. 4.
• Ps. 36. title.
• 2 Sam. 22. 4.
• Ps. 144. 1.

† Heb. my rock.
• Heb. 2. 13.
• Ps. 76. 4.
• Ps. 116. 3.

† Heb. Belial.
† Or, cords.
• Acts 4. 31.

† Heb. by his.

• Ps. 1. 4. 5.

• Ps. 49. 1.

• Ps. 104. 3.

• Ps. 97. 2.

• Ps. 97. 8.

• Ps. 29. 3.

• Josh. 10. 10.
• Ps. 144. 6.
• Isa. 30. 30.
• Ex. 15. 8.
• Ps. 106. 9.

• Ps. 144. 7.

† Or, great waters.

• Ps. 31. 8. & 118. 5.

† 1 Sam. 24. 20.

† Heb. with

† 1 Sam. 26. 23.

† Heb. before his eyes.
• 1 Kings 8. 32.

• Lev. 26. 23, 24, 27, 28.
• Prov. 3. 34.

† Or, wrestle.
• Ps. 101. 5.
• Prov. 6. 17.
• Job 18. 6.

† Or, leap.
• Job 29. 3.
† Or, broken.

• Deut. 32. 4.
• Dan. 4. 37.
• Rev. 15. 3.
• Ps. 12. 6. & 119. 140.

• Prov. 30. 5.
† Or, reigned.
• Ps. 17. 7.

• Deut. 32. 31, 39.
† 1 Sam. 2. 2.
• Ps. 86. 8.
• Isa. 45. 5.

• Ps. 91. 2.
• 2 Sam. 2. 18.
• Heb. 3. 19.
• Deut. 32. 13. & 33. 29.
† Ps. 144. 1.
† Or, with thy meekness thou hast multiplied me.
• Prov. 4. 12.
† Heb. mine ankles.

9 He bowed the heavens also, and came down: and darkness was under his feet.

10 And he rode upon a cherub and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

12 At the brightness *that* was before him his thick clouds passed, hail-stones and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave his voice; hail-stones and coals of fire.

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings and discomfited them.

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity; but the LORD was my stay.

19 He brought me forth also into a large place: he delivered me, because he delighted in me.

20 The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments were before me, and I did not put away his statutes from me.

23 I was also upright †before him; and I kept myself from mine iniquity.

24 Therefore hath the LORD recompensed me, according to my righteousness, according to the cleanness of my hands †in his eyesight.

25 With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 For thou wilt light my candle: the LORD my God will enlighten my darkness.

29 For by thee I have run through a troop; and by my God have I leaped over a wall.

30 As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.

31 For who is God save the LORD? or who is a rock save our God?

32 It is God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hinds' feet, and setteth me upon my high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, *that* my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

A TABLE

Of the several passages in the Old Testament, quoted by Christ and his Apostles in the New Testament.

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- 1 MADE them male and female, Matt. 19. 4. Mark 10. 6.
- 2 And God did rest the seventh day from all his works, Heb. 4. 4.
- 2 The first man Adam was made a living soul, 1 Cor. 15. 45.
- 2 For this cause shall a man leave father and mother, Matt. 19. 5.
- Mark 10. 7. Eph. 5. 31. 1 Cor. 6. 16.
- 2 They twain shall be one flesh, Matt. 19. 5. Mark 10. 8. 1 Cor. 6. 16. Eph. 5. 31.
- 13 Get thee out of thy country, and from thy kindred, Acts 7. 3.
- 12 In thee shall all nations be blessed, Gal. 3. 8.
- 15 So shall thy seed be, Rom. 4. 18.
- 15 Abraham believed God, and he was counted unto him for righteousness, Rom. 4. 3. James 2. 23. Gal. 3. 6.
- 15 They went and sojourn in a strange land, Acts 7. 6.
- 1 I have made thee a father of many nations, Rom. 4. 17.
- 18 At this time will I come, and Sara shall have a son, Rom. 9. 9.
- 21 Cast out the bond-woman and her son, Gal. 4. 30.
- 21 In Isaac shall thy seed be called, Rom. 9. 7.
- 22 Surely blessing, I will bless thee, Heb. 6. 14.
- 22 And in thy seed shall all the kindreds of the earth be blessed, Acts 3. 25.
- 25 The elder shall serve the younger, Rom. 9. 12.

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- 5 I am the God of Abraham, and the God of Isaac, and the God of Jacob, Matt. 22. 32. Mark 12. 26. Luke 20. 37.
- 9 Even for this same purpose have I raised thee up, Rom. 9. 17.
- 12 A bone of him shall not be broken, John 19. 36.
- 13 Every male that openeth the womb shall be called holy to the Lord, Luke 2. 23.
- 16 He that had gathered much had nothing over, 2 Cor. 8. 15.
- 20 Thou shalt not commit adultery, Thou shalt not kill, Rom. 13. 9.
- 20 Thou shalt not covet, Rom. 7. 7.
- 20 Thou shalt not kill, Matt. 5. 21. Luke 18. 20.
- 20 Honour thy father and mother, Matt. 15. 4. Mark 7. 10. Eph. 6. 2.
- 21 He that curseth father or mother, let him die the death, Matt. 15. 4. Mark 7. 10.
- 21 An eye for an eye, and a tooth for a tooth, Matt. 5. 38.
- 22 Thou shalt not speak evil of the ruler of thy people, Acts 23. 5.
- 24 This is the blood of the testament, Heb. 9. 20.
- 25 For see (saith he) that thou make all things according to the pattern, &c. Heb. 8. 5. Acts 7. 44.
- 22 Make us gods to go before us, Acts 7. 40.
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- 33 Not as Moses, which put a veil over his face, 2 Cor. 3. 13.

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- 12 Be ye holy, for I am holy, 1 Pet. 1. 16.
- 18 That the man which doeth those things shall live by them, Rom. 10. 5. Gal. 3. 12.
- 17 Thou shalt not forswear thyself, Matt. 5. 33.
- 17 Thou shalt love thy neighbour as thyself, Rom. 13. 9. Gal. 5. 14.
- James 2. 8. Matt. 22. 39. Mark 12. 31.
- 17 Thou shalt love thy neighbour, and hate thine enemy, Matt. 5. 43.
- 20 He that curseth father or mother, let him die the death, Matt. 15. 4.
- 24 An eye for an eye, and a tooth for a tooth, Matt. 5. 38.
- 26 I will dwell in them, and walk in them, 2 Cor. 6. 16.

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- 9 A bone of him shall not be broken, John 19. 36.

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- 1 Thou shalt not covet, Rom. 7. 7. and 13. 9.
- 5 Thou shalt not kill, Matt. 5. 21. Luke 18. 20.
- 5 Thou shalt not commit adultery, Matt. 5. 27. Luke 18. 20.
- 5 Do not steal, Luke 18. 20. Rom. 13. 9.
- 5 Do not bear false witness, Luke 18. 20. Rom. 13. 9.
- 5 Honour thy father and mother, Matt. 15. 4. Mark 7. 10. Eph. 6. 2.
- 5 Hear, O Israel, the Lord our God is one Lord, Mark 12. 29.
- 6 Thou shalt love the Lord thy God with all thy heart, Matt. 22. 37. Mark 12. 30. Luke 10. 27.
- 6 Thou shalt worship the Lord thy God, Jos. Matt. 4. 10. Luke 4. 8.
- 6 Thou shalt not tempt the Lord thy God, Matt. 4. 7. Luke 4. 12.
- 8 Man shall not live by bread alone, Matt. 4. 4.
- 10 God accepteth no man's person, Gal. 2. 6.
- 14 A prophet shall the Lord your God raise up unto you, Acts 3. 22. and 7. 37.
- 19 In the mouth of two or three witnesses every word may be established, Matt. 18. 16. John 8. 17. 2 Cor. 13. 1.
- 19 An eye for an eye, and a tooth for a tooth, Matt. 5. 38.
- 21 Cursed is every one that laugheth on a tree, Gal. 3. 13.
- 35 Thou shalt not muzzle the mouth of the ox that treadeth out the corn, 1 Cor. 9. 9. 1 Tim. 5. 18.
- 25 If a man die having no children, Matt. 22. 24. Mark 12. 19. Luke 20. 28.
- 27 Cursed is every one that continueth not in all things, &c. Gal. 3. 10.
- 27 Who shall ascend into heaven? Rom. 10. 6.
- 50 The word is nigh thee, even in thy mouth and in thy heart, Rom. 10. 8.
- 82 I will provoke you to jealousy by them that are no people, Rom. 10. 19.
- 82 Vengeance is mine; I will repay, saith the Lord, Rom. 12. 19.

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- 1 I will never leave thee nor forsake thee, Heb. 13. 5.

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- 7 I will be to him a Father, and he shall be to me a Son, Heb. 1. 5.

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- 2 Why did the heathen rage? &c. Acts 4. 25.
- 2 Thou art my Son; this day have I begotten thee, Acts 13. 33.
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- 4 He shall rule them with a rod of iron, &c. Rev. 2. 27.
- 4 Be ye angry, and sin not, Eph. 4. 26.
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- 6 Depart from me, ye that work iniquity, Matt. 7. 23. Luke 13. 27.
- 6 Out of the mouth of babes and sucklings, &c. Matt. 21. 16.

- 8 What is man that thou art mindful of him? Heb. 2. 6.
- 8 For he hath put all things under his feet, 1 Cor. 15. 27.
- 9 Whose mouth is full of cursing and bitterness, Rom. 3. 14.
- 14 There is none righteous, no, not one, Rom. 3. 10.
- 14 Their feet are swift to shed blood, Rom. 3. 15.
- 16 I foresaw the Lord always before my face, &c. Acts 2. 25. & 13. 35.
- 16 Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption, Acts 2. 27.
- 18 I will put my trust in him, Heb. 2. 13.
- 18 I will confess to thee among the Gentiles, &c. Rom. 15. 9.
- 19 Their sound went into all the earth, &c. Rom. 10. 18.
- 22 My God, my God, why hast thou forsaken me? Matt. 27. 46.
- Mark 15. 34.
- 22 They parted my garments, &c. Matt. 27. 35. John 19. 23.
- 22 I will declare thy name unto my brethren, Heb. 2. 12.
- 21 The earth is the Lord's, and the fulness thereof, 1 Cor. 10. 26.
- 25 He hated me without a cause, John 15. 25.
- 31 Into thy hands I commend my spirit, Luke 23. 46.
- 32 Blessed are they whose iniquities are forgiven, &c. Rom. 4. 7.
- 34 He that will love life, and see good days, &c. 1 Pet. 3. 10.
- 40 Sacrifice and offering thou wouldest not, Heb. 10. 5.
- 41 He that eateth bread with me, &c. John 13. 18.
- 41 For thy sake we are killed all the day long, &c. Rom. 8. 36.
- 45 Thy throne, O God, is for ever and ever, &c. Heb. 1. 8.
- 51 That thou mightest be justified in thy sayings, &c. Rom. 3. 4.
- 55 Casting all your care upon him, 1 Pet. 5. 7.
- 62 Every man shall receive his own reward, &c. 1 Cor. 3. 8.
- 68 When he ascended up on high, &c. Eph. 4. 8.
- 68 The zeal of thy house hath eaten me up, John 2. 17.
- 69 The reproaches of them that reproached thee fell on me, Rom. 15. 3.
- 69 Let thy table be made a snare and a trap, &c. Rom. 11. 9.
- 69 Let his habitation be desolate, &c. Acts 1. 20.
- 69 In my thirst they gave me vinegar, John 19. 28, 29.
- 78 I will open my mouth in parables, &c. Matt. 13. 35.
- 78 He gave them bread from heaven to eat, John 6. 31.
- 82 I said, Ye are gods, John 10. 34.
- 82 I have found David my servant, Acts 13. 22.
- 91 He shall give his angels charge concerning thee, &c. Matt. 4. 6.
- Luke 4. 10.
- 94 The Lord knoweth the thoughts of the wise that they are vain, 1 Cor. 3. 20.
- 95 To-day if ye will hear his voice, &c. Heb. 3. 7.
- 95 As I have sworn in my wrath, &c. Heb. 4. 8.
- 97 Let all the angels of God worship him, Heb. 1. 6.
- 102 Thou, Lord, in the beginning hast laid the foundation of the earth, &c. Heb. 1. 10.
- 104 Who maketh his angels spirits, &c. Heb. 1. 7.
- 109 His bishoprick let another take, Acts 1. 20.
- 110 The Lord said unto my Lord, &c. Matt. 22. 44. Luke 20. 42.
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- 110 Sit on my right hand, &c. Heb. 1. 13. 1 Cor. 15. 25.
- 110 Thou art a priest for ever, Heb. 5. 6.
- 110 The Lord swore, and will not repent, Heb. 7. 21.
- 112 He hath dispersed abroad, he hath given to the poor, 2 Cor. 9. 9.
- 116 I believed, and therefore have I spoken, 2 Cor. 4. 13.
- 116 Let God be true, but every man a liar, Rom. 3. 4.
- 117 Praise the Lord, all ye Gentiles, Rom. 15. 11.
- 118 The Lord is my helper, &c. Heb. 13. 6.
- 118 The stone which the builders rejected, &c. Matt. 21. 42. Mark 12. 10. Luke 20. 17. Acts 4. 11. 1 Pet. 2. 6, 7.
- 118 Blessed is he that cometh in the name of the Lord, Matt. 21. 9.
- 132 Of the fruit of his loins, &c. Acts 2. 30.
- 140 The poison of asps is under their lips, Rom. 3. 13.

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- 3 Be not wise in your own conceits, Rom. 12. 16.
- 3 My son, despise not the chastening of the Lord, Heb. 12. 5.
- 3 Whom the Lord loveth he chasteneth, &c. Heb. 12. 6. Rev. 3. 19.
- 10 Charity covereth a multitude of sins, 1 Pet. 4. 8.
- 17 See that none render evil for evil unto any man, 1 Thess. 5. 15.
- 1 Pet. 3. 9.
- 20 He that curseth father or mother, &c. Matt. 5. 14. Mark 17. 10.
- 25 He that loveth his father, &c. Rom. 12. 20.
- 26 The dog is turned to his own vomit, &c. 2 Pet. 2. 22.

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- 1 Except the Lord of Sabaoth had left us a seed, &c. Rom. 9. 29.
- 5 There was a certain householder which planted a vineyard, &c. Matt. 21. 33. Mark 12. 1. Luke 20. 9.
- 6 Holy, holy, holy, Lord God Almighty, &c. Rev. 4. 8.
- 6 By hearing ye shall hear, and shall not understand, &c. Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.
- 7 Behold, a virgin shall be with child, &c. Matt. 1. 23.
- 8 Behold, I and the children which God hath given me, Heb. 2. 13.
- 9 The land of Zabulon, &c. Matt. 4. 15.
- 10 Though the number of the children of Israel be as the sand, &c. Rom. 9. 27.
- 11 Then shall that wicked be revealed, 2 Thess. 2. 8.
- 11 There shall be a root of Jesse, &c. Rom. 15. 12. Acts 13. 22.
- 21 Babylon is fallen, is fallen, Rev. 14. 8.
- 22 Let us eat and drink, for to-morrow we die, 1 Cor. 15. 32.
- 22 These things saith he that is holy, &c. Rev. 3. 7.
- 25 God shall wipe away all tears from their eyes, Rev. 7. 17.
- 28 With men of other tongues and other lips will I speak unto this people, 1 Cor. 14. 21.
- 28 Behold, I lay in Zion a stumbling-stone, &c. Rom. 9. 33. 1 Pet. 2. 6. Acts 4. 11.
- 29 This people draweth nigh unto me with their mouths, &c. Matt. 23. 13. Mark 7. 6.
- 29 I will destroy the wisdom of the wise, &c. 1 Cor. 1. 19.
- 33 Where is the wise? where is the scribe? &c. 1 Cor. 1. 20.
- 40 The voice of one crying in the wilderness, &c. Matt. 3. 3. Mark 1. 3. Luke 3. 4. John 1. 23.
- 40 All flesh is grass, &c. 1 Pet. 1. 24. Jam. 1. 10.
- 40 Who hath known the mind of the Lord, &c. 2 Cor. 2. 16.
- 41 I saw the first and the last, Rev. 1. 17.
- 41 Behold my servant, whom I have chosen, Matt. 12. 18.
- 43 Behold, I make all things new, Rev. 21. 5. 2 Cor. 5. 17.
- 45 Shall the thing formed say, &c. Rom. 9. 20.
- 45 As I live, saith the Lord, every knee shall bow to me, &c. Rom. 14. 11.
- 49 I have set thee to be a light to the Gentiles, &c. Acts 13. 47.
- 49 I have heard thee, &c. Matt. 23. 39. &c. 2 Cor. 6. 2.

- 49 They shall hunger no more, &c. Rev. 7. 16.
- 50 Thou didst spit in his face, Matt. 26. 67.
- 52 How beautiful are the feet of them that preach the gospel, Rom. 10. 15.
- 52 Come out from among them, &c. 2 Cor. 6. 17.
- 52 The name of God is blasphemed among the Gentiles, Rom. 2. 24.
- 52 To whom he was not spoken of they shall see, Rom. 1. 5. 21.
- 53 Lord, who hath believed our report? Rom. 10. 16. John 12. 38.
- 53 Himself took our infirmities, Matt. 8. 17.
- 53 He was led as a sheep to the slaughter, &c. Acts 8. 32.
- 53 And he was numbered with the transgressors, Matt. 15. 28. Luke 22. 17.
- 53 Who did no sin, &c. 1 Pet. 2. 22. 1 John 3. 5.
- 53 Who his own self bore our sins, &c. 1 Pet. 2. 24.
- 54 Rejoice, thou barren that bearest not, Gal. 4. 27.
- 54 And they shall be all taunted of God, John 6. 45.
- 55 Let him that is athirst come, Rev. 22. 17.
- 55 I will give you the sure mercies of David, Acts 13. 24.
- 56 My house shall be called a house of prayer, Matt. 21. 13. Mark 11. 17. Luke 19. 46.
- 56 Destruction and misery are in their ways, Rom. 3. 16.
- 59 Take the helmet of salvation, Eph. 6. 17. 1 Thess. 5. 8.
- 59 There shall come out of Zion the Deliverer, &c. Rom. 11. 26.
- 60 The gates of it shall not be shut at all by day, &c. Rev. 21. 25.
- 60 The city had no need of the sun, &c. Rev. 21. 23.
- 61 The Spirit of the Lord is upon me, &c. Luke 4. 10.
- 62 Behold, thy king cometh unto thee, Matt. 21. 5.
- 61 Eye hath not seen, nor ear heard, &c. 1 Cor. 2. 9.
- 63 I was found of them that sought me not, Rom. 10. 20.
- 63 We Jews for new heavens and a new earth, 2 Pet. 3. 12. 2 Cor. 5. 11.
- 66 Heaven is my throne, &c. Acts 7. 49.
- 66 Where their worm dieth not, &c. Mark 9. 44, 46, 48.

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- 5 But ye have made a den of thieves, Matt. 21. 13. Mark 11. 17. Luke 19. 46.
- 9 He that glorifieth, let him glory in the Lord, 1 Cor. 1. 31.
- 10 Who shall not fear thee, O Lord, Rev. 15. 4.
- 17 I am he which searcheth the reins and hearts, Rev. 2. 23.
- 31 In Babel was there a voice heard, &c. Matt. 2. 18.
- 31 I will be a father unto you, and ye shall be my sons and daughters, 2 Cor. 6. 18.
- 31 Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, &c. Heb. 8. 8.
- 31 This is the covenant that I will make with them, saith the Lord, I will put my laws into their hearts, &c. Heb. 10. 16.
- 51 Babylon the great is fallen, Rev. 18. 2.

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- 9 Take the book and eat it up, &c. Rev. 10. 9.
- 10 The sun which doeth those things shall live by them, Rom. 10. 5.
- 32 The sun shall be thickened, and the moon shall not give her light, Matt. 24. 29.
- 36 For the name of God is blasphemed among the Gentiles, Rom. 2. 24.

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- 9 When ye shall see the abomination of desolation spoken of by Daniel the prophet, Matt. 24. 15. Mark 13. 14. Luke 21. 20.

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- 2 I will call them my people, which were not my people, &c. Rom. 9. 25. 1 Pet. 2. 10.
- 6 I will have mercy, and not sacrifice, Matt. 9. 13.
- 10 Then shall they begin to say to the mountains, Fall on us, &c. Luke 23. 30.
- 11 Out of Egypt have I called my son, Matt. 2. 15.
- 13 Death is swallowed up in victory, 1 Cor. 15. 54.

JOEL.

- 2 I will pour out of my spirit upon all flesh, Acts 2. 17.
- 2 Whosoever shall call on the name of the Lord shall be saved, Rom. 10. 13.

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- 5 O ye house of Israel, have ye offered to me slain beasts and sacrifices? Acts 7. 42.
- 6 Woe unto you that are rich, Luke 6. 24.
- 9 I will return, and will build again the tabernacle of David, Acts 7. 46.

JONAH.

- 2 As Jonas was three days and three nights in the whale's belly, &c. Matt. 12. 40. Luke 11. 30.
- 3 They repented at the preaching of Jonas, Matt. 12. 41. Luke 11. 32.

MICAH.

- 6 And thou, Bethlehem, in the land of Judah, &c. Matt. 2. 6.
- 7 I am come to set a man at variance against his father, and the daughter against her mother, &c. Matt. 10. 35. Luke 12. 49.

NAHUM.

- 1 How beautiful are the feet of them that preach the gospel of peace, &c. Rom. 10. 15.

HABAKKUK.

- 1 Behold, ye despisers, and wonder and perish; for I work a work in your days, &c. Acts 13. 41.

HAGGAI.

- 2 Yet once more I shake not the earth only, but also heaven, Heb. 12. 26.

ZECHARIAH.

- 8 Speak every man truth with his neighbour, Eph. 4. 25.
- 9 Behold, thy King cometh unto thee, Matt. 21. 5. John 12. 13.
- 11 And they took the thirty pieces of silver, Matt. 27. 6.
- 12 They shall look on him whom they pierced, John 19. 37.
- 13 I will smite the Shepherd, &c. Matt. 26. 31.

MALACHI.

- 1 Jacob have I loved, but Esau have I hated, Rom. 9. 13.
- 3 Behold, I send my messenger before thy face, Matt. 11. 10. Mark 1. 2. Luke 7. 27. John 1. 15.
- 4 This is Elias, which was for to come, &c. Matt. 11. 14.
- 4 Why then say the scribes, that Elias must first come? Matt. 17. 10. Mark 9. 11.
- 4 To turn the hearts of the fathers to the children, Luke 1. 17.

A CHRONOLOGICAL INDEX

Of the Years and Times from Adam unto Christ, proved by the Scriptures, from the collation of divers Authors.

FROM Adam unto Noah's flood are years 1856.
 For Adam, being 150 years old, begat Seth.
 Seth, being 105 years, begat Enos.
 Enos, being 90 years, begat Cainan.
 Cainan, being 70 years, begat Mahalaleel.
 Mahalaleel, being 65 years, begat Jared.
 Jared, at the age of 162, begat Enoch.
 Enoch, being 65 years, begat Methuselah.
 Methuselah, at the age of 187, begat Lamech.
 Lamech, being 182 years, begat Noah.
 Noah, at the coming of the flood, was 600 years old, as appeareth in the 7th chapter of Genesis.
 The whole sum of the years are 1856.

From the flood of Noah unto Abraham's departing from Chaldea, were 422 years and ten days.
 For the said flood continued one whole year and ten days.

Shem (who was Noah's son) begat Arphaxad two years after that
 Arphaxad begat Salah when he was 35 years old.
 Salah, being 30 years old, begat Eber.
 Eber, at the age of 34, begat Peleg.
 Peleg, being 30 years, begat Ren.
 Ren, being 32 years, begat Serug.
 Serug, being 30 years, begat Nahor.
 Nahor, being 29 years, begat Terah.
 Terah, being 130 years, begat Abraham.
 And Abraham departed from Chaldea when he was 70 years old.
 These, accounted, are 422 years and 10 days.

From Abraham's departing from Ur in Chaldea, unto the departing of the children of Israel, are 410 years, gathered as followeth:

Abraham was in Charran five years, and departed in the 75th year.
 Begat Isaac when 100 years old, in the 25th year of his departing.
 Isaac begat Jacob, when 60 years old.
 Isaac was in Egypt 220 years.
 Then deduct 80 years from this; for so old was Moses when he conducted the Israelites from Egypt.
 So the rest of the years, that is to say, 130, are divided between Amram and Kohath.
 Then Kohath begat Amram at the age of 67 years.
 Amram, being 65 years, begat Moses, who, in the 80th year of his age departed with the Israelites from Egypt.
 So this chronology is the 430 years mentioned in the 12th chapter of Exodus, and the 34 chapter to the Galatians.

From the going forth of the Israelites from Egypt, unto the first building of the temple, are 480 years, after this chronology and account.
 Moses remained in the desert or wilderness forty years.
 Joshua and Othniel ruled forty years.
 Ehud, 80 years.
 Deborah, 40 years.
 Gideon, 40 years.
 Abimelech, 3 years.
 Tola, 23 years.
 Jair, 22 years.
 Then they were without a captain, until the 18th year of Jephthah.
 Jephthah, 6 years.
 Izabai, 7 years.

Elon, 10 years.
 Abdon, 8 years.
 Samson, 20 years.
 Eli, Judge and priest, 44 years.
 Samuel and Saul reigned 40 years.
 David was king 40 years.
 Solomon, in the 4th year of his reign, began the building of the temple.
 These are the 480 years mentioned in the first Book of Kings, chapter 6.

From the first building of the temple, unto the captivity of Babilon, are 419 years and a half.
 Solomon reigned yet 36 years.
 Rehoboam, 11 years.
 Abijah, 3 years.
 Asa, 41 years.
 Jehoshaphat, 25 years.
 Jehoram, 8 years.
 Athaliah, the queen 7 years.
 Jehoash, 40 years.
 Amaziah, 29 years.
 Uzziah, 52 years.
 Jehonahaz, 16 years.
 Ahaz, 16 years.
 Hezekiah, 29 years.
 Manasseh, 55 years.
 Amos, 2 years.
 Josiah, 31 years.
 Jehonahaz, 3 months.
 Eliakim, 11 years.
 Jehoichin, Jechonias, 3 months.
 And here beginneth the captivity of Babilon.
 The sum of these years is 419 and 6 months.

Jerusalem was re-edified, and built again, after the captivity of Babilon, 70 years.
 The captivity continued 70 years.
 The children of Israel were delivered the first year of Cyrus.

The temple was begun to be built in the second year of the said Cyrus, and finished in the 46th year, which was the 6th year of Darius. After that Darius had reigned 26 years, Nehemiah was restored to liberty, and went to build the city, which was finished in the 32d year of the said Darius.

All the years from the building of the temple again, are 26 years.
 The whole sum of years amount to 70.

From the re-edifying of the city, unto the coming of Christ, are 483 years, after this chronology.

It is mentioned in the ninth chapter of Daniel that Jerusalem should be built up again, and that from that time unto the coming of Christ are 69 weeks. And every week is reckoned for 7 years. So 69 weeks amount to 483 years: for from the 32d year of Darius unto the 42d year of Augustus, 32 years, our Saviour Christ was born, and lived and complete so many years whereupon we reckon, that from Adam unto Christ are 3974 years, 6 months, and ten days; and from the birth of Christ unto this present year, is 1870.

Then the whole sum and number of years, from the beginning of the world unto the end of the year of our Lord God 1870, are 5844 years, 6 months, and the said odd ten days.

A TABLE OF TIME.

1 NISAN, or Abib.....	March.	6 Elul.....	August.	11 Shebath.....	January.	Fourth day.....	Wednesday.		
2 IAR, or Zif.....	April.	7 Tizri, or Ethanin.....	September.	12 Adar.....	February.	Fifth day.....	Thursday.		
3 SIVAN.....	May.	8 Marchesvan, or Bul.....	October.	13 Veadar, intercalary.	March.	Sixth day.....	Friday.		
4 THAMMUS.....	June.	9 Chisleu.....	November.			Seventh day, or Sabbath.....	Saturday.		
5 AB.....	July.	10 Thebeth.....	December.						
	August.		January.						

DAYS OF THE WEEK.

First day of the week..... Sunday.
 Second day..... Monday.
 Third day..... Tuesday.

HOURS OF THE DAY.

The day, reckoning from sunrise, and the night from sunset, were each divided into 12 equal parts, called, the 1st, 2d, 3d, 4th, &c. Hours.

WATCHES.

The First Watch, from sunset to the third hour of the night.
 The Second or Middle Watch, from the third hour to the sixth.
 The Third Watch, or Cock-crowing from the sixth to the ninth.
 The Fourth, or Morning Watch, from the ninth hour to sunrise.

A TABLE OF OFFICES AND CONDITIONS OF MEN.

PATRIARCHS, or Fathers of Families, such as Abraham, Isaac, and Jacob, and his sons.
 Judges, temporary Supreme Governors, immediately appointed by God over the children of Israel.
 Kings, and they either of the whole nation, or after the falling off of the ten tribes, of Judah or Israel.
 Elders, senators, the LXX. or Sanhedrim.
 Officers, provosts, sheriffs, or executioners.
 Judges, inferior rulers, such as determined controversies in particular cities.
 Levites, Hebrews, descendants from Jacob.
 A Hebrew of Hebrews, an Israelite by original extraction.
 A Proselyte of the Covenant, who was circumcised, and submitted to the whole law.
 A Proselyte of the Gate, or Stranger, who worshipped one God, but remained uncircumcised.

OFFICERS UNDER THE ASSYRIAN OR PERSIAN MONARCHS.

Tirshatha, or Governor appointed by the kings of Assyria or Persia.
 Heads of the captivity, the chief of each tribe or family, who exercised a precarious government during the captivity.

UNDER THE GREECIAN MONARCHS.

Maccabees, the successors of Judas Maccabeus; high-priests, who presided with kingly power.

UNDER THE ROMAN EMPERORS.

Presidents, or Governors, sent from Rome with imperial power.
 Prætor, who had kingly power in the fourth part of a province.
 Proconsuls, or Deputies of Provinces.
 Centurions, captains of a hundred men.
 Publicans, or Tax-gatherers.

ECCLÉSIASTICAL OFFICERS, OR SECTS OF MEN.

High-priests, who only might enter the Holy of Holies.
 Second Priests, or Sacerdotes, who supplied the High-priest's office, in case he were disabled.
 High-priests for the War, set apart for the occasion of an expedition.
 Priests, Levites of the sons of Aaron, divided into twenty-four ranks, each rank serving weekly in the temple.

Levites of the tribe of Levi, but not of Aaron's family; of these were three orders, Gershonites, Kohathites, Merarites, several sons of Levi.
 Nethinims, inferior servants to the Priests and Levites (not of their tribe) to draw water and cleave wood, &c.
 Prophets, anciently called Seers, who foretold future events, and denounced God's judgments.
 Children of the Prophets, their disciples or scholars.
 Wise Men, called so in imitation of the eastern Magi, or Gentile philosophers.
 Scribes, writers and expounders of the law.
 Doctors, that raised and determined questions out of the law.
 Rabbins, or Doctors, teachers of Israel.
 Libertines, freedmen of Rome, who, being Jews or Proselytes, had a synagogue or oratory for themselves.
 Gaulonites, or Galileans, who pretended it unlawful to obey a heathen magistrate.
 Herodians, who shaped their religion to the times, and particularly flattered Herod.
 Epicureans, who placed all happiness in pleasure.
 Stoics, who denied the liberty of the will, and pretended all events were determined by fatal necessity.
 Simon Magus, author of the heresy of the Gnostics, who taught that men, how ever vicious their practice was, should be saved by their knowledge.
 Nicolaitanes, the disciples of Nicholas, one of the first seven Deacons, who taught the community of wives.
 Nazarenes, who, under a vow, abstained from wine, &c.
 Nazarenes, Jews professing Christianity.
 Zelots, Scarii, or murderers, who, under pretence of the law, thought themselves authorized to commit any outrage.
 Pharisees, separatists, who, upon the opinion of their own godliness, despised all others.
 Sadducees, who denied the resurrection of the dead, angels and spirits.
 Samaritans, mongrel professors, partly heathen, and partly Jews, the offspring of the Assyrians sent to Samaria.
 Apostles, missionaries, or persons sent; they who were sent by our Saviour, from their number were called The Twelve.
 Bishops, Elders, or Presbyters, spiritual overseers.
 Deacons, officers chosen by the Apostles to take care of the poor.

ANALYSIS OF THE OLD AND NEW TESTAMENTS.

BOOKS in the Old Testament.....	39	The Apocrypha hath 183 chapters, 6081 verses, and 152,185 words.	The least verse is 1st of Chron. chapter 1, and 1st verse.
Chapters.....	929	The middle chapter and the least in the Bible, is Psalm cxvii.	The middle book in the New Testament is 2d Thessalonians.
Verses.....	23,214	The middle verse is the 8th of Psalm cxvii.	The middle chapters are Romans xiii. and xiv.
Words.....	692,439	The word and occurs in the Old Testament 35,543 times.	The middle verse is Acts xvii. 17th verse.
Letters.....	2,728,109	The same in the New Testament also occurs 10,884 times.	The least verse is in John xi. verse 33.
Books in the New Testament.....	27	The word Jehovah occurs 6,855 times.	The 21st verse chapter vi. of Ezra has all the letters of the alphabet.
Chapters.....	280	The middle book of the Old Testament is Proverbs.	The sixth chapter of the 2d of Kings and chapter xxxvii. of Isaiah are both alike.
Verses.....	7,959	The middle chapter is Job xxix.	
Words.....	181,253	The middle verse is 2d Chron. chapter xx. the 17th verse.	
Letters.....	838,380		

APOCRYPHA.

I. ESDRAS.

CHAP. I.

3 Josias' charge to the priests and Levites. 7 A great passover is kept. 32 His death is much lamented. 34 His successors. 33 The temple, city, and many people are destroyed. 56 The rest are carried unto Babylon.

AND Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

4 And said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignities of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised to the people, to the priests, and to the Levites.

8 And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Asabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

10 And when these things were done, the priests and Levites having the unleavened bread, stood in very comely order according to the kindreds,

11 And according to the several dignities of the fathers before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning.

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots, and pans, with a good savour,

13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue.

16 Moreover, the porters were at every gate; it was not lawful for any to go from his ordinary service; for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present held the passover at that time and the feast of sweet bread seven days.

Before
CHRIST
cir. 623.

2 Kings.
23. 21.
2 Chron.
35. 1.

Before
CHRIST
cir. 623.

Or, were
ungodly.

Or,
sensibly.

2 Chron.
35. 20.
cir. 610.

Or, Jehiel.

Or, five
hundred
calves.
2 Chron.
35. 9.

2 Chron.
35. 12,
and so of
the bul-
locks.

Or, with
good speed,
or, willing-
ly.
2 Chron.
35. 13.

2 Chron.
35. 15, of
David and
Asaph.
2 Chron.
35. 15, the
king's seer.

2 Kings
23. 30.
2 Chron.
36. 1.
cir. 610.

2 Chron.
36. 1, 5.
Jehoiakim
or Eliakim
cir. 606.
cir. 609.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works of Josias were upright before his Lord, with a heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and now they grieved him exceedingly, so that the words of the Lord rose up against Israel.

25 Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hating me forward: depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy, spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Megiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

34 And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of a hundred talents of silver and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

41 (Nabuchodonosor also took of the holy vessels of the

Lord, and carried them away, and set them in his own temple at Babylon.)

42 But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

43 And Joacim his son reigned in his stead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jerusalem, and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord.

46 And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he foreswore himself and rebelled, and hardening his neck and his heart, he transgressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless, the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

51 But they had his messengers in derision; and look, when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

55 As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers;

56 And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword, he carried unto Babylon;

57 Who became servants to him and his children, till the Persians reigned, to fulfil the word of the Lord spoken by the mouth of Jeremy:

58 Until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

CHAP. II.

1 *Cyrus is moved by God to build the temple, and giveth leave to the Jews to return and contribute to it. 11 He delivereth again the vessels which had been taken thence. 25 Artaxerxes forbiddeth the Jews to build any more.*

IN the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;

2 The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world,

4 And commanded me to build him a house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem.

6 Whosoever then dwell in the places about, let them help him (those I say that are his neighbours) with gold, and with silver,

7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 ¶ Then the chief of the families of Judea and of the tribe of Benjamin stood up: the priests also and the Levites, and all they whose mind the Lord had moved to go up, and to build a house for the Lord at Jerusalem.

9 And they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and

Before CHRIST
cir. 559.

cir. 559.

† Gr. Shashbazar, the first part of the word is corruptly joined to the word going before, Ezra 1. 8. † Heb. knives, Ezra 1. 9. † Ezra 1. 10, but four hundred and ten. † Ezra 1. 11, but five thousand four hundred.

593.

† Ezra 4. 7. † Abulmus and the name which folloiweth is but an epithet to the former. † Ezra 4. 9. † Steinsmai Ezra 4. 8.

590.

cir. 558.

† Jer. 25. 10. & 29. 10.

† Or, keep sabbath.

cir. 556.

† 2 Chron. 36. 22. Ezra 1. 1, &c.

† Or, a great number of soldiers.

† Or this.

† Heb. substance, Ezra 1. 6.

with very many free gifts of a great number whose minds were stirred up thereto.

10 King Cyrus also brought forth the holy vessels which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer:

12 And by him they were delivered to Sanabassar the governor of Judea.

13 And this was the number of them: A thousand golden cups, and a thousand of silver, † censers of silver twenty-nine, vials of gold thirty, and of silver two thousand four hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine.

15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 But in the time of Artaxerxes king of the Persians, Beletmus, and Mithridates, and Tabellius, and † Rathumus, Beeltethmus, and † Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

17 To king Artaxerxes our lord, Thy servants Rathumus the story-writer, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jerusalem, (that rebellious and wicked city,) do build the market-places, and repair the walls of it, and do lay the foundation of the temple.

19 Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

20 And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that, if it be thy pleasure, it may be sought out in the books of thy fathers:

22 And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, (O lord the king,) that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathumus the story-writer, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria, and Syria, and Phenice, after this manner;

26 I have read the epistle which ye have sent unto me, therefore I commanded to make diligent search, and it hath been found, that that city was from the beginning practising against kings;

27 And the men therein were given to rebellion and war and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it;

29 And that those wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen, and a multitude of people in battle-array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

CHAP. III.

4 Three strive to excel each other in wise speeches. 9 They refer themselves to the judgment of the king. 18 The first declareth the strength of wine.

NOW when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors, and captains, and lieutenants that were under him, from India unto Ethiopia, of a hundred twenty and seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bed-chamber, and slept, and soon after awaked.

4 Then three young men that were of the guard, that kept the king's body, spake one to another;

5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, let him shall the king Darius give great gifts, and great things in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and a head-tire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius, because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow,

9 And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed;

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is the strongest.

12 The third wrote, Women are strongest: But above all things truth beareth away the victory.

13 Now when the king was risen up, they took their writings and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And sat him down in the royal seat of judgment; and the writings were read before them.

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king and of the fatherless child, to be all one: of the bondman and of the free man, of the poor man, and of the rich:

20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

CHAP. IV.

1 The second declareth the power of a king; the third the force of women, and of truth. 41 The third is judged to be wisest, and obtaineth letters of the king to build Jerusalem 58. He praiseth God, and sheweth his brethren what he had done.

THEN the second, that had spoken of the strength of the king, began to say,

2 O ye men, do not men excel in strength, that bear rule over sea and land, and all things in them?

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them, they do.

4 If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains, walls, and towers.

5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill: if he command to spare, they spare;

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;

Before CHRIST
cir. 520.

Before CHRIST
cir. 520.

Or, can.

Heb. is
of force.

Or,
counsel.

Or, grown
desperate.

Jon. Antiq. 1. 11.
cap. 4.
Rubsaces
Themasus.

Or, hereat.

Or, be
friends
with him.

cir. 520.

Or, have
the com-
mand.

Or,
praiseth
the truth.
Athanasi-
us.

9 If he command to cut down, they cut down, if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:

11 And these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing.

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue:

13 ¶ Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth: who is it then that ruleth them, or hath the lordship over them? are they not women?

15 Women have born the king and all the people that bear rule by sea and land.

16 Even of them came they: and they nourished them up that planted the vineyards from whence the wine cometh.

17 These also make garments for men; these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticketh not to spend his life with his wife, and remembereth neither father, nor mother, nor country.

22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the women?

23 Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers;

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have run out of their wits for women, and become servants for their sakes.

27 Many also have perished, have erred, and sinned, for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of the admirable, Bartacus, sitting at the right hand of the king,

30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

31 And yet for all this the king gaped and gazed upon her with open mouth; if she laughed upon him, he laughed also; but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again.

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another: so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth calleth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgment is any unrighteousness; and she

is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, Great is truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou earnest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites burned, when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up and kissed him, and wrote letters for him unto all the treasurers, and lieutenants, and captains, and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria, and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor || treasurer, should forcibly enter into their doors;

50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt-offerings upon the altar every day, as they had a commandment to offer seventeen:

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning the charges, and the priests' vestments wherein they minister;

55 And likewise for the charges of the Levites, to be given them, until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city || pensions and wages.

57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth he lifted up his face to heaven, toward Jerusalem; and praised the king of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom; for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty

63 To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of music and gladness seven days.

CHAP. V.

¶ The names and number of the Jews that returned home. 50 The altar is set up in his place. 57 The foundation of the temple is laid. 73 The work is hindered for a time.

AFTER this were the principal men of the families chosen according to their tribes, to go up with their wives, and sons and daughters, with their men-servants, and maid-servants, and their cattle

Before
CHRIST
cir. 520.

Before
CHRIST
cir. 533.

¶ Joachim and Zorobabel. This place is corrupt: for Joachim was the son of Josedech, Neh. 12. 10, and not Zorobabel, who was of the tribe of Judah. ¶ Zorobabel ¶ Saraiiah. ¶ Or, Mispar. ¶ Or, Reelaiah.

¶ Parosh, Ezra 2. 3. Neh. 7. 8. where for brevity look for the true numbers of the particulars following: for here they vary much, and the names much more.

¶ Shephatiah. ¶ Or, three hundred seventy-two. ¶ Zattu. ¶ Zachai. ¶ Asgad. ¶ Bigui. ¶ Aterhezekiah. ¶ Bezai. ¶ Bethlehem. ¶ Azmaveth. ¶ Kirjath-jarin. ¶ Rama. ¶ Gaba. ¶ Mehmas. ¶ Bethel. ¶ Magbiss. ¶ Luchadai. ¶ Senaah. ¶ Jedaiiah. ¶ Inamar. ¶ Pushur. ¶ Harim.

¶ Or, steward.

¶ Or, portions of land.

¶ Or, two hundred and seventeen, according to some copies. ¶ Thus it is read, Ezra 2. 40, the sons of Jeshua, and Cadmiel, of the sons of Hothaiiah. ¶ Shaltum. ¶ Ater. ¶ Akkub. ¶ Hatita. ¶ Shobai. ¶ Zich. ¶ Hastupha. ¶ Keros. ¶ Siala. ¶ Talmon. ¶ Agaba. ¶ Akkub. ¶ Hagab. ¶ Shamlai. ¶ Giddel. ¶ Gahar. ¶ Reaiiah. ¶ Resin.

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical [instruments] tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families among their tribes, after their several heads.

5 The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedech, the son of Saraias, and || Joachim the son of Zorobabel, the son of Salathiel of the house of David, out of the kindred of Phares, of the tribe of Judah;

6 ¶ Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and ¶ Zacharias, and Reesaias, Enenius, Mardocheus, Beelsarus, ¶ Asphararus, ¶ Reeljus, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors, sons of ¶ Phoros, two thousand a hundred seventy and two; the sons of ¶ Saphat, ¶ four hundred seventy and two:

10 The sons of Ares, seven hundred fifty and six:

11 The sons of Phaath Moab, two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four; the sons of ¶ Zathui, nine hundred forty and five: the sons of ¶ Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

13 The sons of Bebai, six hundred twenty and three; the sons of ¶ Sadas, three thousand two hundred twenty and two:

14 The sons of Adonikam, six hundred sixty and seven: the sons of ¶ Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

15 The sons of ¶ Aterezias, ninety and two: the sons of Ceilan and Azetas, threescore and seven: the sons of Azuran, four hundred thirty and two:

16 The sons of Ananias, a hundred and one: the sons of Arom, thirty-two: and the sons of ¶ Bassa, three hundred twenty and three: the sons of Azepehurith, a hundred and two:

17 The sons of Meterus, three thousand and five: the sons of ¶ Bethlomon, a hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, a hundred fifty and eight: they of ¶ Bethsamos, forty and two:

19 They of ¶ Kiriatharius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred.

20 They of Chadias, and Ammidioi, four hundred twenty and two: they of ¶ Cirama and ¶ Gabdes, six hundred twenty and one:

21 They of ¶ Macalon, a hundred twenty and two: they of ¶ Betolius, fifty and two: the sons of ¶ Nephis, a hundred fifty and six:

22 The sons of ¶ Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

23 The sons of ¶ Annaas, three thousand three hundred and thirty.

24 The priests: the sons of ¶ Jeddu, the son of Jesus, among the sons of Sanasib, nine hundred seventy and two: the sons of ¶ Meruth, a thousand fifty and two:

25 The sons of ¶ Phassaron, a thousand forty and seven: the sons of ¶ Carme, a thousand and seventeen.

26 The Levites: the sons of ¶ Jessue, and Cadmiel, and Banas, and Sudias, seventy and four.

27 The holy singers: the sons of Asaph, a hundred twenty and eight.

28 The porters: the sons of ¶ Salum, the sons of ¶ Jatal, the sons of Talmon, the sons of ¶ Dacobi, the sons of ¶ Teta, the sons of ¶ Sami, all a hundred thirty and nine.

29 The servants of the temple: the sons of ¶ Esau, the sons of ¶ Asipha, the sons of Tabaoth, the sons of ¶ Cerias, the sons of ¶ Sud, the sons of ¶ Phaleas, the sons of Labana, the sons of ¶ Graba.

30 The sons of ¶ Acua, the sons of Uta, the sons of ¶ Cetab, the sons of Agaba, the sons of ¶ Subai, the sons of Anan, the sons of ¶ Cathua, the sons of ¶ Geddur,

31 The sons of ¶ Airus, the sons of ¶ Daisan, the sons of

cir. 533.

THE
NEW TESTAMENT

OF OUR
LORD AND SAVIOUR JESUS CHRIST

TRANSLATED OUT OF
The Original Greek;

AND WITH THE
FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED

THE BOOKS OF THE NEW TESTAMENT

IN THEIR CHRONOLOGICAL ORDER.

THE HISTORICAL BOOKS.

The Four Gospels are the best authenticated ancient writings in the world, so clear, weighty, and extensive is the mass of testimony in favor of them. The first three are often referred to together as the "Synoptic Gospels," that is (nearly) the "complete narrative Gospels;" because they give, if taken together, a full and consecutive

account of the life and actions of Jesus Christ. The Acts carry forward the story through about thirty years beyond the crucifixion, from which period, except incidental statements in the Epistles, we have to depend upon Church and secular history for the subsequent progress of Christianity.

DATE.	TITLE.	CHAP- TERS.	AUTHOR.	WHERE WRITTEN.
A. D.				
38-61	Gospel of St. Matthew	28	St. Matthew	Jerusalem.
61	Gospel of St. Mark	16	St. Mark	Alexandria.
63-64	Gospel of St. Luke	24	St. Luke	Rome.
64	The Acts of the Apostles	28	St. Luke	Rome.
97-98	Gospel of St. John	21	St. John	Ephesus.

THE EPISTOLARY BOOKS; OR, EPISTLES OF ST. PAUL.

The Epistolary Books form the second of the three great divisions of the books of the New Testament. These Epistles or letters were written to the various early Christian Churches, or to individuals, upon different occasions successively arising, and there is throughout them

an entire consent, both as to facts and doctrines, and they thus constitute, when taken together, an authentic and invaluable commentary and exposition on the practical and doctrinal meaning of the life and teachings of our Lord and Saviour.

DATE.	TITLE.	CHAP- TERS.	AUTHOR.	WHERE WRITTEN.
A. D.				
52	First Epistle to the Thessalonians	5	St. Paul	Corinth.
52	Second Epistle to the Thessalonians	3	St. Paul	Corinth.
55-6	Epistle to the Galatians	6	St. Paul	Ephesus.
57	First Epistle to the Corinthians	16	St. Paul	Ephesus.
58	Second Epistle to the Corinthians	13	St. Paul	Philippi.
57-8	Epistle to the Romans	16	St. Paul	Corinth.
61	Epistle to the Ephesians	6	St. Paul	Rome.
62	Epistle to the Philippians	4	St. Paul	Rome.
62	Epistle to the Colossians	4	St. Paul	Rome.
62-3	Epistle to Philemon	1	St. Paul	Rome.
62-3	Epistle to the Hebrews	13	St. Paul	Rome.
64	First Epistle to Timothy	6	St. Paul	Laodicea.
65	Epistle to Titus	3	St. Paul	Nicopolis.
65-67	Second Epistle to Timothy	4	St. Paul	Rome.

THE GENERAL EPISTLES AND REVELATION.

The General Epistles and Revelation form the last of the three great divisions of the New Testament. These Epistles have for many hundred years been termed "Catholic (i.e.

universal or general) Epistles;" for the reason that, with the exception of III. John, they are addressed generally either to all Christians, or to all of some widely-scattered class.

DATE.	TITLE.	CHAP- TERS.	AUTHOR.	WHERE WRITTEN.
A. D.				
62	Epistle of St. James	5	St. James	Jerusalem.
63	First Epistle of St. Peter	5	St. Peter	Rome.
65	Second Epistle of St. Peter	3	St. Peter	Rome.
65	Epistle of St. Jude	1	St. Jude	Syria.
95-96	Revelation	22	St. John	Isle of Patmos.
97-98	First Epistle of St. John	5	St. John	Ephesus.
97-98	Second Epistle of St. John	1	St. John	Ephesus.
97-98	Third Epistle of St. John	1	St. John	Ephesus.

The GOSPEL according to ST. MATTHEW.

CHAP. I.

The genealogy of Jesus Christ. 18 Mary's miraculous conception; Jesus is born. 21, 23 His names, with their interpretation.

THE book of the "generation of Jesus Christ, the son of David, the son of Abraham.

2 "Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And "Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab: and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And "Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And "Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

• Luke 8.

23.

• Ps. 132.

11.

Isa. 11. 1.

Jer. 23. 5.

ch. 22. 42.

John 7. 42.

Acts 2. 30.

& 13. 27.

Rom. 1. 3.

• Gen. 12. 3.

& 22. 18.

Gal. 3. 16.

• Gen. 21.

2. 3.

• Gen. 25.

26.

• Gen. 29.

35.

• Gen. 38.

27.

• Ruth 4.

18. &c.

1 Chron. 2.

5. 9. &c.

1 Sam. 16.

1. & 17. 12.

2 Sam. 12.

24.

1 Chron. 3.

10. &c.

• 2 Kings

20. 21.

1 Chron. 3.

13.

Some

read, Josi-

as begat Ja-

kim, and

Jakim be-

gat Jecho-

nias.

• See

1 Chron. 3.

15. 16.

• 2 Kings

24. 14. 15.

16. & 25. 11.

2 Chron.

36. 10. 20.

Jer. 27. 20.

& 39. 9. &

52. 11. 15.

28. 29. 30.

Dan. 1. 2.

1 Chron.

3. 17. 19.

• Ezra 3. 2.

& 5. 2.

Neh. 12. 1.

Mag. 1. 1.

The Fifth

Year be-

fore the

Common

Account

called An-

no Domini.

• Luke 1.

27.

• Luke 1.

35.

• Deut. 24.

1.

• Luke 1.

35.

† Gr.

beginnen.

• Luke 1.

31.

† That is,

Shew our,

Heb.

• Acts 4. 12.

& 5. 31. &

13. 23. 38.

• Isa. 7. 14.

† Or, his

name shall

be called.

• Ez. 13. 2.

Luke 2. 7.

21.

The

Fourth

Year be-

fore the

Common

Account

called An-

no Domini.

• Luke 2.

4. 6. 7.

• Gen. 10.

30. & 25. 6.

1 Kings 4.

30.

• Luke 2.

11.

• Num. 24.

17.

Isa. 60. 3.

• 2 Chron.

36. 14.

34. 13.

• Mat. 2. 7

• Mic. 5. 2.

John 7. 42.

• Rev. 2. 27.

† Or, feed.

• Ps. 72. 10.

Isa. 60. 6.

† Or,

offered.

• ch. 1. 20.

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son: and he called his name JESUS.

CHAP. II.

1 Wise men inquire after Christ. 11 They worship him, and offer presents. 13 Joseph fleeth into Egypt with Jesus and Mary. 16 Herod slayeth the children at Bethlehem. 19 Christ brought out of Egypt.

NOW when "Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed, and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Out of Egypt have I called my Son."

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two

years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by *Jeremy the prophet*, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee;

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAP. III.

1 John preacheth: his office, 5 and baptism. 7 He rebuketh the Pharisees. 13 Christ baptized by John in Jordan.

IN those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye; for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come?"

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, "We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 ¶ I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up

Anno DOMINI 26.

* Jer. 31. 15.

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Anno DOMINI 27.

* Isa. 11. 2. & 42. 1.

* Luke 3. 22.

* John 1. 32.

* John 12. 28.

* Pa. 2. 7.

* Isa. 42. 1.

* ch. 12. 18.

* 17. 5.

* Mark 1. 11.

* Luke 9. 35.

* Eph. 1. 6.

* Col. 1. 13.

* 2 Pet. 1. 17.

* Mark 1. 12, &c.

* Luke 4. 1, &c.

* See

* 1 Kings 18. 12.

* Ezek. 3. 14.

* 8. 3. & 11.

* 1. 24. & 40.

* 2. & 43. 5.

* Acts 8. 39.

* Deut. 8. 3.

* Neh. 11. 1, 18.

* Isa. 48. 2.

* & 52. 1.

* ch. 27. 52.

* Rev. 11. 2.

* Ps. 91. 11, 12.

* Deut. 6. 16.

* Mark 1. 4, 15.

* Luke 3. 2, 3.

* John 1. 28.

* Dan. 2. 44.

* ch. 17. & 10. 7.

* Isa. 40. 3.

* Mark 1. 3.

* Luke 3. 4.

* John 1. 23.

* Luke 1. 7.

* Mark 1. 6.

* 2 Kings 1. 8.

* Zech. 13. 4.

* Lev. 11. 22.

* 1 Sam. 14. 25, 26.

* Mark 1. 5.

* Luke 3. 7.

* Rom. 5. 9.

* 1 Thess. 1. 10.

* Or, answerable to amendment of life.

* John 8. 33, 39.

* Acts 13. 26.

* Rom. 4. 1, 11, 16.

* ch. 7. 19.

* Luke 13. 7, 9.

* John 15. 6.

* Mark 1. 8.

* Luke 3. 16.

* John 1. 15.

* 20, 33.

* Acts 1. 5.

* 11. 16. & 19. 4.

* Isa. 4. 4.

* & 41. 3.

* Mal. 3. 2.

* Acts 2. 3, 4.

* 1 Cor. 12. 13.

* Mark 1. 3.

* Mal. 4. 1.

* A. D. 27.

* ch. 13. 30.

* Mark 1. 9.

* Luke 3. 21.

* ch. 2. 22.

* Mark 1. 10.

* ch. 9. 35.

* Mark 1. 21.

* 33.

* Luke 4. 15.

* & 44.

* ch. 24. 14.

* Mark 1. 14.

straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo, a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased."

CHAP. IV.

1 Christ fasteth, and is tempted. 17 He beginneth to preach. 18 He calleth Peter and Andrew. 23 He teacheth in the synagogues, and healeth the diseased.

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim;

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles:

16 The people which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ship, and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the

kingdom, and healing all manner of sickness; and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

CHAP. V.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, &c.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peace-makers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the

Anno DOMINI 27.	Anno DOMINI 31
Mark 1. 34.	1 Cor. to them. Ex. 20. 13. Deut. 5. 17.
Mark 3. 7.	1 John 3. 15.
Mark 3. 13, 20.	1 That is, John fellow-lou. 2 Sam. 6. 20. 3 Jan. 2. 20. 4 ch. 8. 4. & 23. 19.
Luke 6. 20.	See Job 42. 8. ch. 18. 19. 1 Tim. 2. 8. 1 Pet. 3. 7.
See Ps. 51. 17. Prov. 16. 19. & 29. 23. 1-a. 57. 15. & 86. 2. & Isa. 61. 2. 3.	Prov. 25. 8. Luke 12. 58. 59. See Ps. 32. 6. Isa. 55. 6.
Luke 6. 21. John 10. 20. 2 Cor. 1. 7. Rev. 21. 4. Ps. 37. 11. See Rom. 4. 13. 1-a. 55. 1. & 65. 13. Ps. 41. 1. ch. 6. 14. Mark 11. 25.	Ex. 20. 14. Deut. 5. 18. 1 Job 31. 1. Prov. 6. 25. See Gen. 34. 2. 2 Sam. 11. 2. ch. 18. 8, 9. Mark 9. 43-47. 1 If, do cause thee offend. See ch. 19. 12. Rom. 8. 13. 1 Cor. 9. 27. Col. 3. 5.
1 John 3. 2. 3. 2 Cor. 4. 17. 2 Tim. 2. 12. 1 Pet. 3. 14. Luke 6. 22. 1 Pet. 4. 14. 1 Cor. 7. 3. 10. 11. ch. 23. 16. Ex. 20. 7. Lev. 19. 12. Num. 30. 2. Deut. 5. 11. Deut. 23. 25. ch. 23. 16. 18. 22. 19. 12. 1-a. 62. 1. Ps. 48. 2. & 87. 3.	1 Dent. 24. 1. Jer. 3. 1. See ch. 19. 3. &c. Mark 10. 2. &c. ch. 19. 9. Luke 16. 18. Rom. 7. 3. 1 Cor. 7. 10. 11. ch. 23. 16. Ex. 20. 7. Lev. 19. 12. Num. 30. 2. Deut. 5. 11. Deut. 23. 25. ch. 23. 16. 18. 22. 19. 12. 1-a. 62. 1. Ps. 48. 2. & 87. 3.
Luke 6. 23. 34. 37. Acts 7. 52. 1 Thim. 2. 15. Mark 9. 50.	Col. 4. 6. Jam. 5. 12. Ex. 21. 24. Lev. 24. 20. Deut. 19. 21. Prov. 20. 22. & 24. 29. Luke 6. 23. Rom. 12. 17. 1. 1 Cor. 6. 7. 1 Thim. 5. 15. 1 Pet. 3. 9. 1-a. 80. 6. Lam. 3. 30. ch. 27. 32. Mark 15. 21. Deut. 15. 8. 10. Luke 6. 30. 35. Lev. 19. 18. Deut. 23. 6. Rom. 9. 31. & 10. 3.

scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee,

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 Again ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all: neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King:

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea, Nay, nay: for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 'For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 'Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP. VI.

1 Of alms, 5 prayer, 14 forgiveness. 19 Our treasure. 24 Of God and mammon.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth;

4 That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.

5 'And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be ye not therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

9 After this manner therefore pray ye: 'Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. 'Thy will be done in earth as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 'And lead us not into temptation, but deliver us from evil. 'For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 'For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 'Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men, to fast, but unto thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Anno DOMINI 31.

• Luke 6. 27, 35.
Rom. 12. 14, 20.
• Luke 23. 34.
Acts 7. 60.
1 Cor. 4. 12, 13.
1 Pet. 2. 23.
• 3. 9.
• Job 25. 3.
• Luke 6. 32.

• Gen. 17. 1.
Lev. 11. 44.
• 19. 2.
Luke 6. 36.
Col. 1. 28.
• 4. 12.
James 1. 4.
1 Pet. 1. 15, 16.
• Eph. 5. 1.

1 Or. righteousness.
Deut. 24. 13.
Ps. 112. 9.
Dan. 4. 27.
2 Cor. 9. 9.
10.
1 Or. with.
Rom. 12. 8.
1 Or. cause not a trumpet to be sounded.

• Luke 14. 14.

• 2 Kings 4. 33.

• Eccl. 5. 2.
• 1 Kings 18. 26, 29.

• See 1 Kings 3. 13.
Ps. 37. 25.
Mark 10. 30.

• Luke 11. 2, &c.
Luke 12. 51.

• ch. 26. 39.
Acts 21. 14.
• Ps. 103. 20, 21.

• See Job 23. 12.
Prov. 30. 8.
• ch. 18. 21, &c.

1 ch. 26. 41.
Luke 22. 40, 46.
1 Cor. 10. 13.

2 Pet. 2. 9.
Rev. 3. 10.
• John 17. 15.

• 1 Chron. 29. 11.
• Mark 11. 25, 26.
Eph. 4. 32.
Col. 3. 13.

• ch. 18. 35.
Jam. 2. 18.

• Isa. 58. 5.
• Ruth 3. 3.
Dan. 10. 3.

Anno DOMINI 31.

• Prov. 23. 4.
1 Tim. 6. 17.
Heb. 13. 5.
James 5. 1, &c.
• ch. 19. 21.
Luke 12. 33, 34, & 18. 22.
1 Tim. 6. 19.
1 Pet. 1. 4.

• Luke 11. 34, 36.
• Luke 16. 13.

• Gal. 1. 10.
1 Tim. 6. 17.
Jam. 4. 4.
1 John 2. 15.
Luke 12. 22, 23.
Phil. 4. 6.
1 Pet. 5. 7.

• Job 38. 41.
Ps. 147. 9.
Luke 12. 24, &c.

19 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

21 For where your treasure is, there will your heart be also.

22 'The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 'No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. 'Ye cannot serve God and mammon.

25 Therefore I say unto you, 'Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 'Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin;

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAP. VII.

1 Christ, ending his sermon on the mount, reproveth rash judgment, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, &c.

JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 'And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they

trample them under their feet, and turn again and rend you

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 ¶ Because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 ¶ Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore, by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

29 For he taught them as one having authority, and not as the scribes.

CHAP. VIII.

2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother-in-law, 16 and many other diseased; 19 sheweth how he is to be followed; 23 stilleth the tempest on the sea, &c.

WHEN he was come down from the mountain, great multitudes followed him

Anno DOMINI 31.

ch. 21. 22. Mark 11. 24.

Luke 11. 9. 10. & 18. 1. John 14. 13. & 15. 7.

16. 23. 24. Jan. 1. 5. 6. 1 John 3.

22. & 5. 14. 15. ¶ Prov. 8. 17.

Jer. 29. 12. 13. ¶ Luke 11. 11. 12. 13.

¶ Gen. 6. 5. & 8. 21.

¶ Luke 6. 31.

¶ Lev. 19. 18. ch. 22. 40. Rom. 13. 8.

9. 10. Gal. 5. 14. 1 Tim. 1. 6.

¶ Luke 13. 24.

¶ Or, How.

¶ Deut. 13. 3.

Jer. 23. 16. ch. 24. 4. 5. 11. 24.

Mark 13. 22.

Rom. 16. 17. 18.

Eph. 5. 6. Col. 2. 8.

2 Pet. 2. 1. 2. 3.

1 John 4. 1. ¶ Mic. 3. 5.

2 Tim. 3. 5. ¶ Acts 20. 29. 30.

¶ ver. 20. ch. 12. 33.

¶ Luke 6. 43. 44.

¶ Jer. 11. 19. ch. 12. 33.

¶ ch. 3. 10. Luke 3. 9.

John 15. 2. 6.

¶ Hos. 8. 2. ch. 25. 11.

12. Luke 6. 46.

¶ Acts 19. 13. Rom. 2. 13.

Jam. 1. 22. ¶ Num. 24. 4.

John 11. 51. 1 Cor. 13. 2.

ch. 25. 12. Luke 13. 25. 27.

2 Tim. 2. 19.

¶ Ps. 5. 5. & 6. 8.

ch. 26. 41. ¶ Luke 6. 47. &c.

¶ ch. 13. 54. Mark 1. 22.

& 6. 2. Luke 4. 32.

¶ John 7. 46.

Anno DOMINI 31.

Mark 1. 40. &c.

Luke 5. 12. &c.

ch. 9. 30. Mark 5. 43.

¶ Lev. 14. 3. 4. 10.

Luke 5. 14. ¶ Luke 7. 1. &c.

¶ Luke 15. 19. 21.

¶ Ps. 107. 20.

¶ Gen. 12. 3.

Isa. 2. 2. 3. & 11. 10.

Mal. 1. 11. Luke 3. 29.

Acts 10. 45. & 11. 18. & 14. 27.

Rom. 15. 9. &c.

Eph. 3. 6. ch. 21. 43.

ch. 13. 42. 50. & 22. 13.

& 24. 51. & 25. 30.

Luke 13. 28. 2 Pet. 2. 17.

John 13. ¶ Mark 1. 29. 30. 31.

Luke 4. 38. 39.

1 Cor. 9. 5.

¶ Mark 1. 32. &c.

Luke 4. 40. 41.

¶ Isa. 53. 4. 1 Pet. 2. 24.

¶ Luke 9. 57. 58.

¶ Luke 9. 59. 60.

¶ See 1 Kings 19. 20.

¶ Mark 4. 37. &c.

Luke 8. 23. &c.

2 And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will: be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick;

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold, they cried out, saying, What have we to do with thee, Jesus, thou son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them, fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

CHAP. IX.

2 Christ cureth the palsy, 9 calleth Matthew, 10 justifieth himself for eating with publicans and sinners: 20 he healeth the bloody issue: 23 raiseth to life the ruler's daughter: 27 giveth sight to two blind men, &c.

AND he entered into a ship, and passed over, and came into his own city.

2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Anno DOMINI 31.

Pa. 65. 7. & 89. 9. & 107. 29.

Mark 5. 1. &c. Luke 8. 26. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Anno DOMINI 31.

Pa. 65. 7. & 89. 9. & 107. 29.

Mark 5. 1. &c. Luke 8. 26. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

Mark 5. 22. &c. Luke 8. 41. &c.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 ¶ (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole from that hour.)

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.

Christ sendeth the apostles to preach:

38 "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAP. X.

1 Christ sendeth his apostles to do miracles, 5 to preach: 16 he telleth them of persecutions. 40 Blessings to those who receive them.

AND "when he had called unto him his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, 'who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbeus, whose surname was Thaddaeus;

4 "Simon the Canaanite, and Judas "Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, "Go not into the way of the Gentiles, and into *any* city of 'the Samaritans enter ye not.

6 "But go rather to the "lost sheep of the house of Israel.

7 "And as ye go, preach, saying, "The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 "Provide neither gold, nor silver, nor "brass in your purses;

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet "staves: ("for the workman is worthy of his meat.)

11 "And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 "And, if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you

14 "And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, 'shake off the dust of your feet.

15 Verily I say unto you, "It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

16 "Behold, I send you forth as sheep in the midst of wolves: 'be ye therefore wise as serpents, and "harmless as doves.

17 But beware of men: for "they will deliver you up to the councils, and "they will scourge you in their synagogues.

18 And 'ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 "But when they deliver you up, take no thought now or what ye shall speak, for 'it shall be given you in that same hour what ye shall speak.

20 "For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 "And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And 'ye shall be hated of all men for my name's sake: 'but he that endureth to the end shall be saved.

23 But "when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall

CHAP. X, XI.

He comforteth his disciples.

not "have gone over the cities of Israel 'till the Son of man be come.

24 "The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if 'they have called the master of the house "Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: "for there is nothing covered that shall not be revealed; and hid that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops.

28 "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a "farthing? and one of them shall not fall on the ground without your Father.

30 "But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 "Whosoever therefore shall confess me before men, 'him will I confess also before my Father which is in heaven.

33 "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 "Think not that I am come to send peace on earth; I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 "And a man's foes *shall be* they of his own household.

37 "He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

38 "And he that taketh not his cross, and followeth after me, is not worthy of me.

39 "He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.

40 "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

42 "And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAP. XI.

2 John sendeth his disciples to Christ. 7 The testimony of Christ concerning John. 20 Christ upbraideth the unthankfulness of Chorazin, Bethsaida, and Capernaum, &c.

AND it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 "Now when John had heard 'in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

5 "The blind receive their sight, and the lame walk,

the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he* whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in king's houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he* of whom it is written, 'Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, *he* that is least in the kingdom of heaven, is greater than *he*.

12 And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is *Elias* which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father, for so it seemed good in thy sight.

27 All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

Anno DOMINI 31.

• Ps. 22. 26.
• Isa. 61. 1.
• Luke 4. 18.
• Jam. 2. 5.
• Isa. 8. 14.
• ch. 13. 57.
• & 24. 10. &
• 28. 31.
• Rom. 9. 32.
• 33.
• 1 Cor. 1. 23.
• & 2. 14.
• Gal. 5. 11.
• 1 Pet. 2. 8.
• Luke 7. 24.
• Eph. 4. 14.
• ch. 14. 5.
• & 21. 26.
• Luke 1. 76.
• & 7. 26.
• Mal. 3. 1.
• Mark 1. 2.
• Luke 1. 76.
• & 7. 27.

• Luke 10. 16.
• Or, is gotten by force, and they that thrust men.
• Mal. 4. 6.
• Mal. 4. 5.
• ch. 17. 12.
• Luke 1. 17.
• ch. 13. 9.
• Luke 8. 8.
• Rev. 2. 7.
• 11. 17. 20.
• & 3. 6, 13, 22.
• Luke 7. 31.

• Ex. 25. 30.
• Lev. 24. 5.
• Ex. 25. 32.
• Lev. 8. 31.
• & 24. 11.
• Num. 25. 9.
• John 7. 22.
• 2 Chron. 6. 18.
• Mal. 3. 1.
• Hos. 6. 6.
• Mic. 6. 6.
• ch. 9. 13.

• Mark 3. 1.
• Luke 6. 6.
• Luke 13. 14. & 14. 3.
• John 9. 16.

• ch. 9. 10.
• Luke 7. 35.
• Luke 10. 13. &c.

• Jonah 3. 7, 8.
• ch. 10. 15. ver. 24.

• See Isa. 14. 13.
• Lam. 2. 1.

• ch. 10. 15.

• Luke 10. 21.
• See Ps. 8. 2.
• 1 Cor. 1. 19.
• 2 Cor. 3. 14.
• ch. 18. 17.
• ch. 25. 18.
• Luke 10. 22.
• John 3. 35.
• & 13. 3. & 17. 2.
• 1 Cor. 16. 27.
• John 1. 18. & 6. 46.
• & 10. 15.

• John 13. 15.
• Phil. 2. 5.
• 1 Pet. 2. 21.
• 1 John 2. 6.
• Zech. 9. 9.
• Phil. 2. 7, 8.
• Jer. 6. 16.
• 1 John 5. 15.
• Ex. 25. 30.
• Lev. 24. 5.
• Ex. 25. 32.
• Lev. 8. 31.
• & 24. 11.
• Num. 25. 9.
• John 7. 22.
• 2 Chron. 6. 18.
• Mal. 3. 1.
• Hos. 6. 6.
• Mic. 6. 6.
• ch. 9. 13.
• Mark 3. 1.
• Luke 6. 6.
• Luke 13. 14. & 14. 3.
• John 9. 16.
• See Ex. 25. 30.
• Lev. 24. 5.
• Ex. 25. 32.
• Lev. 8. 31.
• & 24. 11.
• Num. 25. 9.
• John 7. 22.
• 2 Chron. 6. 18.
• Mal. 3. 1.
• Hos. 6. 6.
• Mic. 6. 6.
• ch. 9. 13.
• Mark 3. 1.
• Luke 6. 6.
• Luke 13. 14. & 14. 3.
• John 9. 16.
• See Ex. 25. 30.
• Lev. 24. 5.
• Ex. 25. 32.
• Lev. 8. 31.
• & 24. 11.
• Num. 25. 9.
• John 7. 22.
• 2 Chron. 6. 18.
• Mal. 3. 1.
• Hos. 6. 6.
• Mic. 6. 6.
• ch. 9. 13.
• Mark 3. 1.
• Luke 6. 6.
• Luke 13. 14. & 14. 3.
• John 9. 16.
• See Ex. 25. 30.
• Lev. 24. 5.
• Ex. 25. 32.
• Lev. 8. 31.
• & 24. 11.
• Num. 25. 9.
• John 7. 22.
• 2 Chron. 6. 18.
• Mal. 3. 1.
• Hos. 6. 6.
• Mic. 6. 6.
• ch. 9. 13.
• Mark 3. 1.
• Luke 6. 6.
• Luke 13. 14. & 14. 3.
• John 9. 16.
• See Ex. 25. 30.
• Lev. 24. 5.
• Ex. 25. 32.
• Lev. 8. 31.
• & 24. 11.
• Num. 25. 9.
• John 7. 22.
• 2 Chron. 6. 18.
• Mal. 3. 1.
• Hos. 6. 6.
• Mic. 6. 6.
• ch. 9. 13.
• Mark 3. 1.
• Luke 6. 6.
• Luke 13. 14. & 14. 3.
• John 9. 16.
• See Ex. 25. 30.
• Lev. 24. 5.
• Ex. 25. 32.
• Lev. 8. 31.
• & 24. 11.
• Num. 25. 9.
• John 7. 22.
• 2 Chron. 6. 18.
• Mal. 3. 1.
• Hos. 6. 6.
• Mic. 6. 6.
• ch. 9. 13.
• Mark 3. 1.
• Luke 6. 6.
• Luke 13. 14. & 14. 3.
• John 9. 16.
• See Ex. 25. 30.
• Lev. 24. 5.
• Ex. 25. 32.
• Lev. 8. 31.
• & 24. 11.
• Num. 25. 9.
• John 7. 22.
• 2 Chron. 6. 18.
• Mal. 3. 1.
• Hos. 6. 6.
• Mic. 6. 6.
• ch. 9. 13.
• Mark 3. 1.
• Luke 6. 6.
• Luke 13. 14. & 14. 3.
• John 9. 16.
• See Ex. 25. 30.
• Lev. 24. 5.
• Ex. 25. 32.
• Lev. 8. 31.
• & 24. 11.
• Num. 25. 9.
• John 7. 22.
• 2 Chron. 6. 18.
• Mal. 3. 1.
• Hos. 6. 6.
• Mic. 6. 6.
• ch. 9. 13.
• Mark 3. 1.
• Luke 6. 6.
• Luke 13. 14. & 14. 3.
• John 9. 16.
• See Ex. 25. 30.
• Lev. 24. 5.
• Ex. 25. 32.
• Lev. 8. 31.
• & 24. 11.
• Num. 25. 9.
• John 7. 22.
• 2 Chron. 6. 18.
• Mal. 3. 1.
• Hos. 6. 6.
• Mic. 6. 6.
• ch. 9. 13.
• Mark 3. 1.
• Luke 6. 6.
• Luke 13. 14. & 14. 3.
• John 9. 16.
• See Ex. 25. 30.
• Lev. 24. 5.
• Ex. 25. 32.
• Lev. 8. 31.
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• Lev. 8. 31.
• & 24. 11.
• Num. 25. 9.
• John 7. 22.

insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by †Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation; and every city or house divided against itself, shall not stand.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart, the mouth speaketh.

35 A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said to them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas.

40 For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

Anno DOMINI 31.

ch. 9. 34.
Mark 3. 22.
Luke 11.
15.
† Gr.
Beelzebub:
and so
ver. 27.
ch. 9. 4.
John 2. 25.
Rev. 2. 23.

† Dan. 2. 44
& 7. 14
Luke 1. 33.
& 11. 20. &
17. 20. 21.
† Isa. 49. 24.
Luke 11.
21, 22, 23.

† Mark 3.
28.
Luke 12.
10.
Heb. 6. 4.
&c. & 10.
26, 29.
1 John 5.
16.

† Acts 7. 51.
ch. 11. 19.
& 13. 65.
John 7. 12.
52.

† 1 Tim. 1.
13.

† ch. 7. 17.
Luke 6. 43.
44.

† ch. 3. 7. &
23. 33.
† Luke 6.
45.

† ch. 3. 7. &
23. 33.
† Luke 6.
45.

† ch. 16. 1.
Mark 8. 11.
Luke 11.
16, 29.
John 2. 18.
1 Cor. 1. 22.

† Isa. 57. 3.
ch. 46. 4.
Mark 8. 38.
John 4. 48.

† Jonah 1.
17.

† Luke 11.
32.
† See
Jer. 3. 11.
Ezek. 16.
51, 52.
Rom. 2. 27.
† Jonah 3.
5.

† 1 Kings
10. 1.
2 Chron. 9.
1.
Luke 11.
31.

† Luke 11.
24.
† Job 1. 7.
1 Pet. 5. 8.

Anno DOMINI 31.

† Heb. 6. 4.
& 10. 23.
2 Pet. 2. 20.
21, 22.

† Mark 3.
31.
Luke 8. 19.
20, 21.
ch. 13. 55.
Mark 6. 3.
John 2. 12.
& 7. 3. 5.
Acts 1. 14.
1 Cor. 9. 5.
Gal. 1. 19.

† See John
15. 14.
Gal. 5. 6. &
6. 15.
Col. 3. 11.
Heb. 2. 11.

† Mark 4. 1.

† Luke 8. 4.

† Luke 5. 3.

† Luke 8. 5.

† Gen. 28.
12.

† ch. 11. 15.
Mark 4. 9.

† ch. 11. 25.
& 16. 17.
Mark 4. 11.
1 Cor. 2. 10.
1 John 2.
27.

† ch. 25. 29.
Mark 4. 25.
Luke 8. 18.
& 19. 26.

† Isa. 6. 9.
Ezek. 12. 2.
Mark 4. 12.
Luke 8. 10.
John 12.
40.
Acts 28. 26.
& 27.
Rom. 11. 8.
2 Cor. 3.
14, 15.

† Heb. 5. 11.

† ch. 16. 27.
Luke 10.
23, 24.
John 20.
29.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAP. XIII.

3 Of the sower and the seed. 10 Why Christ spake in parables. 18 The exposition of the parable of the sower. 24 Divers other parables, &c.

THE same day went Jesus out of the house, and sat by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth.

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But others fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For Whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, "That many prophets and righteous men have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*."

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, "The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 ¶ All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

Anno DOMINI 31.	Anno DOMINI 31.
¶ Heb. 11. 13.	¶ ch. 24. 14.
¶ Pet. 1. 10, 11.	¶ Mark 16. 15, 20.
¶ Mark 4. 14.	¶ Luke 21. 47.
¶ Luke 8. 11.	¶ Rom. 10. 18.
¶ ch. 4. 23.	¶ Col. 1. 6.
¶ Isa. 58. 2.	¶ Gen. 3. 13.
¶ Ezek. 33. 31, 32.	¶ John 8. 44.
¶ John 5. 25.	¶ Acts 13. 10.
¶ ch. 11. 8.	¶ 1 John 3. 8.
¶ 2 Tim. 1. 15.	¶ Joel 3. 13.
¶ ch. 19. 23.	¶ Rev. 14. 15.
¶ Mark 10. 23.	¶ ch. 18. 7.
¶ Luke 18. 24.	¶ 2 Pet. 2. 1, 2.
¶ 1 Tim. 6. 9.	¶ Or. scandals.
¶ 2 Tim. 4. 10.	¶ ch. 3. 12.
¶ Jer. 4. 3.	¶ Rev. 19. 20.
	¶ 20. 10.
	¶ ch. 8. 12.
	¶ ver. 50.
	¶ Dan. 12. 3.
	¶ 1 Cor. 15. 42, 43, 58.
	¶ ver. 9.
	¶ Phil. 3. 7, 8.
	¶ Isa. 55. 1.
	¶ Rev. 3. 18.
	¶ Prov. 24. 4.
	¶ 3. 14, 15.
	¶ 8. 10, 19.
	¶ ch. 22. 10.
	¶ ch. 25. 32.
	¶ ver. 42.
	¶ Sol. Song 7. 13.
¶ ch. 3. 12.	¶ ch. 2. 23.
¶ Isa. 2. 2, 3.	¶ Mark 6. 1.
¶ Mic. 4. 1.	¶ Luke 4. 16, 23.
¶ Mark 4. 30.	¶ Isa. 49. 7.
¶ Luke 13. 18, 19.	¶ Mark 6. 3.
	¶ Luke 3. 23.
	¶ John 6. 42.
	¶ ch. 12. 46.
	¶ Mark 15. 40.
¶ Luke 13. 20.	¶ ch. 11. 6.
	¶ Mark 6. 3, 4.
	¶ Luke 4. 24.
¶ The world in the Greek is a measure containing about a peck and a half, wanting a little more than a pint.	¶ John 4. 44.
¶ Mark 4. 31, 34.	¶ Mark 6. 5, 6.
¶ Ps. 78. 2.	¶ A. D. 32.
¶ Rom. 16. 25, 26.	¶ beginning
¶ 1 Cor. 2. 7.	¶ Mark 6. 11.
¶ Eph. 3. 9.	¶ Luke 9. 7.
¶ Col. 1. 26.	¶ Or, are wrought by him.
	¶ A. D. 30.
	¶ Mark 6. 17.
	¶ Luke 3. 19, 20.

33 "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and sell-eth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls:

46 Who, when he hath found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour save in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.

CHAP. XIV.

1 Herod's opinion of Christ. 3 John Baptist beheaded. 15 Five thousand fed, &c.

AT that time Herod the Tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him 'It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, "because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced † before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard of *it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he

Anno
DOMINI
32.

Lev. 19.
16. & 20. 21.
ch. 21. 26.
Luke 20. 6.

† Or. in
the midst.

A. D. 32.
ch. 10. 23
& 12. 15.
Mark 6. 32.
Luke 9. 10.
John 6. 1, 2.

ch. 9. 36.
Mark 6. 34.

Mark 6. 35.
Luke 9. 12.
John 6. 5.

ch. 15. 36

Mark 6. 46.

John 6.
16.

Job 9. 8.

Mark 7.
17.

ch. 16. 9.
Mark 7. 18.

1 Cor. 6.
13.

Jam. 3. 6.

Or, strong.

Anno
DOMINI
32.

Lev. 19.
16. & 20. 21.
ch. 21. 26.
Luke 20. 6.

† Or. in
the midst.

Mark 7. 1.

Mark 7. 5.
Col. 2. 8.

ch. 9. 36.
Mark 6. 34.

Mark 6. 35.
Luke 9. 12.
John 6. 5.

ch. 15. 36

Mark 6. 46.

John 6.
16.

Job 9. 8.

Mark 7.
17.

ch. 16. 9.
Mark 7. 18.

1 Cor. 6.
13.

Jam. 3. 6.

Or, strong.

was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAP. XV.

1 Of God's commandments, and men's traditions. 10 Christ sheweth what defileth a man. 30 He healeth great multitudes, &c.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, It is a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, "I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread and to cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAP. XVI.

The Pharisees require a sign. 5 Of the leaven of the Pharisees and of the Sadducees, &c.

THE Pharisees also with the Sadducees came, and, tempting, desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

3 And in the morning, It will be foul weather

Anno DOMINI 32.

Gen. 6. 5.
& 8. 21.
Prov. 6. 14.
Jer. 17. 9.
Mark 7. 21.
Mark 7. 24.

Mark 8. 14.

Luke 12. 1.

ch. 10. 5. 6.
Acts 3. 25.
26. & 13. 46.
Rom. 15. 8.

ch. 14. 17.
John 6. 9.

ch. 7. 6.
Phil. 3. 2.

ch. 15. 34.

Mark 7. 31.
ch. 4. 18.

Isa. 35. 5.
ch. 11. 5.
Luke 7. 22.

Mark 8. 27.
Luke 9. 18.
ch. 14. 2.
Luke 9. 7.
5, 9.

ch. 14. 33.
Mark 8. 29.
Luke 9. 20.
& 11. 27.
Acts 8. 37.
& 9. 20.
1 John 4. 15. & 5. 5.
Heb. 1. 2. 5.
Eph. 2. 5.
1 Cor. 2. 10.
Gal. 1. 16.
John 1. 42.
Eph. 2. 20.
Rev. 21. 14.
John 38. 17.
Pa. 9. 13.
& 107. 18.
Isa. 38. 10.
P. ch. 18. 18.
John 20. 23.

Mark 8. 1.

2 Kings 4. 43.

ch. 14. 19.
1 Sam. 9. 13.
Luke 22. 19.

Mark 8. 10.

ch. 12. 38.
Mark 8. 11.
Luke 11. 16.
& 12. 64-55.
1 Cor. 1. 22.

ch. 10. 38.
Mark 8. 34.
Luke 9. 23.
& 14. 27.
Acts 14. 22.
1 Thessa. 3. 3.
2 Tim. 3. 12.
Luke 17. 33.
John 12. 25.

to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, It is because we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 ¶ Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me for thou savourest not the things that be of God but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAP. XVII.

1 The transfiguration of Christ. 11 He healeth the lunatic. 24 He payeth tribute.

AND after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes, that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things:

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a certain man kneeling down to him, and saying,

15 Lord, have mercy on my son; for he is lunatic, and sore vexed, for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this

Anno DOMINI 32.

Ps. 49. 7, 8.
ch. 26. 14.
Mark 8. 38.
Luke 9. 26.
Dan. 7. 10.
Zech. 14. 5.
25. 31.
14.
34. 11.
12.
12.
17. 10.
32. 19.
Rom. 2. 6.
1 Cor. 3. 8.
2 Cor. 5. 10.
1 Pet. 1. 17.
Rev. 2. 23.
22. 12.
Mark 9. 1.
Luke 9. 27.
Mark 9. 2.
Luke 9. 28.

2 Pet. 1. 17.

ch. 3. 17.
Mark 1. 11.
Luke 3. 22.

Isa. 42. 1.
Deut. 18. 15. 19.
Acts 3. 22. 23.

2 Pet. 1. 18.

Dan. 8. 18.
9. 21. &
10. 10, 18.

ch. 16. 20.
Mark 8. 30.
& 9. 9.

Mal. 4. 5.
ch. 11. 14.
Mark 9. 11.

Mal. 4. 6.
Luke 1. 16. 17.

Acts 3. 21.
ch. 11. 14.
Mark 9. 12. 13.

ch. 14. 3. 10.

ch. 16. 21.
ch. 11. 14.

Mark 9. 14.

Luke 9. 37.

ch. 21. 21.
Mark 11. 23.

Luke 17. 6.
1 Cor. 12. 9.

13 2

Anno DOMINI 32.

ch. 16. 21.
& 20. 17.
Mark 8. 31.
& 9. 30, 31.
& 10. 33.
Luke 9. 22.
44. 18. 31.
& 24. 6, 7.

Mark 9. 33.

Called in the original, *de drachma*, being in value fifteen pence: See Ex. 30 13. & 38. 26.

Or, a stater. It is half an ounce of silver in value 2s. 6d. after the ounce.

Mark 9. 33.
Luke 9. 46.
& 22. 24.

Ps. 131. 2.
ch. 19. 14.
Mark 10. 14.

Luke 18. 16.
1 Cor. 14. 20.

1 Pet. 2. 2.
ch. 20. 27.
& 23. 11.

ch. 10. 42.
Luke 9. 48.

Mark 9. 42.

Luke 17. 1. 2.

Luke 17. 1.

1 Cor. 11. 19.

ch. 26. 24.
ch. 6. 29. 30.

Mark 9. 43. 45.

Ps. 34. 7.
Zech. 13. 7.

Heb. 1. 14.
Esth. 1. 14.

Luke 1. 10.

Luke 9. 56.
& 19. 10.

John 3. 17.
& 12. 47.

Luke 15. 4.

mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit, this kind goeth not out, but by prayer and fasting.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 And when they were come to Capernaum, they that received tribute-money, came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAP. XVIII.

1 Christ teacheth to be humble. 7 Touching offences, 21 and forgiving one another.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6 But, whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Wo unto the world because of offences! for it must needs be that offences come; but wo to that man by whom the offence cometh!

8 Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire.

10 Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto

you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: and if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me.

33 Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Anno
DOMINI
32.

¶ Lev. 19.
17.
Luke 17. 3.
¶ Jam 5. 20.
1 Pet. 3. 1.

¶ Deut. 17.
6, & 19. 15.
John 8. 17.
2 Cor. 13. 1.
Heb. 10. 28.

¶ Rom. 16.
17.
1 Cor. 5. 9.
2 Thess. 3.
6, 14.
2 John 10.
¶ ch. 16. 19.
John 20.
23.
1 Cor. 5. 4.

¶ ch. 5. 24.
¶ 1 John 3.
22, & 5. 14.

¶ Luke 17.
4.

¶ ch. 6. 14.
Mark 11.
25.
Col. 3. 13.

¶ A talent is
750 ounces
of silver,
which
after
five shil-
lings the
ounce is
187l. 10s.
¶ 2 Kings
4. 1.
Neh. 5. 8.
¶ Or,
besought
him.

¶ The Roman
penny is the
eighth part
of an
ounce,
which
after
five shil-
lings the
ounce is
seven pence
half-pen-
ny,
ch. 20. 2.

¶ 1 Cor. 7.
32, 34, & 9.
5, 15.

¶ Mark 10.
13.
Luke 18.
15.

¶ ch. 18. 3.

¶ Mark 10.
17.
Luke 18.
18.
¶ Luke 10.
25.

¶ Ex. 20. 13.
Deut. 5. 17.

¶ ch. 15. 4.
¶ Lev. 19.
18.
ch. 22. 39.
Rom. 13. 9.
Gal. 5. 14.
Jam. 2. 8.

¶ ch. 6. 20.
Luke 12.
33, & 16. 9.
Acts 2. 45.
& 4. 34, 35.
1 Tim. 6.
18, 19.

¶ Prov. 21.
13.
ch. 6. 12.
Mark 11.
26.
Jam. 2. 13.

Anno
DOMINI
33.

A. D. 33.
¶ Mark 10.
1.
John 10.
40.
¶ ch. 12. 15.

¶ Gen. 1.
27, & 5. 2.
Mal. 2. 15.

¶ Gen. 2. 24.
Mark 10. 5
-9.
Eph. 5. 31.
¶ 1 Cor. 6.
16, & 7. 2.

¶ Deut. 24.
1.
ch. 5. 31.

¶ ch. 5. 32.
Mark 10.
11.
Luke 16.
18.
1 Cor. 7. 10.
11.
¶ Prov. 21.
19.

¶ 1 Cor. 7.
2, 7, 9, 17.

¶ 1 Cor. 7.
32, 34, & 9.
5, 15.

¶ Mark 10.
13.
Luke 18.
15.

¶ ch. 18. 3.

¶ Mark 10.
17.
Luke 18.
18.
¶ Luke 10.
25.

¶ Ex. 20. 13.
Deut. 5. 17.

¶ ch. 15. 4.
¶ Lev. 19.
18.
ch. 22. 39.
Rom. 13. 9.
Gal. 5. 14.
Jam. 2. 8.

¶ ch. 6. 20.
Luke 12.
33, & 16. 9.
Acts 2. 45.
& 4. 34, 35.
1 Tim. 6.
18, 19.

¶ Prov. 21.
13.
ch. 6. 12.
Mark 11.
26.
Jam. 2. 13.

¶ ch. 15. 4.
¶ Lev. 19.
18.
ch. 22. 39.
Rom. 13. 9.
Gal. 5. 14.
Jam. 2. 8.

¶ ch. 6. 20.
Luke 12.
33, & 16. 9.
Acts 2. 45.
& 4. 34, 35.
1 Tim. 6.
18, 19.

¶ Prov. 21.
13.
ch. 6. 12.
Mark 11.
26.
Jam. 2. 13.

¶ ch. 6. 20.
Luke 12.
33, & 16. 9.
Acts 2. 45.
& 4. 34, 35.
1 Tim. 6.
18, 19.

CHAP. XIX.

1 Christ healeth the sick. 3 He answereth the Pharisees touching divorcement. 16 He instructeth how to attain everlasting life, &c.

AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause.

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which are so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 ¶ Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 ¶ And behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder; Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother: and Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor: and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

THE PSALMS OF DAVID IN METRE.

PSALM 1.

THAT man hath perfect blessedness
who walketh not astray
in counsel of ungodly men,
nor stands in sinners' way,
Nor sitteth in the scorner's chair
But placeth his delight
Upon God's law, and meditates
on his law day and night.
He shall be like a tree that grows
near planted by a river,
Which in his season yields his fruit,
and his leaf fadeth never:
And all he doth shall prosper well.
The wicked are not so:
But like they are unto the chaff,
which wind drives to and fro.
In judgment therefore shall not stand
such as ungodly are:
Nor in th' assembly of the just
shall wicked men appear.
For why? the way of godly men
unto the Lord is known:
Whereas the way of wicked men
shall quite be overthrown.

PSALM 2.

WHY rage the heathen? and vain things
why do the people mind?
Kings of the earth do set themselves,
and princes are combin'd,
To plot against the Lord, and his
Anointed, saying thus,
Let us ascend break their bands,
and cast their cords from us.
He that in heaven sits shall laugh;
the Lord shall scorn them all.
Then shall he speak to them in wrath,
in rage he vex them shall.
Yet, notwithstanding, I have him
to be my King appoint'd;
And over Zion, my holy hill,
I have him King anointed.
The sure decree I will declare;
the Lord hath said to me,
Thou art mine only Son; this day
I have begotten thee.
I ask of me, and for heritage
the heathen I'll make thine;
And, for possession, I to thee
will give earth's utmost line.
Thou shalt, as with a weighty rod
of iron, break them all.
And, as a potter's sherd, thou shalt
them dash in pieces small.
Now therefore, kings, be wise; be taught,
ye judges of the earth:
Serve God in fear, and see that ye
join trembling with your mirth.
Kiss ye the Son, lest in his ire
ye perish from the way,
If once his wrath begin to burn:
bless'd all that on him stay.

PSALM 3.

LORD, how are my foes increas'd!
against me many rise.
Many say of my soul, For him
in God no succour lies.
Yet thou my shield and glory art,
th' uplifter of mine head.
I cried, and, lo, from his holy hill,
the Lord me answer made.
I laid me down and slept, I wak'd;
for God sustained me.
I will not fear though thousands ten
set round against me be.
Arise, O Lord; save me, my God;
for thou my foes hast stroke
All on the cheek-bone, as the teeth
of wicked men hast br. se.
Salvation doth appertain
unto the Lord alone:
Thy blessing, Lord, for evermore
thy people is upon

PSALM 4.

GIVE ear unto me when I call,
God of my righteousness:
Have mercy, hear my pray'r; thou hast
sustain'd me in distress.

2 O ye the sons of men! how long
will ye love vanities?
How long my glory turn to shame,
and will ye follow lies?
3 But know, that for himself the Lord
the godly man doth choose:
The Lord, when I on him do call,
to hear will not refuse.
4 Fear, and sin not; talk with your heart
on bed, and silent be.
5 Offerings present of righteousness,
and in the Lord trust ye.
6 O who will show us any good?
is that which many say:
But of thy countenance the light,
Lord, lift on us alway.
7 Upon my heart, bestow'd by thee,
more gladness I have found [wine
Than they, ev'n then, when corn and
did most with them abound.
8 I will both lay me down in peace,
and quiet sleep will take;
Because thou only me to dwell
in safety, Lord, dost make.

PSALM 5.

GIVE ear unto my words, O Lord,
my meditation weigh.
2 Hear my loud cry, my King, my God;
for I to thee will pray.
3 Lord, thou shalt early hear my voice:
I early will direct.
My pray'r to thee; and, looking up,
an answer will expect.
4 For thou art not a God that doth
in wickedness delight:
Neither shalt evil dwell with thee,
Nor fools stand in thy sight.
5 All that ill-doers are thou hat'st;
Cut'st off that liars be:
The bloody and deceitful man
abhorred is by thee.
6 But I into thy house will come
in thine abundant grace;
And I will worship in thy fear
toward thy holy place.
7 Because of those mine enemies,
Lord, in thy righteousness
do thou me lead; do thou thy way
make straight before my face.
8 For in their mouth there is no truth,
their inward part is ill;
Their throat's an open sepulchre,
their tongue doth flatter still.
9 O God, destroy them; let them be
by their own counsel quell'd:
Them for their many sins cast out,
for they 'gainst thee rebell'd.
10 But let all joy that trust in thee,
and still make shouting noise;
For thou thou sav'st: let all that love
thy name in thee rejoice.
11 For, Lord, unto the righteous man
thou wilt thy blessing yield:
With favour thou wilt compass him
about, as with a shield.

PSALM 6.

LORD, in thy wrath rebuke me not;
Nor in thy hot rage chasten me.
2 Lord, pity me, for I am weak:
Heal me, for my bones vexed be.
3 My soul is also vexed sore; [make?
But, Lord, how long stay wilt thou
Return, O Lord, my soul set free;
O save me, for thy mercies' sake.
4 Because those that deceased are
Of thee shall no remembrance have;
And who is he that will to thee
Give praises lying in the grave?
5 I with my groaning weary am,
I also all the night my bed
Have caused for to swim; and I
With tears my couch have watered.
6 Mine eye, consum'd with grief, grows old,
Because of all mine enemies.
7 Hence from me, wicked workers all;
For God hath heard my weeping cries;
8 God hath my supplication heard,
My pray'r received graciously.
9 Shama'd and sore vex'd be all my foes,
Shama'd and back turned suddenly.

Another of the same.

IN thy great indignation,
O Lord, rebuke me not:
Nor on me lay thy chast'ning hand
in thy displeasure hot.
2 Lord, I am weak, therefore on me
have mercy, and me spare:
Heal me, O Lord, because thou know'st
my bones much vexed are.
3 My soul is vexed sore: but, Lord,
how long stay wilt thou make?
4 Return, Lord, free my soul; and save
me, for thy mercies' sake.
5 Because of thee in death there shall
no more remembrance be:
Of those that in the grave do lie,
who shall give thanks to thee?
6 I with my groaning weary am,
and all the night my bed
I caused for to swim: with tears
my couch I watered.
7 By reason of my vexing grief
mine eye consumed is:
It waxeth old, because of all
that be mine enemies.
8 But now, depart from me all ye
that work iniquity:
For why? the Lord hath heard my voice,
when I did mourn and cry.
9 Unto my supplication
the Lord did hearing give:
When I to him my prayer make,
the Lord will it receive.
10 Let all be sham'd and troubled sore,
that enemies are to me:
Let them turn back, and suddenly
ashamed let them be.

PSALM 7.

LORD my God, in thee do I
my confidence repose:
Save and deliver me from all
my persecuting foes;
2 Lest that the enemy my soul
should, like a lion, tear,
In pieces rending it, while there
is no deliverer.
3 O Lord my God, if it be so
that I committed thus,
If it be so that in my hands
iniquity there is:
4 If I rewarded ill to him
that was at peace with me;
(Yea, ev'n the man that without cause
my foe was I did free.)
5 Then let the foe pursue and take
my soul, and my life thrust
Down to the earth, and let him lay
mine honour in the dust.
6 Rise in thy wrath, Lord; raise thyself,
for my foes raging be:
And, to the judgment which thou hast
commanded, wake for me.
7 So shall th' assembly of thy folk
about encompass thee.
Thou, therefore, for their sakes, return
unto thy place on high.
8 The Lord he shall the people judge;
my judge, JEHOVAH, be,
After my righteousness, and mine
integrity in me.

9 O let the wicked's malice end;
but establish steadfastly
The righteous: for the righteous God
the hearts and reins doth try.
10 In God, who saveth th' upright in heart,
is my defence and stay.
11 God just men judgeth, God is wroth
with ill men ev'ry day.
12 If he do not return again,
then he his sword will whet;
His bow he hath already bent,
and hath it ready set:
13 He also hath for him prepar'd
the instruments of death;
Against the persecutors be
his shafts ordained hath

14 Behold, he with iniquity
doth travail, as in birth;
A mischief he conceived hath,
and falsehood shall bring forth.
15 He made a pit, and digg'd it deep,
another there to take;
But he is fall'n into the ditch
which he himself did make.
16 Upon his own head his mischief
shall be returned home;
His violent dealing also down,
on his own pate shall come.
17 According to his righteousness
the Lord I'll magnify:
And will sing praise unto the name
of God that is most high.

PSALM 8.

HOW excellent in all the earth,
Lord, our Lord, is thy name!
Who hast thy glory far advanc'd
above the starry frame. [earth
2 From infants' and from sucklings'
thou didst strength ordain.
For thy foes' cause, that so thou might'st
th' avenging foe restrain.
3 When I look up unto the heav'ns,
which thine own fingers fram'd,
Unto the moon, and to the stars,
which were by thee ordain'd:
4 Then say I, What is man, that he
remember'd is by thee?
Or what the son of man, that thou
so kind to him shouldst be?
5 For thou a little lower hast
him than the angels made;
With glory and with dignity
thou crown'd hast his head. [Lord,
6 Of thy hands' works thou mad'st him
all under's feet didst lay:
7 All sheep and oxen, yea, and beasts
that in the field do stray:
8 Fowls of the air, fish of the sea,
all that pass through the same.
9 How excellent in all the earth,
Lord, our Lord, is thy name!

PSALM 9.

LORD, thee I'll praise with all my heart,
thy wonders all proclaim.
2 In thee, most High, I'll greatly joy,
and sing unto thy name.
3 When back my foes were turn'd, they fell,
and perish'd at thy sight: [cause:
4 For thou maintain'st my right and
on throne art judg'ing right.
5 The heathen thou rebuked hast,
the wicked overthrow'd;
Thou hast put out their names, that they
may never more be known.
6 O enemy! now destructions have
an end perpetual:
Thou cities raz'd, perish'd with them
is their memorial.
7 God shall endure for aye: he doth
for judgment set his throne;
8 In righteousness to judge the world,
justice to give each one.
9 God also will a refuge be
for those that are oppress'd:
A refuge will he be in times
of trouble to distress'd.
10 And they that know thy name, in thee
their confidence will place:
For thou hast not forsaken them
that truly seek thy face.
11 O sing ye praises to the Lord
that dwells in Zion hill;
And all the nations among
his deeds record ye still.
12 When he inquireth after blood,
he then rememb'reth them:
The humble folk he not forgets
that call upon his name.
13 Lord, pity me; behold the grief
which I from foes sustain:
Ev'n thou, who from the gates of death
dost raise me of again;

- 13 That I, to Sion's daughters' gates,
may all thy praise advance;
And that I may rejoice always
in thy deliverance.
- 14 The heathen are sunk in the pit
which they themselves repair'd,
And in the net which they have hid
their own feet fast are snar'd.
- 15 The Lord is by the judgment known
which he himself hath wrought:
The sinners' hands do make the snares
wherewith themselves are caught.
- 16 They who are wicked into hell
each one shall turn'd be;
And all the nations that forget
to seek the Lord most high.
- 17 For they that needy are shall not
forgotten be alway;
The expectation of the poor
shall not be lost for aye.
- 18 Arise, Lord, let not man prevail;
Judge heathen in thy sight: [men,
That they may know themselves but
the nations, Lord, affright.

PSALM 10.

WHEREFORE is it that thou, O Lord,
dost stand from us afar?
And wherefore hidest thou thyself
when times so troublous are?

2 The wicked in his loftiness
doth persecute the poor:
In these devices they have fram'd
let than be taken sure.

3 The wicked of his heart's desire
doth talk with boasting great;
He blesseth him that's covetous,
whom yet the Lord doth hate.

4 The wicked, through his pride of face,
on God he doth not call:
And in the counsels of his heart
the Lord is not at all.

5 His ways they always evil-entend;
his judgments from his sight
Removed are: at all his foes
he puffeth with despite.

6 Within his heart he thus hath said,
I shall not moved be:
And no adversity at all
shall ever come to me.

7 His mouth with cursing, fraud, deceit,
is fill'd abundantly;
And underneath his tongue there is
mischief and vanity.

8 He closely sits in villages;
he slays the innocent:
Against the poor that pass him by
his cruel eyes are bent.

9 He, lion-like, lurks in his den;
he waits the poor to take;
And when he draws him in his net,
his prey he doth him make.

10 Himself he humblyeth very low,
he croucheth down withal,
That so a multitude of poor
may by his strong ones fall.

11 He thus hath said within his heart,
The Lord hath quite forgot:
He hides his countenance, and he
for ever sees it not.

12 O Lord, do thou arise; O God,
lift up thine hand on high:
Put not the meek afflicted ones
out of thy memory.

13 Why is it that the wicked man
thus doth the Lord despise?
Because that God will it require
he in his heart denies.

14 Thou hast it seen; for their mischief
and spite thou wilt repay;
The poor commits himself to thee;
thou art the orphan's stay.

15 The arm break of the wicked man,
of the evil one;
To thou seek out his wickedness,
until thou find'st none.

16 The Lord is king through ages all,
ev'n to eternity:
The heathen people from his land
are peris'd utterly.

17 O Lord, of those that humble are
thou the desire dost bear;
Thou wilt prepare their heart, and thou
to hear wilt bend thine ear:

18 To judge the fatherless, and those
that are oppress'd sore:
That man, that is but sprung of earth,
may them oppress no more.

PSALM 11.

IN the Lord do put my trust
how is it then that yet
Say to my soul, Rise, as a bird,
unto your mountain high?

2 For, lo, the wicked bend their bow,
their shafts on string they fit,
That those who upright are in heart
they privily may hit.

- 3 If the foundations be destroy'd,
what shall the righteous done?
4 God in his holy temple is,
in heaven is his throne:
His eyes do see, his eyelids try
men's sons. The just be proves:
But his soul hates the wicked man,
and him that violence loves.
- 5 Snares, fire and brimstone, furious
on sinners he shall rain: [torment,
This, as the portion of their cup,
doth unto them pertain.
- 7 Because the Lord most righteous doth
in righteousness delight;
And with a pleasant countenance
beholdeth the upright.

PSALM 12.

HELP, Lord, because the godly man
doth daily fade away;
And from among the sons of men
the faithful do decay.

2 Unto his neighbour ev'ry one
doth utter vanity:
They with a double heart do speak,
and lips of flattery.

3 God shall cut off all flatt'ring lips,
tongues that speak proudly thus,
4 We'll with our tongue prevail, our lips
are sure: who's Lord o'er us?

5 For poor oppress'd, and for the sighs
of needy, rise will I,
Saith God, and him in safety set
from such as him defy.

6 The words of God are words most pure;
they be like silver tried
In earthen furnace, seven times
that hath been purified. [keep

7 Lord, thou shalt them preserve and
for ever from this race.

8 On each side walk the wicked, when
vile men are high in place.

PSALM 13.

HOW long wilt thou forget me, Lord?
shall it for ever be?
O how long shall it be that thou
wilt hide thy face from me?

2 How long take counsel in my soul,
still sad in heart, shall I?
How long exalted over me
shall be mine enemy?

3 O Lord my God, consider well,
and answer to me make:
Mine eyes enlighten, lest the sleep
of death me overtake:

4 Lest that mine enemy should say,
Against him I prevail'd:
And those that trouble me rejoice,
when I am mov'd and fail'd.

5 But I have all my confidence
thy mercy set upon;
My heart within me shall rejoice
in thy salvation.

6 I will unto the Lord my God
sing praises cheerfully,
Because he hath his bounty shown
to me abundantly.

PSALM 14.

THAT there is not a God, the fool
doth in his heart conclude:
They are corrupt, their works are vile;
not one of them doth good.

2 Upon men's sons the Lord from heav'n
did cast his eyes abroad,
To see if any understood,
and did seek after God.

3 They altogether filthy are,
they all aside are gone;
And there is none that doeth good,
yes, save there is not one.

4 These workers of iniquity
do they not know at all,
That they my people eat as bread,
and on God do not call?

5 There fear'd they much; for God is with
the whole race of the just.

6 You shame the counsel of the poor,
because God is his trust.

7 Let Israel's help from Sion come:
when back the Lord shall bring
His captives, Jacob shall rejoice,
and Israel shall sing.

PSALM 15.

WITHIN thy tabernacle, Lord,
who shall abide with thee?
And in thy high and holy hill
who shall a dweller be?

2 The man that walketh uprightly,
and worketh righteousness,
And as he thinketh in his heart,
so doth he truth express.

3 Who doth not slander with his tongue,
nor to his friend doth hurt;
Nor yet against his neighbour doth
take up an ill report.

4 In whose eyes vile men are despis'd;
but those that God do fear
He honoureth; and changeth not,
though to his hurt he swear.

- 5 His coin puts not to usury,
nor take reward will he
Against the guiltless. Who doth thus
shall never moved be.

PSALM 16.

LORD, keep me; for I trust in thee.
2 To God thus was my speech,
Thou art my Lord: and unto thee
my goodness doth not reach:

3 To saints on earth, to th' excellent,
where my delight's all plac'd.

4 Their sorrows shall be multiplied
to other gods that hate:
Of their drink-offerings of blood
I will no offering make;

5 Yea, neither I their very names
up in my lips will take.

6 God is of mine inheritance
and cup the portion;
The lot that fallen is to me
thou dost maintain alone.

7 Unto me happily the lines
in pleasant places fell;
Yea, the inheritance I got
in beauty doth excel.

8 I bless the Lord, because he doth
by counsel me conduct;
And in the seasons of the night
my reins do me instruct.

9 Before me still the Lord I set:
sith it is so that I
Doth ever stand at my right hand,
I shall not moved be.

10 Because of this my heart is glad,
and joy shall be express
Ev'n by my glory; and my flesh
in confidence shall rest.

11 Thou wilt me show the path of life:
of joys there is full store
Before thy face: at thy right hand
are pleasures evermore.

PSALM 17.

LORD, hear the right, attend my cry,
unto my pray I give heed,
That doth not in hypocrisy
from feign'd lips proceed.

2 And from before thy presence forth
My sentence do thou send:
Toward these things that equal are
do thou thine eyes intend.

3 Thou prov'd'st mine heart, thou visit'st
by night, thou did'st me try, [me
Yet nothing found'st: for that my mouth
shall not sin, purpos'd I.

4 As for men's works, I, by the word
that from thy lips doth flow,
Did me preserve out of the paths
wherein destroyers go.

5 Hold up my goings, Lord, me guide
in those thy paths divine,
So that my footsteps may not slide
out of those ways of thine.

6 I call'd have on thee, O God,
because thou wilt me hear:
That thou may'st hearken to my speech,
to me incline thine ear.

7 Thy wondrous loving-kindness show,
thou that, by thy right hand,
Sav'st them that trust in thee from those
that up against them stand.

8 As th' apple of the eye me keep;
in thy wings shade me close

9 From lewd oppressors, compassing
me round, as deadly foes

10 In their own fat they are enclos'd;
their mouth speaks loftily, [ground
and to down bowing set their eye.

11 Our steps they compass'd; and to
down bowing set their eye.

12 He like unto a lion is
that's greedy of his prey,
Or lion young, which lurking doth
in secret places stay.

13 Arise, and disappoint my foe,
and cast him down, O Lord,
My soul save from the wicked man,
whom which is thy sword.

14 From men, which are thy hand, O Lord,
from worldly men me save,
Which only in this present life
their part and portion have.

Whose belly with thy treasure bid
thou fill'st: thy children have
In plenty; of thy goods the rest
they to their children leave.

15 But as for me, I thine own face
in righteousness will see:
And with thy likeness, when I wake,
I satisfied shall be.

PSALM 18.

THEE will I love, O Lord, my strength.
2 My fortress is the Lord,
My rock, and he that doth to me
deliverance afford:

My God, my strength, whom I will trust,
a buckler unto me,

The horn of my salvation,
and my high tow'r, is he.

3 Upon the Lord, who worthy is
of praise, will I cry:
And then shall I preserved be
safe from mine enemy.

4 Floods of ill men affrighted me,
death's pangs about me went;
5 Hell's sorrows me environ'd,
death's snares did me prevent.

6 In my distress I call'd on God,
cry to my God did I;
He from his temple heard my voice,
to his ears came my cry.

7 Th' earth, as affrighted, then did shake
trembling upon it said:
The hills' foundations mov'd were,
because he was displac'd.

8 Up from his nostrils came a smoke
and from his mouth there came
Devouring fire, and coals by it
were turned into flame.

9 He also bow'd down the heavens,
and thence by did descend:
And thickest clouds of darkness did
under his feet attend.

10 And he upon a cherub rode,
and thereon he did fly:
Yea, on the swift wings of the wind
his flight was from on high.

11 He darkness made his secret place:
about him, for his tent,
Dark waters were, and thickest clouds
of th' airy firmament.

12 And at the brightness of that light,
which was before his eye,
His thick clouds pass'd away, hailstones
and coals of fire did fly.

13 The Lord God also in the heav'ns
did thunder in his ire:
And there the Highest gave his voice,
hailstones and coals of fire.

14 Yea, he his arrows sent abroad,
and there he scatter'd;
His lightnings also he shot out,
and them discomfited.

15 The waters' channels then were seen,
the world's foundations vast
At thy rebuke discover'd were,
and at thy nostrils' blast.

16 And from above the Lord sent down,
and took me from below;
From many waters he me drew,
which would me overflow.

17 He me reliev'd from my strong foes,
and such as did me hate:
Because he saw that they for me
too strong were, and too great.

18 They me prevented in the day
of my calamity;
But even then the Lord himself
a stay was unto me.

19 He to a place where liberty
and room was hath me brought;
Because he took delight in me,
he my deliverance wrought.

20 According to my righteousness
he did me recompense,
He me repaid according to
my hands' pure innocence.

21 For I God's ways kept, from my God
did not turn wickedly.

22 His judgments were before me, I
his laws put not from me.

23 Sincere before him was my heart,
with him upright was I;
And watchfully I kept myself
from mine iniquity.

24 After my righteousness the Lord
hath recompens'd me,
After the cleanness of my hands
appearing in his eye.

25 Thou gracious to the gracious art,
to upright men upright:
26 Pure to the pure, forward thou kyth'st
unto the forward wight.

27 For thou wilt the afflicted save,
in grief that low do lie:
But wilt bring down the countenance
of them whose looks are high.

28 The Lord will light my candle so
that it shall shine full bright:
The Lord my God will also make
my darkness to be light.

29 By thee through troops of men I break
and them discomfited all:
And, by my God assisting me,
I overleap a wall.

30 As for God, perfect is his way:
the Lor' his word is tried;
He is a buckler to all those
who do in him confide.

31 Who but the Lord is God? but he
who is a rock and stay?

32 'Tis God that girdeth me with strength
and perfect makes my way

33 He made my feet swift as the hind's,
set me on my high places.

34 Mine hands to war he taught, mine arms
broke bows of steel in pieces.

35 The chief of thy salvation
thou did'st on me bestow:

Thy right hand held me up, and great
thy kinness made me grow.

36 And in my way my steps thou hast
enlarged under me,
Thy aid I go safely, and my feet
are kept from sliding free.

37 Mine enemies I pursued have,
and did them overtake;
Nor did I turn again till I
an end of them did make.

38 I would them, they could not rise;
they at my feet did fall.

39 Thou girdedst me with strength for war;
my foes thou brought'st down all:

40 And thou hast giv'n to me the necks
of all mine enemies;
That I might them destroy and slay,
who did against me rise.

41 They cried out, but there was none
that would or could them save;
Yea, they did cry unto the Lord,
but he no answer gave.

42 Then did I beat them small as dust
before the wind that flies;
And I did cast them out like dirt
upon the street that lies.

43 Thou mad'st me free from people's strife,
and leathern's head to be:
A people whom I have not known
shall service do to me.

44 At hearing they shall me obey,
to me they shall submit.

45 Strangers for fear shall fade away,
who in close places sit.

46 God lives, blessed be my Rock; the God
of whom I have praised be.

47 God doth avenge me, and subdues
the people under me.

48 He saves me from mine enemies;
yea, thou hast lifted me
Above my foes; and from the man
of violence set me free.

49 Therefore to thee will I give thanks
the heathen folk among;
And to thy name, O Lord, I will
sing praises in a song.

50 He great deliverance gives his king:
he mercy doth extend
To David, his anointed one,
and his seed without end.

PSALM 19.

THE heav'n's God's glory do declare,
the skies his hand-works preach:

2 Day utters speech to day, and night
to night doth knowledge teach.

3 There is no speech nor tongue to which
their voice doth not extend;

4 Their line is gone through all the earth,
their words to the world's end.

In them he set the sun a tent;
5 Who, bridegroom-like, forth goes
From 's chamber, as a strong man doth
to run his race rejoice.

6 From heav'n's end is his going forth,
circling to th' end again;
And there is nothing from his heat
that hidden doth remain.

7 God's law is perfect, and converts
the soul in sin that lies;
God's testimony is most sure,
and makes the simple wise.

8 The statutes of the Lord are right,
and do rejoice the heart:
The Lord's command is pure, and doth
light to the eyes impart.

9 Unspotted is the fear of God,
and doth endure for ever:
The judgments of the Lord are true
and righteous altogether.

10 They more than gold, yea, much fine
to be desired are:
Than honey, honey from the comb
that dropeth, sweeter far.

11 Moreover, thy thy servant warn
how he his life should frame:
A great reward provided is
for them that keep the same.

12 Who can his errors understand?
O cleanse thou me within

13 From secret faults. Thy servant keep
from all presumptuous sin:
And do not suffer them to have
dominion over me:

14 Thou, righteous and innocent,
I from match sin shall be.

15 The words which from my mouth pro-
ceed, the thoughts sent from my heart,
Accept, O Lord, for thou my strength
and my Redeemer art.

PSALM 20.

JEHOVAH hear thee in the day
when trouble he doth send:
And let thy name of Jacob's God
thee from all ill defend.

3 O be him help send from above,
out of his sanctuary:
From Zion, his own holy hill,
let him give strength to thee

3 Let him remember all thy gifts,
accept thy sacrifice:

4 Grant thee thine heart's wish, and fulfil
thy thoughts and counsel wise.

5 In thy salvation we will joy:
in our God's name we will
display our banners; and the Lord
thy prayers all fulfil.

6 Now know I God his king doth save:
he from his holy heav'n
will hear him, with the saving strength
by his own right hand giv'n.

7 In chariots some put confidence,
some horses trust upon:
But we remember will the name
of our Lord God alone.

8 We rise, and upright stand, when they
are bowed down, and fall.

9 Deliver, Lord: and let the King
us hear, when we do call.

PSALM 21.

THE king in thy great strength, O Lord,
shall very joyful be:
In thy salvation rejoice
how vehemently shall he!

2 Thou hast bestowed upon him
all that his heart would have;
And thou from him didst not withhold
what'er his lips did crave.

3 For thou with blessings him prevent'st
of goodness manifold:
And thou hast set upon his head
a crown of purest gold.

4 When he desired life of thee,
thou life to him didst give;
Ev'n such a length of days, that he
for evermore should live.

5 In that salvation wrought by thee
his glory is made great:
Honour and comely majesty
thou hast upon him set.

6 Because that thou for evermore
most blessed hast him made;
And thou hast with thy countenance
made him exceeding glad.

7 Because the king upon the Lord
his confidence doth lay:
And through the grace of the most High
shall not be mov'd away.

8 Thine hand shall all those men find out
that enemies are to thee:
Ev'n thy right hand shall find out those
of thee that haters be.

9 Like fiery or'n thou shalt them make,
when kindled is thine ire:
God shall them swallow in his wrath,
devour them shall the fire.

10 Their fruit from earth thou shalt de-
stroy their seed men from among:

11 For they beyond their might 'gainst thee
did plot mischief and wrong.

12 Thou therefore shalt make them turn
when thou thy shafts shalt place
Upon thy strings, made ready all
to fly against their face.

13 In thy great pow'r and strength, O Lord,
be thou exalted high:
So shall we sing with joyful hearts,
thy power praise shall we.

PSALM 22.

MY God, my God, why hast thou me
forsaken? why so far
Art thou from helping me, and from
my words that roaring are?

2 All day, my God, to thee I cry,
yet am not heard by thee;
And in the season of the night
I cannot silent be.

3 But thou art holy, thou that dost
inhabit Isr'l's praise.

4 Our fathers hop'd in thee, they hop'd,
and thou didst them release.

5 When unto thee they sent their cry,
to them deliverance came:
Because they put their trust in thee,
they were not put to shame.

6 But as for me, a worm I am,
and as no man priz'd:
Reproach of men I am, and by
the people am despis'd.

7 All that me see laugh me to scorn;
shoot out the lip do they:
They nod and shake their heads at me,
and, mocking, thus do say,

8 This man did trust in God, that he
would free him by his might:
Let him deliver him, as he
had in him such delight.

9 But thou art he out of the womb
that didst me safely take;
When I was on my mother's breasts
thou me to hope didst make.

10 And I was cast upon thy care,
ev'n from the womb till now;
And from my mother's belly, Lord,
my God and guide art thou.

11 Be not far off, for grief is near,
and none to help is found.

12 Bulls many compass me, strong bulls
of Bashan me surround.

13 Their mouths they open'd wide on me,
upon me gape did they,
Like to a lion ravening
and roaring for his prey.

14 Like water I'm pour'd out, my bones
all out of joint and part;
Amidst my bowels as the wax,
so melted is my heart.

15 My strength is like a heart-herd dried;
my tongue it cleaveth fast
Unto my jaws; and to the dust
of death thou brought me hast.

16 For dogs have compass'd me about:
the wicked, that did meet
In their assembly, me enclow'd;
they pierc'd my hands and feet.

17 I all my bones may tell: they do
upon me look and stare.

18 Upon my vesture lots they cast,
and clothes among them share.

19 But be not far, O Lord, my strength;
haste to give help to me.

20 From sword my soul, from pow'r of dogs
my darling set thou free.

21 Out of the roaring lion's mouth
do thou me shield and save:
For from the horns of unicorns
an ear to me thou gave.

22 I will show forth thy name unto
those that my brethren are;
Amidst the congregation
thy praise I will declare.

23 Praise ye the Lord, who do him fear;
him glory all ye give:
The seed of Jacob; fear him all
that Isr'l's children be.

24 For he despis'd not nor abhorc'd
th' afflicted's misery:
Nor from him hid his face, but heard
when he to him did cry.

25 Within the congregation great
my praise shall be of thee;
My vows before them that him fear
shall be perform'd by me.

26 The meek shall eat and shall be fill'd;
they also praise shall give
Unto the Lord that do him seek:
your heart shall ever live.

27 All ends of th' earth remember shall,
and turn the Lord unto;
All kindreds of the nations
to him shall homage do:

28 Because the kingdom to the Lord
doth appertain as his;
Likewise among the nations
the Governor he is.

29 Earth's fat ones eat, and worship shall:
all who to dust descend
Shall bow to him: none of them can
his soul from death defend.

30 A seed shall service do to him;
unto the Lord it shall
Be for a generation
reckon'd in ages all.

31 They shall come, and they shall declare
his truth and righteousness
Unto a people yet unborn,
and that he hath done this.

PSALM 23.

THE Lord's my shepherd, I'll not want.
2 He makes me down to lie
In pastures green: he leadeth me
the quiet waters by.

3 My soul he doth restore again;
and me to walk doth make
Within the paths of righteousness,
ev'n for his own name's sake.

4 Yea, though I walk in death's dark vale,
yet will I fear none ill:
For thou art with me; and thy rod
and staff me comfort still.

5 My table thou hast furnished
in presence of my foes;
My head thou dost with oil anoint,
and my cup overflows.

6 Goodness and mercy all my life
shall surely follow me:
And in God's house for evermore
my dwelling-place shall be.

PSALM 24.

THE earth belongs unto the Lord,
and all that it contains;
The world that is inhabited,
and all that there remains.

2 For the foundations thereof
he on the seas did lay,
And he hath it established
upon the floods to stay.

3 Who is the man that shall ascend
into the hill of God?
Or who within his holy place
shall have a firm abode? [pure,

4 Whose hands are clean, whose heart is
and unto vanity
Who hath not lifted up his soul,
nor sworn deceitfully.

5 He from th' Eternal shall receive
the blessing him upon,
And righteousness, ev'n from the God
of his salvation.

6 This is the generation
that after him inquire,
O Jacob, who do seek thy face
with their whole heart's desire

7 Ye gates, lift up your heads on high;
ye doors that last for aye,
Be lifted up, that so the King
of glory enter may.

8 But who of glory is the King?
The mighty Lord is this:
Ev'n that same Lord, that great in might
and strong in battle is.

9 Ye gates, lift up your heads; ye doors,
doors that do last for aye,
Be lifted up, that so the King
of glory enter may.

10 But who is he that is the King
of glory? who is this?
The Lord of hosts, and none but he,
the King of glory is.

PSALM 25.

TO thee I lift my soul:
2 O Lord, I trust in thee:
My God, let me not be ashamed,
nor foes triumph o'er me.

3 Let none that wait on thee
be put to shame at all;
But those that without cause transgress,
let shame upon them fall.

4 Show me thy ways, O Lord;
thy paths, O teach thou me:
And do thou lead me in thy truth,
therein my teacher be.

5 For thou art God, thou dost
to me salvation send,
And I upon thee all the day
expecting do attend.

6 Thy tender mercies, Lord,
the way he'll sinners show,
And loving-kindnesses; for they
have been of aid for ever.

7 My sins and faults of youth
do thou, O Lord, forget:
After thy mercy think on me,
and for thy goodness great.

8 God good and upright is,
the way he'll sinners show,
The meek in judgement he will guide,
and make his path to know.

9 The whole paths of the Lord
are truth and mercy sure,
To those that do his cov'nant keep,
and testimonies pure.

11 Now, for thine own name's sake
O Lord, I thee entreat
To pardon mine iniquity;
for it is very great.

12 What man is he that fears
the Lord, and doth him serve?
Him shall he teach th' way that he
shall choose, and still observe.

13 His soul shall dwell at ease;
and his posterity
Shall flourish still, and of the earth
inheritors shall be.

14 With those that fear him is
the secret of the Lord;
The knowledge of his covenant
he will to them afford.

15 Mine eyes upon the Lord
continually are set:
For he it is that shall bring forth
my feet out of the net.

16 Turn unto me thy face,
and to me mercy show;
Because that I am desolate,
and am brought very low.

17 My heart's griefs are increas'd;
me from distress relieve.

18 See mine affliction and my pain,
and all my sins forgive.

19 Consider thou my foes,
because they many are;
And it a cruel hatred is
which they against me bear.

20 O do thou keep my soul,
do thou deliver me:
And let me never be ashamed,
because I trust in thee.

21 Let uprightness and truth
keep me, who thee attend.

22 Redemption, Lord, to Israel
from all his troubles send.

Another of the same.

TO thee I lift my soul, O Lord:
2 My God, I trust in thee:
Let me not be ashamed; let not
my foes triumph o'er me.

3 Yea, let thou none ashamed be
that do on thee attend:
Ashamed let them be, O Lord,
who without cause offend.

4 Thy ways, Lord, show; teach me thy
5 Lead me in truth, teach me:
For of my safety thou art God;
all day I wait on thee.

6 Thy mercies, that most tender are,
do thou, O Lord, remember,
And loving-kindnesses; for they
have been of aid for ever.

7 Let not the errors of my youth,
nor sins, remember'd be;
In mercy, for thy goodness' sake,
O Lord, remember me.

8 The Lord is good and gracious,
he upright is also:
He therefore sinners will instruct
in ways that they should go.

9 The meek and lowly he will guide
in judgment just alway:
To meek and poor afflicted ones
he'll clearly teach his way.

10 The whole paths of the Lord our God
are truth and mercy sure,
To such as keep his covenant,
and testimonies pure.

11 Now, for thine own name's sake, O Lord,
I humbly thee entreat
To pardon mine iniquity;
for it is very great.

12 What man fears God? him shall he teach
the way that he shall choose.

13 His soul shall dwell at ease: his seed
the earth, as heirs, shall use.

14 The secret of the Lord is with
such as do fear his name;
And he his holy covenant
will manifest to them.

15 Towards the Lord my waiting eyes
continually are set;
For he is that shall bring forth
my feet out of the net.

16 O turn thee unto me, O God,
have mercy me upon;
Because I solitary am,
and in affliction.

17 Enlarge the griefs of mine heart;
me from distress release.

18 See mine affliction and my pain,
and all my sins forgive.

19 Consider thou mine enemies,
because they many are;
And if a cruel hatred is
which they against me bear.

20 O do thou keep my soul: O God,
do thou deliver me:
Let me not be ashamed; for I
do put my trust in thee.

21 O let integrity and truth
keep me, who thee attend.

22 Redemption, Lord, to Israel
from all his troubles send.

PSALM 26.

JUDGE me, O Lord, for I have walk'd
in mine integrity:
I trusted also in the Lord:
slide therefore shall not I.

2 Examine me, and do me prove;
try heart and reins, O God:

3 For thy love is before mine eyes,
thy truth's paths I have trod.

4 With persons vain I have not sat,
nor with dissemblers gone:
The assembly of ill men I hate;
to sit with such I shun.

5 Mine hands in innocence, O Lord,
I'll wash and verify:
So to thine holy altar go,
and compass it will I.

6 That I, with voice of thanksgiving,
may publish and declare,
And tell of all thy mighty works,
that great and wondrous are.

7 The habitation of thy house,
Lord, I have loved well:
Yea, in that place I do delight
where doth thine honour dwell.

8 With sinners gather not my soul,
and such as blood would spill:

9 Whose hands mischievous plots, right
corrupting bribes do fill.

10 But as for me, I will walk on
in mine integrity:
Do thou redeem me, and, O Lord,
be merciful to me.

11 My foot upon an even place
doth stand with steadfastness:
Within the congregations
th' Eternal I will bless.

PSALM 27.

THE Lord's my light and saving health
who shall make me dismay'd?
My life's strength is the Lord, of whom
then shall I be afraid?

2 When as mine enemies and foes,
most wicked persons all,
To eat my flesh against me rose,
they stumbled and did fall.

3 Against me though an host encamp,
my heart yet fearless is:
Though war against me rise, I will
be confident in this.

4 One thing I of the Lord desir'd,
and will seek to obtain,
That all days of my life I may
within God's house remain;

5 That I the beauty of the Lord
behold may and admire,
And that I in his holy place
may reverently inquire.

5 For he in his pavilion shall
me hide in evil days;
In secret of his tent me hide,
and on a rock me raise.

6 And now, ev'n at this present time,
mine head shall lifted be
Above all those that are my foes,
and round encompass me:

7 Therefore unto his tabernacle
I'll sacrifices bring
Of joyfulness: I'll sing, yea, I
to God will praises sing.

8 O Lord, give ear unto my voice,
when I do cry to thee;
Upon me also mercy have,
and do thou answer me.

9 When thou didst say, Seek ye my face,
then unto thee reply
Thus did my heart. Above all things
thy face, Lord, seek will I.

10 Far from me hide not thou thy face;
put not away from thee
Thy servant in thy wrath: thou hast
an helper been to me.

11 O God of my salvation,
leave me not, nor forsake: Leave,
Though me my parents both should
the Lord will me up take.

12 O Lord, instruct me in thy way,
for to me a leader be
In a plain path, because of those
that hatred bear to thee.

13 Give me not to mine enemies will;
for witnesses that lie
Against me risen are, and such
as breathe out cruelty.

14 I fainted had, unless that I
believed had to see
The Lord's own goodness in the land
of them that living be.

15 Wait on the Lord, and be thou strong,
and he shall strength afford
Unto thine heart: yea, do thou wait,
I say, upon the Lord.

PSALM 28.

TO thee I'll cry, O Lord, my rock;
hold not thy peace to me;
Lest like those that to pit descend
I by thy silence be.

2 The voice hear of my humble pray'rs,
when unto thee I cry:
When to thine holy oracle
I lift mine hands on high.

3 With ill men draw me not away
that work iniquity;
That speak peace to their friends, while
their hearts doth mischief lie.

4 Give them according to their deeds
and ill endeavour'd:
And as their handy-works deserve,
to them be rendered.

5 God shall not build, but them destroy,
who would not understand
The Lord's own works, nor did regard
the doing of his hand.

6 For ever blessed be the Lord,
for graciously he heard
The voice of my petitions,
and prayers did regard.

7 The Lord's my strength and shield; my
upon him did rely:
And I am helped: hence my heart
doth joy exceedingly.

8 And with my song I will him praise.
Their strength is God alone:
He also is the saving strength
of his anointed one.

9 O thine own people do thou save,
bless thine inheritance;
Them also do thou feed, and them
for evermore advance.

PSALM 29.

GIVE ye unto the Lord, ye sons
that of the mighty be,
All strength and glory to the Lord
with cheerfulness give ye.

2 Unto the Lord the glory give
that to his name is due;
And in the beauty of holiness
unto JEHOVAH bow.

3 The Lord's voice on the waters is;
the God of majesty
Doth thunder, and on multitudes
of waters sitteth he.

4 A powerful voice it is that comes
out from the Lord most high:
The voice of that great Lord is full
of glorious majesty.

5 The voice of the Eternal doth
asunder cedars tear:
Yea, God the Lord doth cedars break
that Lebanon doth bear.

6 He makes them like a calf to skip,
ev'n that great Lebanon,
And, like to a young unicorn,
the mountain Sirion.

7 God's voice divides the flames of fire;
The desert it doth shake:
The Lord doth make the wilderness
of Kadesh all to quake.

9 God's voice doth make the hinds to calve,
it makes the forest bare;
And in his temple ev'ry one
his glory doth declare.

10 The Lord sits on the floods; the Lord
sits King, and ever shall.

11 The Lord will give his people strength,
and with peace bless them all.

PSALM 30.

LORD, I will thee extol, for thou
hast lifted me on high,
And over me thou to rejoice
mad'st not mine enemy.

2 O thou who art the Lord my God,
I in distress to thee,
With loud cries lifted up my voice,
and thou hast healed me.

3 O Lord, my soul thou hast brought up,
and rescu'd from the grave;
That I to pit should not go down,
alive thou didst me save.

4 O ye that are his holy ones,
sing praise unto the Lord;
And give unto him thanks, when ye
his holiness record.

5 For but a moment lasts his wrath;
life in his favour lies:
Woe may for a night endure,
at morn doth joy arise.

6 In my prosperity I said,
that nothing shall me move.

7 O Lord, thou hast my mountain made
to stand strong by thy love:
But when that thou, O gracious God,
didst hide thy face from me,
Then quickly was my prosperous state
turn'd into misery.

8 Wherefore unto the Lord my cry
I caused to ascend:
My humble supplication
I to the Lord did send.

9 What profit is there in my blood,
when I go down to pit?
Shall unto thee the dust give praise?
my truth declare shall it?

10 Hear, Lord, have mercy, help me, Lord:
Thou turned hast my sadness
To dancing: yea, my sackcloth loos'd,
and girded me with gladness;

11 That sing thy praise my glory may,
and never silent be.
O Lord my God, for evermore
I will give thanks to thee.

PSALM 31.

IN thee, O Lord, I put my trust,
sham'd let me never be:
According to thy righteousness
do thou deliver me.

2 Bow down thine ear to me, with speed
send me deliverance:
To save me, my strong rock be thou
and my house of defence.

3 Because thou art my rock, and thee
I for my fortress take;
Therefore do thou me lead and guide,
ev'n for thine own name's sake.

4 And sith thou art my strength, there-
pull me out of the net.
Which they in subtilty for me
so privily have set.

5 Into thine hands I do commit
my spirit: for thou art he,
O thou, JEHOVAH, God of truth,
that hast redeemed me.

6 Those that do lying vanities
regard, I have abhorrd:
But as for me, my confidence
is fixed on the Lord.

7 I'll in thy mercy gladly joy:
for thou my miseries
Consider'd hast: thou hast my soul
known in adversities.

8 And thou hast not inclosed me
within the enemy's hand;
And by thee have my feet been made
in a large room to stand.

9 O Lord, upon me mercy have,
for trouble is on me:
Mine eye, my belly, and my soul,
with grief consumed be.

10 Because my life with grief is spent,
my years with sighs and groans:
My strength doth fail: and for my sin
consumed are my bones.

11 I was a scorn to all my foes,
and to my friends a fear;
And specially reproach'd of those
that were my neighbours near:

12 When they me saw they from me fled.
Ev'n so I am forgot,
As men are out of mind when dead:
I'm like a broken pot.

13 For slanders I of many heard;
fear compass'd me, while they
Against me did conspire, and plot
to take my life away.

14 But as for me, O Lord, my trust
upon thee I did lay:
And I to thee, Thou art my God,
did confidently say.

15 My times are wholly in thine hand:
do thou deliver me
From their hands that mine enemies
and persecutors be.

16 Thy countenance to shine do thou
upon thy servant make:
Unto me give salvation,
for thy great mercies' sake.

17 Let me not be ashamed, O Lord,
for on thee call'd I have:
Let wicked men be sham'd, let them
be silent in the grave.

18 To silence put the lying lips,
that grievous things do say,
And hard reports, in pride and scorn,
on righteous men do lay.

19 How great's the goodness thou for them
that fear thee keep'st in store, / these
And wrought'st for them that trust in
the sons of men before!

20 In secret of thy presence thou
shalt hide them from man's pride:
From strife of tongues thou closely shalt
as in a tent / them hide.

21 All raise and thanks be to thee, Lord;
for be hath magnify'd
His word as love to me within
a city / thy city.

22 For from thine eyes cut off I am,
I in haste had said;
My voice, yet heard'st thou, when to thee
I raise my moan I made.

23 O let the Lord, all ye his saints;
because the Lord doth
The faithful, and he plentifully
proud doers doth reward.

24 Be of good courage, and be strength
unto your heart shall send,
All ye whose hope and confidence
doth on the Lord depend.

PSALM 32.

BLESSED is the man to whom
is freely pardoned
All the transgression he had done,
whose sin is covered.

2 Blessed is the man to whom the Lord
imputeth not his sin,
And in whose confessions there is no guile,
nor fraud is found therein.

3 When as I did refrain my speech,
and silent was my tongue,
My bones then waxed old, because
I roared all day long.

4 For upon me both day and night
thine hand did heavy lie,
So that my moisture turned is
to summer's drought thereby.

5 I thereupon have unto thee
my sin acknowledged,
And likewise mine iniquity
I have not covered:

6 I will confess unto the Lord
my trespasses, said I:
And of my sin thou freely didst
forgive th' iniquity.

7 For this shall ev'ry godly one
his prayer make to thee:
In such a time he shall thee seek,
as found thou mayest be.

8 Surely, when floods of waters great
do swell up to the brim,
They shall not overwhelm his soul,
nor once come near to him.

9 Thou art my hiding-place, thou shalt
from trouble keep me free:
Thou with songs of deliverance
about shalt compass me.

10 I will instruct thee, and thee teach
the way that thou shalt go;
And, with mine eye upon thee set,
I will direction show.

11 Then be not like the horse or mule,
which do not understand, / these
Whose mouth, lest they come near to
a bridle must command.

12 Unto the man that wicked is
his sorrows shall abound;
But him that trusteth in the Lord
mercy shall compass round.

13 Ye righteous, in the Lord be glad,
in him do ye rejoice:
All ye that upright are in heart,
for joy lift up your voice.

PSALM 33.

YE righteous, in the Lord rejoice;
it cometh is and right,
That upright men, with thankful voices
should praise the Lord of might.

2 Praise God with harp, and unto him
sing with the psaltery:
Upon a ten-string'd instrument
make ye sweet melody.

3 A new song to him sing, and play,
with loud noise skillfully;

4 For right is God's word, all his works
are done in verity.

5 To judgment and to righteousness
a love he beareth still:
The loving-kindness of the Lord
the earth throughout doth fill.

THE READER.—1. This Concordance does not pretend to comprehend any more than any other larger one, but to contain the principal substance of them all in little room. 2. By observing *c* are principal words of any remembered text, and what are the first three letters of them, and under answerable words in the Concordance, the sentence will be found. 3. The original, whether nouns or verbs, are marked with CAPITAL letters, and are derived from the same after in *Italics*. 4. Where words are found in many places, the plural is distinguished from the singular by the addition of *s* to verbs ending in *-ed* or *-th*, from their original. But when the examples are few, no such distinction is made, but may be easily observed. 5. The concordant words, *t* the first, are marked by the first letter *a, b, c, &c.* and the mark — stands for several words marked in *Italics*: divine persons are noted by answerable capitals. 6. Even other words, especially *a* of divine persons, are often marked by *a* or more of their first letters, that the sense of the line might be more complete.

TO THE READER.—1. This Concordance doth not pretend to comprehend any more than any other larger one, but to contain the principal substance of them all in little room. 2. By observing *e* or more principal words of any remembered text, and what are the first three letters of them, and seeking out any answerable words in the Concordance, the sentence will be found. 3. The original words, whether nouns or verbs, are marked in C, P, T, A, and *u*, and *u* is used for *u* and *u* is used for *u*. Where words are found in many places, the plural is distinguished from the singular by *s*, and the number of the ending is *ed*, *th*, from their original. But when the example is few, no such distinction is made, but may be easily observed. 4. The concordant words, except the first, are marked by the first letter *a*, *b*, *c*, &c.; and the mark — stands for several words marked in *Italics*: divine persons are noted by answerable capitals. 5. The concordant words, *u*, *u*, *u*, of divine persons, are often marked by one or more of their first letters, that the sense of the line might be more complete. 6. Even other words, especially JOHN BROWN.

JOHN BROWN.

[illegible]

BIR

BENEFACTOR Prov. 15, 22. John A. 20.
 BENEFACTORS, Luke 22, 25.
 BENEFITS, loaded us with, Pa. 68, 19
 Ps. 103, 2. forget not all his b.
 116, 12. render to the Lord for all his b.
 BENEFIT, I have done thee, Ps. 7, 6.
 BENEVOLENT, Gen. 18, 19.
 BEREAVE soul of good, Eccl. 4, 1.
 Jer. 15, 7. b. them of children, 18, 2.
 Eccl. 42, 36. & 43, 14. Ezek. 5, 17. & 36, 12.
 13, 14. Lam. 1, 20. Hos. 9, 12. & 13, 8.
 BENEFICENT God to be gracious, Mal. 1, 9.
 b. us, as though God b. thee by
 b. us.
 BESIDE me behind and before, Ps. 139, 5.
 Hos. 7, 2. own doling have b. them
 BESIDE THEE, Ps. 139, 5.
 BESIDE water, Ps. 23, 2. Isa. 32, 20.
 Song 1, 8. feed kids b. shepherd's f. tents
 Isa. 56, 8. others I have gathered
 BESIDE SELF, Mark 3, 21. Acts 26, 24.
 BETHLEHEM, Gen. 49, 10.
 BEYOND of destruction, Isa. 14, 25.
 BEYONDIGHT the Lord, Deut. 3, 22. 2 Sam.
 12, 16. 1 Kings 13, 6. 2 Kings 13, 17.
 Eccl. 49, 33. 12. Ezra 3, 23. 2 Cor. 12, 5.
 BEYOND CHANCE, Ps. 139, 5.
 BIBLE, 4, 4. of him as a brier
 Luke 15, 22. bring forth & robe
 1 Cor. 12, 31. cover earnestly b. gifts
 BEKEPEAD, hardly, Isa. 8, 21.
 BEKING a blessing, Ps. 32, 20.
 BULK 12, 1. of him & of his fruits
 1 Cor. 12, 23. we b. more abundant
 honour
 13, 3. & all my goods to feed the poor
 13, 4. 38. bestowed no labour
 1 Cor. 15, 10. my grace b. on me
 2 Cor. 1, 11. gift b. on us by means
 8, 1. grace of God b. on churches
 Gal. 4, 11. less b. labour in vain
 1 John 3, 1. love the Father bath b. on us

Matt. 24. 18

BUTTER *D*eut. 28. 30. Hos. 2. 19. 20.
BUTTER than ten sons. I Sam. 1. 8.
Butte & d. gleanings b. than vintage
Butter & d. cleanings b. than vintage
fathers
Prov. 15. 16. b. a little with the fear of
the Lord
17. b. is a dinner of herbs with love
18. b. is a little with righteousness
16 how much b. get wisdom than
mney
1. 1. b. is a dry morsel, and quietness
whereof than
27. 16. b. is a neighbour near than
Eccl. 4. 9. two are b. than one
13. b. is a poor and wise child than
6. b. is sight of eyes than wandering
7. 1. b. is a good name than precious
things
8. go to the house of mourning
9. b. is sorrow than laughter
5. b. to hear rebuke of the wise than
8. b. is the patient than proud in
16. wisdom is b. than strength
& wisdom is b. than weapons of
Song 4. 10. how much b. is thy love
than wine
Matt. 6. 26. are ye not wiser b. than
they
Rom. 3. 9. are we b. than they
I Cor. 9. 15. were b. for me to die
11. f. come not for the b. but worse
Phil. 1. 23. with Christ is far b.
3. esteem others b. than themselves
Heb. 1. 4. made so much b. than the
angels
6. persuaded b. things of you
7. 19. bringing in of b. hope doth
27. decaying surety of a testament
8. mediator of this covenant estab-
lished on b. promises
10. 34. a b. enduring substance
11. 16. desire a b. country
12. obtain b. inheritance
14. provided some b. things
12. 24. blood spattered b. than Abel
I Pet. 2. 21. b. not to have known the
way
1 John 3. 22. obey thy seed and her. Gen. 3. 19
Kings 3. 9. discern b. good and bad
18. 21. how long halt ye b. two opinions
Ezek. 22. 26. no difference b. holy and
profane. 44. 23. & 44. 17. Lev. 10. 10.
1. 23. b. to strain b. two having
1 Tim. 2. 8. one mightier b. than
BEWARE of men. Matt. 10. 17.
Mark 7. 15. b. of false prophets
16. 6. of leaven of Pharisees. 11.
Mark 8
Luke 12. 18. b. of covetousness
Phil. 3. 2. b. of deeds, b. of evil workers,
b. of the concision
Col. 2. 8. lest any man so b. I think I
do. 2. 8. N.B. 1 Thim. 3. 15. Col. 2. 8.
BIBBER, Prov. 23. 20. Matt. 11. 19.
BID, Matt. 22. 9. & 23. 3. Luke 14. 10. &
2. 2 John 10. 11.
BIDE, not in unbelief, Rom. 11. 23.
BID, 1 Thim. 3. 15. Jer. 50. 1. Jer. 5.
Mark 10. 4. Luke 16. 7. 7.
BILLOWS, Ps. 142. 7. Jonah 3. 2.
BIND sweet influences. Job 38. 31.
Job 31. 36. I would b. it as a crown
102. 102. 102. 102. 102. 102. 102. 102.
118. 27. b. the sacrifice with cords
149. 8. to b. their kings with orains
Prov. 5. 3. b. them about thy neck
as. 16. 10. up testimony seal him
with thine hand. Ps. 118. 27. to yoke in
Jos. 6. 1. smitten as he will b. us up
149. 8. 27. first b. strong man and
13. 30. b. them in bundles to burn
18. 19. thou shalt b. on earth. 18. 18.
22. 18. 18. 18. 18. 18. 18. 18. 18. 18.
23. 4. b. heavy burdens and say
Simeith up. Job 5. 18. Ps. 147. 7.
BIND naslet to snare. Prov. 7. 23.
BIRD, 7. 24. escaped as a b. out of the
snare
Psalm 10. 6. of air tell the matter
as. 46. 11. ravenous b. from the east
Jer. 12. 9. heritage as a speckled s.
Isa. 46. 11. Quidam. Jer. 13. 7. Rev. 14. 4.
22 Sam. 21. 10. Ps. 104. 17. Eccl. 9. 12
Song 2. 12. Isa. 31. 5. Jer. 5. 27. & 12. 3.
O Matt. 8. 12.

AN INDEX TO THE HOLY BIBLE;

ON, AN ACCOUNT OF THE MOST REMARKABLE PASSAGES IN THE BOOKS OF THE OLD AND NEW TESTAMENTS.

Pointing to the Time wherein they happened, and to the Places of Scripture wherein they are Recorded.

Before Christ.	Genesis	THE FIRST AGE OF THE WORLD.	Before Christ.	Genesis	Lot is commanded, for the preservation of himself and his family, to get out of Sodom, and to flee to the mountain; but by much entreaty he obtaineth to leave to go into Zoar. Sodom, Gomorrah, and all the cities in the vale of Siddim, with all the inhabitants of them, are, for the most horrible sins destroyed by fire and brimstone from heaven. The Dead Sea remains a monument thereof unto this day. Lot's wife, for looking back upon Sodom, contrary to God's command, is turned into a pillar of salt; and Lot himself, fearing to continue at Zoar, leaves the plain country, and betakes himself to the mountain, carrying his two daughters with him.
4304.	I. & II.	IN the beginning God created the heaven and the earth, &c., and last of all man after his own image.		XXI.	Isaac born in the 100th year of Abraham's age. Not long after, to Lot's born Moab and Ammon, his sons at the same time, and his grandsons.
4903.	IV. 1.	About this time Cain and Abel offer sacrifice, and Abel is murdered by his brother.	1896.	XXI. 2.	Hagar and Ishmael, at Sarah's request, are cast forth.
4875.	8.	Seth born.	1892.	XIX. 36.	Salah, the fourth from Noah, dieth.
3874.	V. 3.	Enos born.	1878.	XI. 15.	God tempteth Abraham to offer Isaac. Abraham giveth proof of his faith and obedience.
3769.	IV. 26.	About this time men begin to call upon the name of the Lord.	1871.	XXII.	Sarah dieth at Hebron in Canaan, in the 127th year of her age.
3679.	V. 9.	Cainan born.	1869.	XXIII.	Isaac marrieth Rebekah the daughter of Bethuel, the son of Nahor, in the 40th year of his age.
3544.	12.	Mahaleel born.	1861.	XXIV.	Shem, the son of Noah, dieth.
3544.	15.	Jared born.	1846.	XI. 11.	Jacob and Esau born in the 60th year of their father Isaac's age.
3312.	18.	Enoch, the seventh from Adam, born.	1837.	XXV. 7.	Abraham dieth, aged 175 years.
3317.	21.	Methuselah born.	1821.	XI. 17.	Heber, the fifth from Noah, dieth: from him Abraham and his posterity were called Hebrews. Gen. xiv. 13.
3130.	25.	Lamech, the father of Noah, born.	1817.	XXVI. 34.	Esau, aged forty years, marrieth Judith the daughter of Beeri the Hittite, and Esau's daughter the daughter of Klon the Hittite.
3074.	5.	Adam dieth, aged 930 years.	1773.	XXV. 17.	Isaac dieth, aged 187 years.
3017.	23, 24.	Enoch, in the 365th year of his age, taken up to God.	1760.	XXVII.	Jacob, by his mother's instruction, obtaineth the blessing from Isaac his father, which was designed for Esau. Upon which he is forced to flee into Mesopotamia, to shun his brother's rage. Upon the way are foretold unto him in a vision the blessings of his posterity. At length he cometh to his uncle Laban's house, and covenanteth to serve him seven years for his daughter Rachel, but Laban deceiveth him with Leah; the marriage-week being completed, Rachel also is given him to wife, upon condition of serving seven years more.
2962.	8.	Noah, the father and patriarch of the new world after the flood, born.		XXVIII.	Of Leah are born, Reuben, Simeon, Levi, Judah, from whom the Jews receive their denomination.
2918.	25.	Enos, the third from Adam, dieth, aged 905 years.		XXIX.	Rachel, having been long barren, at length beareth Joseph. Jacob, desiring to depart, is persuaded by Laban to serve six years more for some part of Esau's flock.
2864.	11.	Cainan dieth, aged 910 years.	1758.	32.	Jacob, after he had been twenty years in Mesopotamia, sets forward on his journey homewards, without acquainting his father or his brothers-in-law.
2769.	14.	Mahaleel, the fifth from Adam, dieth, aged 895 years.	1757.	33.	Rachel stealths her father's gods, and is pursued by Laban. Jacob by his prudence is reconciled to his brother Esau. He wrestleth with an angel at Peniel, and is called Israel.
2714.	17.	Jared, the sixth from Adam, dieth, aged 902 years.	1756.	34.	About this time, Dinah, Jacob's daughter, is deflowered by Schem the son of Hamor. Simeon and Levi, Dinah's brethren, revenge their sister's quarrel by putting all the males of Schem to the sword; for which thing Jacob reproveh them.
2552.	20.	God commands Noah to preach repentance, and to build the ark 120 years before the flood.	1755.	35.	Rachel is delivered of Benjamin on the way betwixt Beth-el, or Beth-ha-em, and Ephraim, and dies in childbed. Some think that Job lived about this time.
2469.	VI. 3.	To Noah, aged 500 years, is born Japheth, and two years after, Shem. Lamech, the ninth, from Adam, dieth, aged 777 years. He is the first man whom the Scriptures mention to have died a natural death before his father. Methuselah dieth a little before the flood, in the 969th year of his age. He was the oldest man.		XXX.	Judah lieth with Tamar his daughter-in-law in disguise.
2418.	1 Pet. III. 20.	The flood comes upon the earth in the 600th year of Noah's age.		XXXI.	Joseph is hated by his brethren, and is sold to merchantmen, Ishmaelites and Midianites, who carry him into Egypt, where he is sold to Pot-phar, an officer of Pharaoh, and by him made overseer of his house.
2373.	Gen. V. 32.			XXXII.	Joseph resisteth the temptations of his master's wife; he is falsely accused by her, and cast into prison. He interpreteth the dreams of Pharaoh's butler and baker, which come to pass according to his interpretation.
2319.	V. 31, 27.			XXXIII.	Isaac dieth, aged 180 years, and is buried by his sons, Jacob and Esau.
2318.	VIII. 13.			XXXIV.	Joseph interpreteth Pharaoh's two dreams; he giveth Pharaoh counsel, and is made governor of the whole land of Egypt.
2281.	IX. 9.			XXXV. 16.	Here begin the seven years of plenty in the land of Egypt. About this time Manasseh and Ephraim, Joseph's two sons, are born of Asenath, the daughter of Potiphah, priest of On.
2261.	XI. 10.			XXXVI. 16.	Here begin the seven years of famine.
2247.	12.			XXXVII.	Jacob sendeth his ten sons to buy corn in Egypt; they are imprisoned by Joseph for spies; but are set at liberty on condition of bringing Benjamin, and Simeon is kept as a pledge.
2247.	14.			XXXVIII.	Jacob is with much difficulty persuaded to send Benjamin. Joseph maketh himself known to his brethren, and sendeth for his father by command from Pharaoh.
2247.	16.			XXXIX.	Jacob, having offered sacrifice to God for that his son Joseph is yet alive, goes with all his family into Egypt in the third year of the famine, and 130th year of his age. He is seated in the land of Goshen.
2247.	18.			XL.	Joseph getteth all the money, lands, and cattle of the Egyptians for bread, only the lands belonging to the priests he buyeth not.
2247.	20.			XLI.	Jacob adopteth Ephraim and Manasseh, and blesseth them, and all his sons, prophesying the descent of the Messiah from Judah, and dieth, aged 147 years; seventeen whereof he lived in Egypt. He is, with great pomp, carried into Canaan, and buried in the sepulchre of his father.
2247.	22.			XLII.	Joseph on his death-bed prophesieth unto his brethren their return to Canaan; takes an oath of them to carry his bones out of Egypt, and dieth, aged 110 years.
2247.	24.			XLIII.	The book of Genesis endeth in the death of Joseph, containing the history of 2309 years: next to which in order of time the book of Job followeth, written (as it is generally believed) by Moses.
2247.	26.			XLIV.	Levi dieth in Egypt, aged 137 years; he was grandfather to Moses and Aaron.
2247.	28.			XLV.	Here begins the bondage of the children of Israel, when a king rose up in Egypt, who knew not Joseph.
2247.	30.			XLVI.	Aaron born three years before his brother Moses, 83 years before the departure of the children of Israel out of Egypt.
2247.	32.			XLVII.	Pharaoh having in vain commanded the Hebrew midwives to destroy all the males of the Israelites, sets forth an edict, charging that they be all cast into the river.
2247.	34.			XLVIII.	Moses is born, who, being hid in the flags by the river's side, is found by Pharaoh's daughter, and becomes her adopted son.
2247.	36.			XLIX.	Moses, in the 40th year of his age, having slain an Egyptian, whom he saw contending with a Hebrew, fleeth into Midian, where he marrieth Zipporah the daughter of Beeri, or Jethro, a priest, and liveth with him 43 years.
2247.	38.			L.	Caleb, the son of Jeftunah, born.
2247.	40.			LI.	
2247.	42.			LII.	
2247.	44.			LIII.	
2247.	46.			LIV.	
2247.	48.			LV.	
2247.	50.			LVI.	
2247.	52.			LVII.	
2247.	54.			LVIII.	
2247.	56.			LIX.	
2247.	58.			LI.	
2247.	60.			LII.	
2247.	62.			LIII.	
2247.	64.			LIV.	
2247.	66.			LV.	
2247.	68.			LVI.	
2247.	70.			LVII.	
2247.	72.			LVIII.	
2247.	74.			LIX.	
2247.	76.			LI.	
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1550. 1491.	I. V.	Whilist Moses keeps his father-in-law's sheep at mount Horeb, God appeareth to him in a burning bush and sendeth him to deliver Israel. Moses and Aaron having declared to Pharaoh the message on which they are sent unto him from God, are charged by him as heads of a mutiny, and sent away with many bad words; and more grievous labours are forthwith laid upon the Israelites.	Before Christ. 1471.	Numbers XXVII.	their associates; and how the people murmuring against Moses and Aaron for the calamity which had befallen their brethren, were destroyed by God, to the number of 14,700 men; and how twelve rods were brought by twelve princes, and laid in the sanctuary, Aaron's rod only budded, and brought forth almonds, and was laid up before the ark, for a memorial to those who should afterwards be given to rebellion.
	VII. 7.	Moses being now 80, and Aaron 83 years of age, urged thereunto by God, return again unto Pharaoh, where the magicians by their sorcery imitating the miracle of Aaron's rod turned into a serpent, make Pharaoh more obstinate than he was before. Wherefore God by the hand of Moses lays ten plagues upon the Egyptians.	1452.	XX.	In these 37 years the Israelites, by 17 encampings, having compassed the hill country of Seir and Edom, they come to the wilderness of Zin, in the first month of the fortieth year after their departure out of Egypt.
	Psalm LXXXIII. CV.			1, 2,	Here Miriam, the sister of Moses and Aaron, dieth.
		THE FOURTH AGE OF THE WORLD.		12,	The people again for want of water murmur against Moses and Aaron, whom when God had commanded to call water out of the rock only by speaking to it, Moses, being moved in his mind by rough impatience and diffidence of the thing, speaks something, whatever it was, unadvisedly with his lips, and strikes the rock thrice with Aaron's rod, and thereby draws water from it; but for transgressing God's command, they are both debarred from entering into the land of Canaan.
	Exodus XII. 11, 29, 41.	UPON the fourteenth day of the first month, (which was <i>May</i> the fourth, upon <i>Monday</i> with us,) in the evening, the passover is instituted.		23, 28.	In the fifth month of this year Aaron dieth at Mosera, on the top of mount Hor, at the age of 123 years, leaving his son Eleazar his successor in the high priesthood.
	Numbers XXXIII.	Upon the fifteenth of the same month, at midnight, the first-born of Egypt being all slain, Pharaoh and his servants make haste to send away the Israelites; and they, the self-same day wherein they were let go out of bondage, being the complete term of 430 years from the first pilgrimage of their ancestors, reckoning from Abraham's departure out of Charran, take their journey and march away, being 600,000 men, besides children, and come to Rameses, from whence by several encampings they come to the Red sea, the Lord conducting them in a pillar of a cloud by day, and in a pillar of fire by night. They carry Joseph's bones with them.	XXI. 5, 9.	John III. 14.	The people murmuring are plagued with fiery serpents, whereof many die; upon their repentance God commands that a brazen serpent be made and lifted up upon a pole, that as many as look on it may live.
	Exodus XIV.	At the Red sea Pharaoh with his host overtakes them; Moses divides the waters with his rod, and the children of Israel pass through on dry ground unto the desert of Etham; whom, when Pharaoh and his army would needs follow, they are all overwhelmed by the waters coming together at the dawning of the day, whereby the Israelites are wholly freed from the bondage of the Egyptians; whose carcases when they see floating all the sea over, and cast upon the shore, they sing a song of praise and thanksgiving unto God.	1 Cor. X. 9.	Numbers XXI.	About the latter end of this year, all those who at Kadesh-barnea mutinied against God, being wholly extinct and dead, the Israelites pass over Zairi and come to the borders of Moab at Ar, and at length they arrive at Ammah, a valley in the country of the Moabites, and pitch at mount Pisgah.
	XV.	Upon the fifteenth of the second month, (four <i>June</i> the 4th, being <i>Thursday</i>), the Israelites come to the wilderness of Zin, which lieth between Elyma and Sinai, where, for want of food, they murmur against God and their leaders: about the even-tide God sends them quails, and the next morning rains upon them manna from heaven; and upon that kind of bread they lived afterward by the space of forty years, even till they came to the borders of the land of promise. An omer of it is preserved for a memorial.		21,	Sihon, king of the Amorites, refusing them passage through his country, is slain, and the Israelites possess his land.
	XVI.	At Rephidim, which was the eleventh place of their encamping, the people murmur for want of water; Moses gives them water by striking the hard rock in Horeb with his rod.	1451.	XXII. 1, 2,	Og, the king of Bashan, coming out against Israel is destroyed with all his people, not one left alive, and his country possessed by the Israelites.
		The Amalekites, falling upon the rear of the Israelites, are discomfited by Joshua, whilst Moses holds up his hands to God in prayer.		3.	After these victories the Israelites set forward, and encamp in the plains of Moab.
	XX.	God publisheth his Law, contained in the Ten Commandments, with a terrible voice from mount Sinai.	Joshua XXIV. 9.		Balak, king of Moab, considering what the Israelites had done to the Amorites, fears, lest under pretence of passing through his country, they should possess themselves of his whole kingdom, takes counsel with the princes of the Midianites his neighbours, and sends for Balaam, a soothsayer out of Mesopotamia, to come and curse the Israelites, accusing him great rewards for his labour; purposing afterward to make use upon them.
	XXI. XXII. &c. XXIV.	The people being in great fear, God gives them sundry other laws, all which being written in the book of the covenant, Moses propounds them to the people; which done, rising early in the morning, he builds an altar at the foot of the mountain, and sets up twelve statues, according to the twelve tribes of Israel, and sends twelve young men of the first-born, (whom the Lord hath consecrated to himself as ministers of those holy things, before the Levitical priesthood was ordained,) which offer sacrifice, first for sin, and then for thanksgiving, to the Lord; and when Moses had read the book of the covenant, he takes the blood of the calves and goats so offered, and with water, scarlet wool, and hyssop, sprinkles the book therewith, and all the people, or those twelve statues representing them; and so performs a solemn covenant between God and his people.	Numbers XXII. 7, 35.		Balaam, forewarned of God, refuseth at first to come: but being sent for a second time, he importuneth God to let him go, and goes with a purpose indeed to curse Israel; but God, offended thereat, makes the dumb ass of this wizard, on which he rode, speaking in a man's voice, to reprove his folly.
	9, 18.	Moses and Aaron, Nadab and Abihu, and seventy men of the elders of Israel, go up into the mount, and there behold the glory of God: the rest returning, Moses with the seventy elders stand there still, and was six days, and upon the seventh day God speaks unto him, and there he continues forty days and forty nights (reckoning those six days which he waited for the appearance of the Lord) eating no meat all that while, nor drinking water; (Deut. ix. 6.) where he receives God's command touching the frame of the tabernacle, the priests' garments, their consecration, sacrifices, and other things comprised in this and the six following chapters.	2 Pet. II. 15, 16.	Numbers XXIII. Deut.	Balaam twice offers sacrifice, and would fain have cursed Israel, to gratify Balak therein; but being forced thereto by the Spirit of God, instead of cursing, he blesseth them altogether; foretelling what felicity attended them, and what calamities should befall their enemies.
	XXV. &c.	At the end of forty days God gives Moses the two tables of the Law in stone, made by God's own hand, and written with his own finger; bidding him withal quickly to get him down, for that the people had already made to themselves a molten calf to worship. Moses by prayer pacifieth God, and goes down from the mount, and seeing the people keeping a festival in honour of their idol in the camp, he breaks the tables of the law at the foot of the mount: for which the Jews keep a solemn fast unto this day.	XXIII. 5. Joshua XXIV. 10.	Numbers XXV. 1, 2, 3, &c.	By his advice the women of Moab and Midian are set on work to turn the Israelites away to idolatry. Wherefore God commands Moses first to take all the ringleaders of this disorder, and to hang them up before the sun, and then gives order to the judges to put to death all such as had joined themselves to Baal-peor. Last of all, God sends a plague upon the people, whereof die 23,000 men in one day: which added to them which were hanged and killed with the sword, amount in all to 24,000.
	XXXI. 18.	Moses having burnt and defaced the idol, puts 3000 of the idolaters to death by the hands of the Levites.	Deut. IV. 3. Psalm CVI. 28.	Rev. II. 14. 1 Cor. X. 8.	Phinehas, the son of Eleazar, by killing Zimri, the chief of his father's family, and Cozbi the daughter of Zur, a prince of the Midianites, appeaseth the wrath of God, and the plague ceaseth. God therefore setteth the high priesthood for ever upon the house of Phinehas, and commands that war be made upon the Midianites.
	XXXII.	God commands Moses to frame new tables of stone, and to bring them with him into the mount: Moses brings them the next morning, and whilst he stands in the cleft of a rock, God passeth by, and sheweth him a glimpse of his glory.	Numbers XXV. 13, 17. XXVI. XXVII. 1, 2, 12, 23.	Numbers XXV. 13, 17. XXVI. XXVII. XXVIII.	Moses and Eleazar, by God's command, in the plain of Moab, near unto Jordan, over against Jericho, number the people from twenty years old and upwards, and find them to be 601,730 men, besides the Levites, who were numbered, reckoning them from one month old and upwards, comes to 33,000; and then Moses receives command for the parting the land of promise among the Israelites.
	30, 28.	God renews his covenant with his people, and upon certain conditions gives them his laws again.	Deut. III. 26, 27, 28.	Numbers XXXI. Josh. XIII. 21, 22.	The daughters of Zelophehad have their father's land parted among them, for want of issue male; this occasions the law for succession in heritages to be made.
	XXXIV.	In the first six months of this year, the tabernacle, the ark of the covenant, the altar, the table of show-bread, the priests' garments, the holy ointments, the candlestick, and other utensils and vessels belonging to the sacrifices, are finished in the desert at mount Sinai, and are brought unto Moses.	Numbers XXXI. Josh. XIII. 21, 22.	Numbers XXXI. Josh. XIII. 21, 22.	God signifies to Moses that he shall die, and Joshua is thereupon declared to be his successor; upon whom Moses lays his hands, and gives him instructions. Several laws are made.
	XL.	The tabernacle is set up and anointed with holy oil. Aaron and his sons are consecrated for the priesthood.	Deut. III. 26, 27, 28.	Numbers XXXI. Josh. XIII. 21, 22.	Twelve thousand of the Israelites under the command of Phinehas vanquish the Midianites, and put to the sword all the males among them, with their five princes, and among them Zur, the father of Cozbi, and Balaam the wizard, but they save the women alive; at which Moses is wroth, and commands that every male child, and all the women, except such as be virgins, be killed.
	Lev. X.	Nadab and Abihu, for offering strange fire, are struck dead in the place by fire from heaven.	Deut. III. 26, 27, 28.	Numbers XXXI. Josh. XIII. 21, 22.	The lands which belonged to Sihon and Og, namely, all from the river Arnon to mount Hermon, Moses divides and gives to the tribes of Reuben and Gad, and the half tribe of Manasseh; so that their possession be on this side Jordan; nevertheless, the rest of the tribes in all their wars till they have subdued the Canaanites, and possessed the promised land.
	Numb. VII.	The princes of the tribes present their offerings towards the dedication of the tabernacle. God speaketh to Moses from the mercy-seat.	Deut. III. 26, 27, 28.	Numbers XXXI. Josh. XIII. 21, 22.	Moses commands the people, that in their passage over Jordan they shall set up great stones, and engrave the Ten Commandments on them, with the form of blessing upon mount Gerizim, and of cursing on mount Ebal, exhorting them to observe the law of God, by setting before their eyes the benefits that would ensue thereon.
	IX. X. 29. Exodus XVIII.	The second passover is instituted.	Deut. III. 26, 27, 28.	Numbers XXXI. Josh. XIII. 21, 22.	He also renews the covenant made by God with them and their children on mount Horeb, and again persuades them to keep that covenant by all the blessings and curses which would undoubtedly follow the keepers or breakers of it; yet with a promise of pardon and deliverance, if at any time, having broken it, they shall repent them of their sin; and tells them further, that God had therefore thus declared his will unto them, to the end that none hereafter offending shall pretend ignorance.
	Numbers XI. 31.	Jethro, who is also called Hobab, brings his daughter Zipporah, with her two sons, Gershom and Eliezer, which were left with him, to his son-in-law Moses; and having congratulated him and the whole people of Israel's deliverance out of bondage, he openly declares his faith and devotion towards the true God. By his advice Moses imparts the government of the people to some others, and ordains magistrates for the deciding of lesser causes.	Deut. III. 26, 27, 28.	Numbers XXXI. Josh. XIII. 21, 22.	Moses, having written this law, delivers it to the priests, the sons of Levi, and the elders of the people, to be kept, the same day also he writes his most excellent song, and teaches the same to the children of Israel to be sung, and having finished the book of the law, he takes order to have it laid up in the side of the ark.
	XLII. XLIII.	Moses complains to God of the overgreat burden of his government; God, to ease him of his charge, gives him for assistance the court of seventy elders. The people lust for flesh. God gives them quails in wrath; and sends withal a most grievous plague among them.	Deut. III. 26, 27, 28.	Numbers XXXI. Josh. XIII. 21, 22.	Moses now drawing near to his end, blesseth every tribe in particular, by way of prophecy, save only the tribe of Simeon.
	XLIV.	God rebukes the sedition of Miriam and Aaron, and maintains Moses' right. From the wilderness of Paran, near Kadesh-barnea, twelve men are sent, (among whom are Caleb and Joshua) to discover the land of Canaan. Returning, they bring with them a branch of a vine, with a cluster of grapes upon it; ten of the twelve so sent speak ill of the country, declare it barren, and magnify the cities for their strength, and the giant stature of the inhabitants. The people, terrified with this relation, are about to return into Egypt, from which Caleb and Joshua endeavouring to dissuade them are like to be stoned. At this God is so provoked, that he threatens to destroy them; but is prevailed upon by Moses through his prayers to spare them. Nevertheless he denounceth that all who are now twenty years old and upward (except Caleb and Joshua) shall die in the wilderness. The men who raised the evil report are all destroyed by sudden death. Some indeed, fearing to enter upon the promised land, contrary to the command of God, are smitten by the Amalekites and Canaanites.	Deut. III. 26, 27, 28.	Numbers XXXI. Josh. XIII. 21, 22.	In the 12th month of this year he goes up to mount Nebo, and from thence beholds the land of promise, and there dieth, aged 120 years; the body of Moses God translates out of the place where he died into a valley of the land of Moab, over against Beth-peor, and there burieth it; nor doth any man know the place of it unto this day. The Israelites mourn for him 30 days. Here ends the Pentateuch, or five books of Moses, containing the history of 2552 years and a half, from the beginning of the world; and the book of Joshua begins with the forty-first year after the departure of the children of Israel out of Egypt.
	Deut. I. 44.	In this place, viz. Kadesh-barnea, the Israelites continue many days; but that in some places they continued many years, appeareth, for that in the space of 37 years there are but 17 encampings mentioned.	Deut. III. 26, 27, 28.	Numbers XXXI. Josh. XIII. 21, 22.	Joshua being confirmed in his government by God, sends forth spies from Shittim to the city of Jericho, who, being harboured by Rahab, are privily sent away, when search is made for them.
	Numbers XXXI. XVI.	To their long continuance in Kadesh, and the encampments from thence, all that we find delivered in the xvth and four next ensuing chapters of <i>Numbers</i> , seems to refer; as how Korah, Dathan, and Abiram, for raising a mutiny against Moses and Aaron, were swallowed alive into the earth, and 250 of	Deut. III. 26, 27, 28.	Numbers XXXI. Josh. XIII. 21, 22.	Upon the tenth day of the first month (April 30), to wit, the same day that the Paschal Lamb was to be chosen out of the flock the Israelites under the conduct of Joshua, a type of Jesus Christ, go up on the river Jordan into the promised land of Canaan, a type of a more heavenly country. They pass through the river on dry ground, the waters being for the present divided for a memorial of which miraculous passage, Joshua sets up twelve stones in the very channel of Jordan, and taking twelve other stones out of the water thereof sets them up at Gilgal, the place where they next encamp.
				V.	The day following Joshua renews the use of circumcision, which had been omitted forty years.
				10.	Upon the 14th day of the same month, in the evening, the Israelites celebrate their first passover in the land of Canaan.

JUDEA, PALESTINE, OR THE HOLY LAND.

JUDEA is bounded on the north by mount Libanus, or Lebanon, which separates it from that of Syria, anciently called Phœnicia; on the east by mount Hermon, which divides it from Arabia Deserta; on the south by Arabia Petrea; and on the west by the Mediterranean sea, or sea of Syria.

This country received the name of Palestine from the Philistines, who dwell on the sea-coast: it was called Judea, from Judah; and it is termed the Holy Land, being the country where Jesus Christ was born, preached his holy doctrines, confirmed them by miracles, and laid down his life for mankind. Palestine is about one hundred and eighty-five miles in length, and generally eighty in breadth; it is situated between 31° and 35° 40' north latitude.

The climate of Palestine is, during a great part of the year, very hot. The easterly winds are usually dry, though they are sometimes tempestuous; and those which are westerly, are attended with rain. The heat here might be expected to be excessive; yet mount Libanus, from its uncommon height, is covered all the winter with snow.

The first rains, as they are called, generally fall about the beginning of November; and the latter rains, in the month of April. In the country round Jerusalem, if a moderate quantity of snow falls in the beginning of February, and the brooks soon after overflow their banks, it is thought to forebode a fruitful year; and the inhabitants make rejoicings upon this occasion, as the Egyptians do with respect to the Nile: this country is seldom refreshed with rain during the summer season.

The rocks of Judea are, in many places, covered with a soft chalky substance, in which is enclosed a great variety of shells and corals. The greatest part of the mountains of Carmel, and those of Jerusalem and Bethlehem, are overspread with a white chalky stratum. In mount Carmel, are gathered many stones, which, being in the form of olives, melons, peaches, and other fruit, are imposed upon pilgrims, not only as those fruits petrified, but as antidotes against several diseases.

With respect to the rivers of the country, the Jordan, called by the Arabs Seriah, is not only the most considerable, but, next to the Nile, is the largest, either in the Levant or in Barbary. It has its source at the bottom of mount Libanus or Lebanon, and is formed from the waters of two fountains, which are about a mile distant from each other. One of them lies to the east, and is called Jor; the other, which is exposed to the south, is named Dan. The confluence of the two streams is found near the ancient city of Cesarea Philippi, which is at present only a village, and called B. line. The river takes a course between the E. and S. and, after running seven miles, falls into the lake Samochon or Hation, at present called Hulethanias, about six miles in length, from north to south, and nearly four in breadth, from east to west. The Jordan issues from this lake, and flows through a great plain, passing under a stone bridge called Jacob's bridge, consisting of three arches well constructed. The river then continues its course as far as the lake of Tiberias, near the ancient cities of Chorazin and Capernaum, where it mixes with its waters. When it issues from this lake, which is about eighteen miles in length, and eight in breadth, it takes the name of Jordan major, dividing Peros from Samaria, the plains of the Moabites from Judea, and receiving the waters of the Dibon, the Jazer, the Jacob, and the Carith. After being augmented by these streams, in a course of sixty-five miles from the lake of Tiberias, or sea of Galilee, it discharges itself into the Dead sea. The Jordan, in the rainy seasons, overflows its banks to the distance of more than four miles; and, on account of the inequality of the ground, forms two or three channels. Its current is extremely rapid, and the water always muddy; but when taken from the river, and put into any kind of vessel, it very soon clarifies, and is sweet.

The Dead Sea is a name of modern date; the ancients call it the lake of Asphaltites, the sea of Sidon, the Salt sea, the lake of Sirbon; the Arabs name it Baheret-Lut; that is, the sea of Lot. It is about fifty miles in length, and ten in breadth. The lofty mountains of the country of the Moabites are on the eastern side, and discharge into it the waters of Arnon and the Jarec. On the west and south it is bounded by very high mountains also. It is likewise on the west that the brook Cedron, which rises at Jerusalem, empties into this sea.

We are informed that this vast lake was covered formerly with fruit trees and abundant crops, and that from the bosom of the earth, now buried under its waters, arose the superb cities of Sodom, Gomorrah, Admah, Zebolim, and Segor. No plants of any kind grow in this lake. The bottom of it is black, thick, and fetid. Branches of trees which fall therein become petrified in a little time. The Dead sea produces a kind of bitumen, which may be found floating on the surface, like large lumps of earth. This bitumen is a sulphurous substance, mixed with salt; it is as brittle as black pitch, is combustible, and exhales, when burning, a strong and penetrating smell. The ancient Arabs used it for anointing and embalming their dead, to preserve them from perishing. The mountains near this sea produce a kind of black stone, which, when polished, has a beautiful lustre.

Acre, or Acra, (now called St. John de Acre, and which the Arabs call Akko, or Akka,) is one of the places from which the Israelites could not expel the ancient Canaanites, and was formerly reckoned among the ancient cities of Phœnicia. It is also known by the name of Palœstina. The situation is advantageous: on the north and east, it is encompassed by a fertile plain; on the west it is washed by the Mediterranean; and on the south by a large bay, which extends from the city as far as mount Carmel. It contains little more than a few cottages, and heaps of ruins. The residence of the bashaw of the province is at this place.

To the south of Acre, is Sebasta, the ancient Samaria, the capital of the ten tribes after their revolt from the house of David. It is seated on a long mount, which rises in a fruitful valley, and is now converted into gardens.

A little farther to the south is Naplosa, the ancient Sychem, which stands in a narrow valley, between mount Ebal on the north, and Gerizim on the south. At a small distance from Naplosa, is Jacob's well, famous for Christ's conference with the woman of Samaria.

Jerusalem is encompassed with hills, so that the city seems as if situated in an amphitheatre: there are few remains of the city as it appeared in Christ's time; the situation being changed; for mount Sion, the highest part of ancient Jerusalem, is almost excluded: while the places adjoining to mount Calvary are nearly in the centre. This city, which is about three miles in circumference, is situated on a rocky mountain, on all sides of which are steep ascents, except toward the north. The walls are not strong, nor have they any bastions. The city has six gates. There are supposed to be about twelve or fourteen thousand inhabitants in Jerusalem.

Jasa, the ancient Joppa, is the port where the pilgrims disembark. They generally arrive in November, and repair without delay to Jerusalem.

Bethlehem, also called Epirata, and the city of David, is famous for being the birth-place of Christ. It is about two miles to the S. E. of Jerusalem, on the ridge of a hill; at present only an inconsiderable place.

Raha, the ancient Jericho, is eighteen miles N. E. of Jerusalem, situated in a plain six or seven leagues long, by three wide, surrounded by a number of barren mountains.

Hebron, or Hebron, is twenty-four miles S. of Bethlehem. The Arabs call it El-Kahl, the well-beloved. It is situated at the foot of an eminence, on which are some remains of an ancient castle.

Nazareth, now only a small village, is on the top of a high hill. Cana of Galilee, otherwise called Cana Minor, celebrated for the miracle wrought by Christ, of changing the water into wine, is nothing more than a small village, with very few inhabitants.

Sidon, called by the Turks Sayd, is situated on the sea-coast. It was anciently a place of great strength, and had a very extensive commerce. Though it is still populous, and a place of considerable trade, it has fallen from its ancient grandeur. Its exports consist in silks, with raw and spun cotton; the manufacturing of which employs most of the inhabitants, amounting to about five thousand. The city is defended by an old castle, built in the sea.

Tyre, called by the Turks Sour, is about twenty miles to the south of Sidon. It was once very celebrated for its purple, called the Tyrian dye, produced from a shell-fish. This city was, in ancient times, the centre of an immense commerce and navigation, and the nurse of arts and sciences. The ancient city stood, originally, on an island, joined to the main land by a mole; the remains of which appear at present. It has two harbours; that on the north side is very good; but the other is choked up with ruins. The present inhabitants are only a few poor fishermen, who live in vaults and caves.

Cesarea was at first called Strabo's Tower; and was the capital of Palestine. This city was divided into two parts by a little hill, whereon was erected a temple dedicated to Cesar.

Jericho is situated in a large plain, about twenty miles long, and ten broad, bounded by a variety of mountains on the south-west, the west, and north; it is at present inhabited by a few miserable Arabs.

The Mount of Forty Days, is situated on the north side of the plain of Jericho: the summit is covered neither with shrubs, trees, nor earth, out consists of a solid mass of white marble; it is very difficult and dangerous to ascend, the path leading by a winding course, between two dismal abysses. This mountain is one of the highest in the province, and one of its most sacred places. It takes its name from the rigorous fast which Christ observed here. From this mount may be seen the hills of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, and that of Jericho, the river Jordan, and the whole extent of the Dead Sea. Opposite to Jericho, beyond Jordan, rises Mount Nebo.

Mount Carmel, on the south side of the bay of Acre, projects at one part into the sea, forming a great promontory, called the point of Carmel. There are a number of grottos, gardens, and convents on this mount; as also many cisterns for receiving the rain-water. On this mountain was a fortress called Cebataue.

Mount Tabor is most delightfully situated, rising amidst the plains of Galilee, distant about twenty miles from the city of Tiberias; it is distinguished by different names, as Tabaryion, Taburion, and by the Arabs Gibel-el-Tor. It is in appearance like a sugar-loaf, and is covered from the top to the bottom with small trees.

Palestine, which comprehends the ancient country of Canaan, and was occupied by nine tribes of Israel, has experienced many and severe revolutions; the extreme fertility of the country, and its many advantages and happy situation, induced the neighbouring and powerful kingdoms to attempt its subjection; most of them succeeded in reducing to obedience and slavery the peaceable inhabitants: the Persians, Saracens, Syrians, and Romans, have alternately been masters for a time, and then obliged to yield to superior force: they treated the conquered with the utmost barbarity, and committed the greatest devastation and slaughter; not even sparing old or young, women or helpless children. Thus it continued changing its ferocious masters, until, in the twelfth century, the Turks, taking Cesarea, the whole country fell into their possession; and has continued under their power ever since. The innumerable scenes of blood and desolation exhibited in this country, have changed it from that happy, fruitful, and prosperous state, so beautifully described in Deuteronomy, to an almost uninhabited desert, and heap of ruins: few traces of its ancient splendour remain; and confusion and doubt hang over all the researches of the inquirer.

The present masters exercise unlimited and tyrannical authority over their slaves in Palestine, keeping the miserable inhabitants in the utmost subjection; governing them by Caliphs and Bashaws, with rods of iron; and holding them in the most deplorable ignorance and superstition.

A TABLE OF KINDRED AND AFFINITY:

FORBIDDEN TO MARRY TOGETHER.

A man may not marry his

- 1 GRANDMOTHER,
- 2 Grandfather's wife,
- 3 Wife's grandmother,
- 4 Father's sister,
- 5 Mother's sister,
- 6 Father's brother's wife,
- 7 Mother's brother's wife,
- 8 Wife's father's sister,
- 9 Wife's mother's sister,
- 10 Sister,
- 11 Stepmother,
- 12 Wife's mother,
- 13 Daughter,
- 14 Wife's daughter,
- 15 Son's wife,
- 16 Sister,
- 17 Wife's sister,
- 18 Brother's wife,
- 19 Son's daughter,
- 20 Daughter's daughter,
- 21 Son's son's wife,
- 22 Daughter's son's wife,
- 23 Wife's son's daughter,
- 24 Wife's daughter's daughter,
- 25 Brother's daughter,
- 26 Sister's daughter,
- 27 Brother's son's wife,
- 28 Sister's son's wife,
- 29 Wife's brother's daughter,
- 30 Wife's sister's daughter.

A woman may not marry her

- 1 GRANDFATHER,
- 2 Grandmother's husband,
- 3 Husband's grandfather,
- 4 Father's brother,
- 5 Mother's brother,
- 6 Father's sister's husband,
- 7 Mother's sister's husband,
- 8 Husband's father's brother,
- 9 Husband's mother's brother,
- 10 Father,
- 11 Stepfather,
- 12 Husband's father,
- 13 Son,
- 14 Husband's son,
- 15 Daughter's husband,
- 16 Brother,
- 17 Husband's brother,
- 18 Sister's husband,
- 19 Son's son,
- 20 Daughter's son,
- 21 Son's daughter's husband,
- 22 Daughter's daughter's husband,
- 23 Husband's son's son,
- 24 Husband's daughter's son,
- 25 Brother's son,
- 26 Sister's son,
- 27 Brother's daughter's husband,
- 28 Sister's daughter's husband,
- 29 Husband's brother's son,
- 30 Husband's sister's son.

TABLES OF SCRIPTURE MEASURES, WEIGHTS AND COINS, WITH FULL EXPLANATIONS.

BROUGHT DOWN TO THE PRESENT TIME BY THE LATEST SCIENTIFIC DISCOVERIES.

I. MEASURES OF LENGTH AND DISTANCE.

Measures of Length.—The denominations referring to length were derived for the most part from the arm and hand. We may notice the following four as derived from this source: I. The "fingers' breadth," in Jer. lii. 21, only. II. The "hand breadth," applied metaphorically to a short period of time in Ps. xxxix. 5. III. The "span," the distance between the extremities of the thumb and the little finger in the extended hand, Ex. xxviii. 16, xxxix. 9; I. Sam. xvii. 4; Ez. xlvi. 13, applied generally to describe any small measure in Is. xl. 12. IV. The "cubit," the distance from the elbow to the extremity of the middle finger. In addition to the above we may notice: V. The Heb. *gomed*, literally a rod, applied to Egion's dirk. Its length is uncertain, but it probably fell below the "cubit." VI. The "reed" for measuring buildings on a large scale, Ex. xl. 5-8, xli. 8, xlii. 16-19; Rev. xi. 1, xxi. 15, 16. Little information is furnished by the Bible itself as to the relative or absolute lengths described under the above terms. The cubit, which may be regarded as the standard measure, was of varying length. Thus in Deut. iii. 11, the cubit is specified to be "after the cubit of a man;" in II. Chr. iii. 8, "after the first," or rather "after the older measure;" and in Ez. xli. 8, "a great cubit" or literally "a cubit to the joint," further defined in xl. 5, "a cubit and a hand breadth." These expressions involve one of the most knotty points of Hebrew archaeology, viz., the number and the respective lengths of the scriptural cubits. That there was more than one cubit is clear; but whether there were three, or only two, is not so clear. The Jews recognized three different cubits, viz., the common cubit measuring in our inches and decimals of an inch 15.8763, or a trifle more than a foot and a quarter. The ancient Mosaic cubit measuring 19.0515, or nearly a foot and seven inches, and the new cubit measuring about 20.6 inches, or one foot eight and a half inches. Taking the estimate of Thenius, the length of Digits, Palms, Spans, Cubits and Reeds in our measure is shown in the following table:

	Inches.	Feet and Inches nearly.
Digit, or finger's breadth, ...	.7938	.08
Palm, or four Digits, ...	3.1752	0 3 3-16
Span, or three Palms, ...	9.5257	0 9 1-2
Cubit, or two Spans, ...	19.0515	1.7
Reed or six cubits, ...	114.3090	9.6

Measures of Distance.—The measures of distance noticed in the Old Testament are the three following: I. The "pace," Sam. vi. 13, answering generally to our yard. II. The "day's journey," which was the most usual method of calculating distances in traveling, Gen. xxx. 35, xxxi. 23, Ex. xiii. 18, v. 3, etc., though but one instance of it occurs in the New Testament, Luke ii. 44. III. The Hebrew *cibrah* *haires*, rendered in the A. V., "a little way," "a little piece of ground." The Hebrew expression appears to indicate some definite distance, but the only conclusion to be drawn from the Bible is, that it did not exceed and probably equalled the distance between Bethlehem and Rachel's burial place, which is traditionally identified with a spot 1 and 1-2 miles north of the town. In the Apocrypha and New Testament we meet with the following additional measures. I. The "Sabbath day's journey," which was 2,000 cubits or 6-10 of a mile. II. The "furlong," a Greek measure introduced into Asia after Alexander's conquest, the name and length of which were borrowed from the foot race-course at Olympia. It equalled 600 Greek feet or 125 Roman paces, or foot 3-4 feet of our measure. III. The "Mile," a Roman measure equal to 1,000 Roman paces or 1,618 yards. IV. The "fathom," equal to the length of the outstretched arms; as a measure of length, according to Herodotus this equals 1-1001 stadium = 6 feet 1 inch. The following table contains these measures reduced to our measures, as well as some others added, for companion sake.

	Feet.	Inches.		Feet.	Inches.
Roman Foot, ...	11.6496		Fathom, ...	6	.081
Greek Foot, ...	1	0.135	Furlong or Stadium, ...	.606	.9
Pace, ...	4	10.248	Roman Mile, ...	4,854	

Measures of Surface.—Land and area were measured either by the cubit or by the reed. There is no indication in the Bible of the use of a square measure by the Jews. Whenever they wish to define the size of a plot, they specified its length and breadth, even if it were a perfect square, as in Ez. xlviii. 16. The difficulty of defining an area by these means is experienced in the interpretation of Num. xxxv. 4, 5. The following interesting and learned calculations, were made by the Lord Bishop of Peterborough, and are given with such modifications as the present state of biblical science requires, and using the Mosaic or legal cubit.

The Mercy Seat.—This was God's Throne of Grace among the Jews. Moses, (Ex., xxv. 17), affirms that its length was 2 1-2 cubits, its breadth 1 1-2 cubits. This would make the area of the Mercy Seat 3 feet, 11 1-2 inches long by 2 feet 4 1-2 inches wide, or about 8 4-5 square feet.

The Altar of Incense.—Only two sides of it, viz., its length and breadth, are expressed by Moses, and each of them is affirmed to be 1 cubit. Yet he declares it was foursquare; whence we collect that its sides and its top were each just a square cubit. See Ex. lxx. 2. Now the Jewish square cubit amounts to almost exactly 2 1-2 English square feet, so that the Altar of Incense was a cube of 2 1-2 feet every way.

The Boards of the Tabernacle.—These were each 10 cubits in length, and 1 1-2 in breadth, (Ex. xxvi. 16), being rectangular, they contained 15 Jewish square cubits, or just about 37 1-2 English square feet. They were, in short, boards 15 feet 10 inches long, and 2 feet 4 1-2 inches wide. This seems an extraordinary width to be required in a country so destitute of large trees as the wilderness of Sinai.

The Court of the Tabernacle.—This was the ground on which the priests performed all the solemn public worship of Israel in Moses' time. The area of this Court is described by Moses (Ex. xxv. 18) by its length 100 cubits, and its breadth, everywhere 50 cubits. Wherefore this area must be, in Jewish measure,

5,000 square cubits, since that is the product of 100 multiplied into 50. This was then equal to an area of 12,500 square feet.

The Table of Shew-Bread.—This is affirmed to be 2 cubits in length and 1 in breadth, Ex. xxv. 23. It stood in the sanctuary together with the seven-branch Candlestick, and the Altar of Incense. Every Sabbath twelve newly-baked loaves were put on it in two rows, six in each, and sprinkled with incense, where they remained until the following Sabbath. The table was rectangular, and contained 2 Jewish square cubits. These amount to 5 English square feet, nearly, that is, 722 square inches.

II. MEASURES OF CAPACITY.

Liquid Measures.—The Hebrew measures of capacity for liquids were: I. *The Log*, the name originally signifying a *Basin*. II. *The Hin*, a name of Egyptian origin, and frequently noticed in the Bible. III. *The Bath*, the largest of the liquid measures. The relative values, therefore, stand thus: 12 Log make 1 Hin, and 6 Hin, or 72 Log make 1 Bath. For contents of these, see table below.

Dry Measures.—The Hebrew dry measure contained the following denominations: I. *The Cab*, mentioned only in II. Kings vi. 25, a word meaning hollow or concave. II. *The Omer*, mentioned only in Ex. xvi. 16-36, a word meaning a heap or a sheaf. III. *The Seah*, a word meaning "measure," this being the most usual measure for household uses. IV. *The Ephah*, a word of Egyptian origin. V. *The Half-homer*, meaning literally, something poured out. VI. *The Homer*, meaning "heap." It is elsewhere termed *cor*, from the circular vessel in which it was measured. The relative value of these measures are well ascertained, but there are two conflicting and equally authentic statements as to the actual quantity contained in them. Josephus makes one statement, and the Rabbinites, or followers of the Jewish Rabbins, another. There is no known means of deciding between these two, and both are therefore given below.

	JOSEPHUS. RABBINISTS.			JOSEPHUS. RABBINISTS.	
Measures.	Gallons.	Gallons.	Measures.	Gallons.	Gallons.
Homer, or Cor, 10 2/3			Hin, ...	1.44+9	.7381
or 5 1/2 bushels, 86.696	.442-6		Omer, ...	.8669	.4428
Ephah, ...	8.6696	.442-6	Cab, ...	.4816	.246
Seah, ...	2.8898	1.4762	Log, ...	.1204	.0615

III. WEIGHTS, COINS AND MONEY.

We are indebted to Professor Hitchcock's "Analysis," for the following account of Weights, Coins, and Money:

1. Money Not Coined.—It is probable that the use of coined money among the Greeks was invented as early as eight hundred years before Christ; that is, the time of Uzziah, King of Judah, Jeroboam II. of Israel, and about the important Greek era of the First Olympiad. The oldest Asiatic coinage is not so old as this, and is at most only as old as the time of Cyrus, about five hundred and fifty years before Christ. There is no mention of any Hebrew coinage before the period of the Apocryphal books. In I. Maccabees, xv. 6, it is mentioned that Antiochus VII. allowed Simon Maccabaeus to coin money with his own stamp. This, the first record of Jewish coined money, was one hundred and forty years before Christ. The use of coined money by the Jews is, however, mentioned in Ezra and Nehemiah, about four hundred and fifty years before Christ; but this was Persian gold money, undoubtedly Darics.

All the money mentioned in the Bible before the time of Ezra and Nehemiah, therefore,—that is, before the period of the return from captivity—was uncoined money, and seems always to have been silver, gold being mentioned as a valuable metal, but not as money. This uncoined money was used by weight. It is to be noticed, also, that the money of Canaan and that of Egypt, are mentioned as if they were of the same sort. Now it is known that in ancient Egypt silver rings were used as money, much like the "ring money," as the antiquaries call it, which was used by the ancient Celtic people of western Europe, and which may be seen in antiquarian museums. Therefore it is very likely that the money mentioned in the Bible before the times of Ezra and Nehemiah, consisted of silver rings, and that it was paid and received by weight, as is described in Genesis xxiii. 16, where "Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant." The "shekel" here mentioned is evidently not a coin, but a weight, as is supposed, belonging to a set or system whose standards were subsequently kept by the priests.

2. Weights Used in Paying Money.—As the ancient Jewish weights were chiefly used in dealing out the rings and pieces of metal that served for money, the account of them is properly placed with that of uncoined money. There seem to have been three different systems of these weights, one for gold, one for silver, and one for copper, that for silver being the principal and oldest one, and its most common or principal weight, the shekel of silver, long often called "the Holy Shekel," or "Shekel of the Sanctuary." The word "Shekel" is a Hebrew one, meaning "weight." The shekel was the chief weight in each of these three systems, but its weight decreased as the value of metal weighed by it increased. The shekel of silver was about twice as heavy as the shekel of gold, and the shekel of copper about twice as heavy as that of silver.

With this introduction, we proceed to give tables showing these three sets of weights, their relative values, the weights of all of them in grains, and also in denominations of avoirdupois weight.

TABLES OF BIBLE MONEY AND PROPER NAMES.

Denominations.	Gold Weights.	Grains.	Avord., nearly.
Shekel, ...	132	3 10 oz.	
100 Shekels is 1 Maneh, ...	13,200	1 lb. 14 oz.	
100 Manehs is 1 Talent, ...	1,320,000	188 lbs.	

Denominations.	Silver Weights.	Grains.	Avord., nearly.
Gerah, ...	11	1 40 oz.	
10 Gerahs is 1 Beka, ...	110	1 4 oz.	
2 Bekas is 1 Shekel, ...	220	1 2 oz. 1 3 4 gr.	
60 Shekels is 1 Maneh, ...	13,200	1 lb. 14 oz.	
50 Manehs is 1 Talent, ...	660,000	94 lbs.	

Denominations.	Copper Weight.	Grains.	Avord., nearly.
Shekel, ...	528	1 2 10 oz.	
1,500 Shekels is 1 Talent, ...	792,000	113 lbs.	

The meanings of the Hebrew names in the above tables are as follows: Gerah, a grain or bean; Beka, a half; i. e., a half Shekel, Shekel, weight; Maneh, part, portion, or number. The word translated "Talent" in the Old Testament is Kikkar, meaning circle or globe, probably with the idea of wholeness or completeness supposed to be involved in these terms, as if the amount was the largest full sum.

3. Coined Money.—The Maccabean shekel was a silver piece about as heavy as a silver half-dollar, but rather thicker and not so broad. It had on one side a figure of a vase, supposed to have represented the pot of manna preserved in the tabernacle, and on the other side a stem with three flowers, supposed to have represented Aaron's rod that budded. With the vase was an inscription signifying "Shekel of Israel," and with the branch another signifying "Jerusalem the Holy." These inscriptions were in old Hebrew letters, which had a general similarity in style to our own capitals, and were like the Phœnician and Samaritan alphabets.

The Daric.—The Persian Daric mentioned in the Old Testament, was a gold coin, so named after Darius, the name of several Persian kings, just as in modern times Louis and Napoleon have been the names of French coins. The name "Daric" is translated in the authorized version "Dram." The daric was a coin a little more than as heavy as a half-eagle, but very thick, of pure gold, and having on one side a half-length figure of a king, armed with a dart and bow, and on the other side an irregular square sunk in the metal. Their weight was about one hundred and twenty-eight grains.

A Piece of Money, (Matthew, xvii. 24-27), found in the fish by St. Peter, and with which he paid tribute for himself and Christ, was a *Stater*, a Greek silver

piece, of just about the size and value of the shekel before described, that is, at a silver half-dollar.

The Penny was the *Denarius*, the principal silver coin of the Romans up to the beginning of the third century after Christ. It was a little larger than the old fashioned Spanish *Real* or silver coin of twelve and a half cents, being worth almost exactly fourteen cents.

Farthing is the word used in the authorized version of the Bible to translate two different Greek words. One of these is *Kodrantis*, (Matt. v. 26; Mark, xii. 42), which is the Greek form of the Latin word *Quadrans*. The Roman *Quadrans* was a small copper coin, and was, as its name indicates, the Quadrant or quarter of the *As*. This *As* was a copper coin, sixteen of which were equal to a *denarius*. The *As* was accordingly about equivalent to the old fashioned "red cent," and the farthing to a quarter of a cent. The other word translated "farthing" is *Assarium* (Matt. x. 29; Luke, xii. 6). The Greek form of the Latin *Assarium*, which was the small *As*, equal to half the *As*. This farthing was therefore twice as large as the other.

Mite, in Greek *Lepton*, was a copper piece, the smallest coin in circulation, and worth half the first of two farthings above described; viz., the quadrans.

The following table shows at one view the approximate weight in grains, and values in dollars and cents, of the coins and money weights above described, named in the Bible. (The lawful weight of the silver dollar is 412 1-2 grains.)

Denominations.	Grains.	Value nearly.
Gold Shekel, ...	132	85 69
Gold Maneh, ...	13,200	569 00
Gold Talent, ...	1,320,000	56,900 00
Silver Gerah, ...	11	02 1 4
Silver Beka, ...	110	26 1 2
Silver Shekel, ...	220	53
Silver Maneh, ...	13,200	32 00
Silver Talent, ...	660,000	1,660 00
Copper Shekel, ...	528	03 14-100
Copper Talent, ...	792,000	47 14
Persian Daric or Dram, (Gold), ...	128	5 52
Maccabean Shekel (Silver), ...	220	53
"Piece of Money," (Stater Silver), ...	220	53
Penny, (Denarius, Silver), ...	58 6-7	14
Farthing, (Quadrans, Copper), ...	42	00 1 4
Farthing, (Assarium Copper), ...	84	00 1 2
Mite, (Copper), ...	21	00 1 8

ALPHABETICAL TABLE OF THE PROPER NAMES IN THE OLD AND NEW TESTAMENTS,

WITH THE MEANING OR SIGNIFICATION OF THE WORDS IN THEIR ORIGINAL LANGUAGES; TOGETHER WITH THEIR PRONUNCIATION.

AB	AH	AM	AR	BA
A-A-RON, a teacher, or lofty. A-bad-don, the destroyer. A-ba-dha, father of the wine press. A-ba-ana, made of stone, a building. A-ba-rim, passages, or passengers. Ab/la, a servant, or servitude. Ab/de-el, a vapor, a cloud of God. Ab/di, he is my servant. Ab/di-el, the servant of God. Ab/don, a servant or cloud of judgment. A-bel-na-go, a servant of light. A/bel, vanity, breath, vapor. A/bel, (a city), mourning. A-bel-beth-ma-ach/ah, mourning to the house of Maachah. A-bel-ma-im, mourning of waters. A-bel-me-ho/ah, mourning of sickness. A-bel-miz-ra'im, the mourning of the Egyptians. A-bel-shi'im, mourning of thorns. A/bes, an egg, or muddy. Abi, my father. A-bi-ah, the Lord is my father. A-bi-a-bon, most intelligent father. A-bi-a-thar, excellent father. A-bib, green fruits, or ears of corn. A-bi-dah, the father of knowledge. A-bi-dan, the father of judgment. A-bi-el, God my father. A-bi-e-ser, father of help. A-bi-gail, the father's joy. A-bi-hu, he is my father. A-bi-jah, the Lord is my father. A-bi-jam, father of the sea. A-bi-le-ne, the father of mourning. A-bim-a-el, a father sent from God. A-bim-e-lech, father of the king. A-bin-a-dah, father of willingness. A-bim-a-am, father of beauty. A-bi-ram, a high father. A-bi-rah, ignorance of the father. A-bish-a-i, the present of my father. A-bish-a-lom, the father of peace. A-bish-u-a, father of salvation. A-bi-shur, the father of the wall or father of uprightness. A-bi-tal, the father of the dew. A-bi-tub, father of goodness. A-bi-ud, father of praise. A-bner, father of light. A-bra-ham, the father of a great multitude.	A/bram, a high father. A-bi-sa-lom, father of peace. A-bi-cho, a vessel, a pitcher, or sparkle. A-bi-cho, close pressed together. A-bi-da-ma, the field of blood. A-bi-da-a, grief or trouble. A-bi-da-u-a, a native of Acha'a. A-bi-eh, or A-bi-ar, he that troubleth. A-bi-bor, a rat. A-bi-him, preparing, or revenging. A-bi-hus, thus it is, or how is this? A-bi-rah, trouble. A-bi-sah, adorned, burst of the veil. A-bi-shaph, poison, tricks. A-bi-zib, liar, lying, or that runs. A-bi-dah, the witness of the assembly. A-bi-dan, an assembly. A-bi-dah, the witness of the Lord. A-bi-dah, one that draws water. A-bi-am, earthy min. r. d. A-bi-mah, red earth, or of blood. A-bi-mi, my man, red, earthy, human. A-bi-rah, high or eminent. A-bi-di, my witness, adorned, prey. A-bi-don, basis, foundation, the Lord. A-bi-di, the witness of the Lord. A-bi-din, adorned, voluptuous, dainty. A-bi-din, assemblies, testimonies. A-bi-din, my witness, my ornament. A-bi-mah, earthy, red, or bloody. A-bi-ma-tha, a cloud of death, a mortal vapor. A-bi-mah, rest, or testimony eternal. A-bi-ni, the lightning of the Lord, or the Lord of lightning. A-bi-ni-jah, the Lord is my master. A-bi-ni-kam, the Lord is raised. A-bi-ni-ram, my Lord is most high, or Lord of might and elevation. A-bi-ni-zek, justice of the Lord. A-bi-rah, their beauty, their power. A-bi-rah, strength of the sea. A-bi-rah, the cloak, glory, grandeur, or power of the king. A-bi-rah, the court of death. A-bi-rah, their testimony, their prey, or their ornament. A-bi-bus, a locust, feast of the feather. A-bi-gar, floor. A-bi-gar, See Hagar. A-bi-grip-pa, one who causes great pain at his birth. A-bi-gur, stranger, gathered together. A-bi-hah, uncle, or father's brother. A-bi-hus, prince, head, or chief.	A-ba-va, essence or generation. A-bi-haz, one that takes and possesses. A-bi-zah, seizure, vision of the Lord. A-bi-hah, brother of the Lord. A-bi-e-zer, brother of assistance. A-bi-hah, the same with Abiah. A-bi-kam, a brother who raises up. A-bi-lud, a brother born. A-bi-m-a-az, brother of the council. A-bi-mam, brother of the right hand. A-bi-m-e-leh, my brother is a king. A-bi-moth, brother of death. A-bi-i-o-am, the beauty of the brother, or brother of motion. A-bi-ha, his brother, his brethren. A-bi-rah, brother of iniquity, or brother of the shepherd. A-bi-sa-mach, brother of strength. A-bi-shar, brother of a prince, or brother of a song. A-bi-hi-ah-phen, brother of ruin or folly. A-bi-tub, brother of goodness. A-bi-lud, brother of praise. A-bi-lah, which is of milk, or of fat. A-bi-lah, his tabernacle, his tent. A-bi-lah, the tent or tabernacle of the father. A-bi-lah-bah, my tent and my tabernacle in her. A-bi-lah-bah, my tabernacle is exalted. A-bi, or Ha/i, mass or heap. A-bi, the same as Ai. A-bi-lon, a chain, strength, or stag. A-bi-m-e-lech, God is king. A-bi-ex-an-der, one who assists men. A-bi-le-lua, praise the Lord. A-bi-lin, an oak, or strong. A-bi-lon-bach/ut, the oak of weeping. A-bi-m-e-lech, measure of God. A-bi-phe-us, a thousand, learned chief. A-bi-lek, a people that licks up. A-bi-ma, integrity and truth. A-bi-rah, the Lord says, or the excellency of the Lord. A-bi-sa, sparing the people. A-bi-zah, the strength of the Lord. A-bi-mah, my people. A-bi-mi, the same with Ammah. A-bi-mi-a-dab, my people is liberal. A-bi-mi-hud, people of praise. A-bi-mi-shad-dai, the people of the Almighty, the Almighty is with me. A-bi-mon, a people, son of my people. A-bi-mon, faithful and true, or inter.	A/mon, faithful, true. A-mo-or-ite, bitter, a rebel, a babbler. A-mos, loading, weighty. A-mu-a, strong, robust. A-mu-ah, large, extensive. A-mram, an exalted people, their sheaves, or handfuls of corn. A-mu-a-phen, one that speaks of secrets. A-mah, one who answers, or afflicted. A-nak, a collar, or ornament. A-nan-m-e-lech, answer, song of the king and council. A-mu-a-phen, the cloud of the Lord. A-ni-thoth, answer, song, or poverty. A-n-drew, a stout and strong man. A-n-dron-ti-us, a man excelling others. A-ner, answer, song, affliction. A-nna, gracious, or one who gives. A-nas, one who answers, humble. A-ni-christ, an adversary to Christ. A-ni-och, speedily as a chariot. A-ni-pas, for an, or against all. A-ni-pa-tris, for, or against the father. A-ni-les, exclusion, separation. A-phek, a stream, a rapid torrent. A-pol-i-ni-a, perdition, destruction. A-pu-los, who destroys, or wastes. A-pu-ly-on, one who exterminates. A-pu-pha, productive, fruitful. A-quil-la, an eagle. Ar, awaking or uncovering. A-rab, evening, wild and desert. A-ran, highness, magnificence, or one that deceives, or their curse. A-rat, the curse of trembling. A-ranah, ark, song, joyful cry. A-rab, city of the four. A-rhe-lu-s, the prince of the people. A-rhip-pus, the chief of the stables. A-rin-us, a gathering together. A-re, one that commands, or he that deceives. A-re-li, the light or vision of God. A-re-pa-gus, the hill of Mars. A-ras, agreeable, virtuous. A-rigob, a turf, or fat land. A-rig, altar, light or lion of God. A-rim-the-a, a lion dead to the Lord. A-rigob, long, great, tall. A-ris-tar-chus, a good prince, or the best prince. A-ris-tar-chus, a good counselor. A-ris-tar-chus, maintain of the gospel, or of Megiddo.	Ar/non, rejoicing, leaping for joy. Ar/ner, health, tamarisk. Ar/pad, the light of redemption. Ar-phu-ad, a healer of desolation. Ar-tax-er-xes, the silence of light. Ar-te-mas, whole, sound. A-sa, physician, or cure. A-sa-hel, work or creature of God. A-sa-hah, the Lord hath wrought. A-suph, who assembles the people. A-sa-nath, peril, or misfortune. A-sh-dod, perfusion, inclination, theft. A-she-p, happiness. A-she-pa, crime, position. A-sh-ke-naz, a fire that spreads. A-si-rah, rocks, sheep, or riches. A-shur, who is happy, walks, looks. A-si-a, muddy, boggy. A-si-ka, weight, balance, or fire of infamy. A-sa-p-per, unhappiness, or increase of danger. A-si-r, prisoner, fettered. A-si-son, approaching, coming near. A-syn-cri-tus, incomparable. A-tad, a thorn. A-ta-ba, that increases or sends. A-tha-bah, the time of the Lord. A-ven, iniquity, force, riches. A-u-gu-s-tus, increased, augmented. A-a-rah, he that hears the Lord. A-zo-kah, strength of walls. A-zad, a strong army, strength or fortune, or a gang of robbers. A-zoth-a-bor, the ears of labor, or the ears of purity or condition. A-zo-tus, the same as Ashdod. A-zar, he that assists or is assisted.

BA
B-a-l, he that rules and subdues.
B-a-l-ah, her idol, or she that is governed, or subdued, a spouse.
B-a-l-be-ri-th, idol of the covenant.
B-a-l-zad, idol of fortune or felicity.
B-a-l-hon, who rules a crowd.
B-a-l-her-mon, possessor of destruction, or of a thing cursed.
B-a-l-i, my idol, or lord over me.
B-a-l-im, idols, masters, false gods.
B-a-l-is, a rejoicing, or a proud lord.
B-a-l-me-on, idol or master of the house.
B-a-l-pe-or, master of the opening.
B-a-l-pe-a-sim, god of divisions.

Ca'al-sha-l'sha, the god that presides over three, the third idol.
Ca'al-ta-man, master of the palm-tree.
Ca'al-ze-lub, god of the fly.
Ca'al-ze-lub, the idol or possession of the north, hidden, secret.
Ca'al-ze-lub, in the answer, affliction.
Ca'al-ze-lub, he that seeks, or lays waste.
Ca'al-ze-lub, confusion or mixture.
Ca'al-ze-lub. See Babel.
Ca'al-ze-lub, a mulberry-tree.
Ca'al-ze-lub, choice, warlike, valiant.
Ca'al-ze-lub, a house.
Ca'al-ze-lub, the ancient of the people.
Ca'al-ze-lub, who lays waste or destroys.
Ca'al-ze-lub, an eminence, or high place.
Ca'al-ze-lub, son of shame, confusion.
Ca'al-ze-lub, that bows before God.
Ca'al-ze-lub, the same with Barachel.
Ca'al-ze-lub, thunder, or in vain.
Ca'al-ze-lub, son of Jesus or Joshua.
Ca'al-ze-lub, son of Jona, or of a dove.
Ca'al-ze-lub, son of the prophet, or of consolation.
Ca'al-ze-lub, son of return, son of rest.
Ca'al-ze-lub, a son that suspends the waters.
Ca'al-ze-lub, son of the honorable.
Ca'al-ze-lub, who is blessed.
Ca'al-ze-lub, son of contempt.
Ca'al-ze-lub, in the tooth, or in ivory.
Ca'al-ze-lub, perfumed, confusion of death, or in desolation.
Ca'al-ze-lub, the seventh daughter, or the daughter of satiety.
Ca'al-ze-lub, alone, solitary.
Ca'al-ze-lub, according to judgment.
Ca'al-ze-lub. See Baal-ze-lub.
Ca'al-ze-lub, a well.
Ca'al-ze-lub, the well of him that liveth and seeth me.
Ca'al-ze-lub, the well of an oath.
Ca'al-ze-lub, half a shekel.
Ca'al-ze-lub, ancient, or nothing.
Ca'al-ze-lub, wicked, of no account.
Ca'al-ze-lub, master of the treasure.
Ca'al-ze-lub, who lays up treasures in secret.
Ca'al-ze-lub, son of the Lord.
Ca'al-ze-lub, son of my people.
Ca'al-ze-lub, son of the right hand.
Ca'al-ze-lub, son of my sorrow, or pain.
Ca'al-ze-lub, burning, foolish, mad.
Ca'al-ze-lub, blessing, bending the knee.
Ca'al-ze-lub, heavy, weighty.
Ca'al-ze-lub, rich, covant.
Ca'al-ze-lub, one that brings victory.
Ca'al-ze-lub, glad news, or incarnation.
Ca'al-ze-lub, confidence.
Ca'al-ze-lub, the house of passage.
Ca'al-ze-lub, the house of song, or of affliction.
Ca'al-ze-lub, the house of vanity, of iniquity, of trouble.
Ca'al-ze-lub, the house of my Creator, the house of my health.
Ca'al-ze-lub, the house of the lamb.
Ca'al-ze-lub, the house of corn.
Ca'al-ze-lub, the house of dry figs.
Ca'al-ze-lub, the house of God.
Ca'al-ze-lub, the house of the trial.
Ca'al-ze-lub, the house of pity, or mercy.
Ca'al-ze-lub, a neighbor's house.
Ca'al-ze-lub, the house of recompense.
Ca'al-ze-lub, the house of the vineyard.
Ca'al-ze-lub, the house of wrath.
Ca'al-ze-lub, the house of bread.
Ca'al-ze-lub, the house of gazing, or opening.
Ca'al-ze-lub, the house of the mouth.
Ca'al-ze-lub, the house of fruits, or of food, or of snares.
Ca'al-ze-lub, the house of the tooth.
Ca'al-ze-lub, the house of the sun.
Ca'al-ze-lub, filiation of God.
Ca'al-ze-lub, married.
Ca'al-ze-lub, in the shadow of God.
Ca'al-ze-lub, lightning, or in the chains.
Ca'al-ze-lub, first-born, first fruits.
Ca'al-ze-lub, in compunction, or sharp pain.
Ca'al-ze-lub, in the press.
Ca'al-ze-lub, old friendship, old motion.
Ca'al-ze-lub, who is old or confused.
Ca'al-ze-lub, an evil, or son who beholds.
Ca'al-ze-lub, daughter of the Lord.
Ca'al-ze-lub, in the press.
Ca'al-ze-lub, violent precipitation.
Ca'al-ze-lub, that buds and brings forth.
Ca'al-ze-lub, son of thunder.
Ca'al-ze-lub, or Booz, in strength.
Ca'al-ze-lub, the place of weeping.
Ca'al-ze-lub, mad, booz.
Ca'al-ze-lub, in tribulation or distress.
Ca'al-ze-lub, old age, perishing.
Ca'al-ze-lub, despised, or plundered.
Ca'al-ze-lub, my contempt.

Can-d'ce, who possesses contrition.
Ca-per-na-um, the field of repentance, or city of comfort.
Cap'h'or, a sphere, buckle, or hand.
Cap-pa-do-ci-a, the same as Cap'h'or.
Cap-pa-do-ci-a, the offering of a lamb.
Car-che-mish, a lamb, as taken away, withdrawn.
Car-mel, circumscribed lamb, harvest, full of ears of corn.
Car-mi, my vineyard, or lamb of the waters.
Car-pus, fruit, or fruitful.
Ca-sip'h'i-a, money, or covetousness.
Ca-sip'h'i-a, black, or sad.
Ca-sip'h'i-a, millet, small pulse.
Ca-sip'h'i-a, a rock or stone.
Ca-sar, a name applicable to those who are cut out of the womb.
Chal'col, who nourishes, consumes, and sustains the whole.
Chal'col, as demons, or as robbers.
Chal'col, a singing, or calling out.
Chal'col, force, strength, as the son.
Chen-a-ro-ma, the roundness of a sheaf.
Chen-a-ro-ma, the name of the priests of Baal.
Ch'e-mo, as handling or stroking, or taking away.
Ch'e-mo-ni-a, preparation, or disposition, or strength of the Lord.
Ch'er-eth-im, who cut or tear away.
Ch'er-eth-im. See Ch'erethim.
Ch'er-eth-im, cutting, piercing, slaying.
Ch'e-d, as a devil, or a destroyer.
Ch'il-i-ab, totality, or the perfection of the father.
Ch'il-i-en, finished, complete, perfect.
Ch'il-mad, as teaching or learning.
Ch'im-han, as they, like to them.
Ch'i-os, open, or opening.
Ch'is-lon, readiness, confidence.
Ch'il-tin, those that bruise.
Ch'io's, green herb.
Ch'o-r'a-zin, the secret, or here is a mystery.
Ch'u-shan-rish-a-tha'im, blackness of iniquities.
Ch'u-za, the seer or prophet.
Ch'i-l'i-a, which rolls or overturns.
Ch'u-d'a, a lamentable voice.
Ch'u-d'a, lame.
Ch'u-d'a, mild, good, merciful.
Ch'o-o-plas, the whole glory.
Ch'o-o-plas, punishment, correction.
Ch'o-ni-a, the strength of the Lord.
Ch'o-ni-a, which is satisfied, or ornament, or beauty.
Ch'o-ni-a, of a horn.
Coz bi, a liar, or, as sliding away.
Cres'cus, growing, increasing.
Crete, carnal, fleshy.
Cris'pus, curled.
Cus'h, Ethiopians, black.
Cus'h, Ethiopia, blackness, heat.
Cus'h'i, the same.
Cy-prus, fair, or fairness.
Cy-re-ze, a wall, coldness, or a floor.
Cy-re-ni-us, who governs.
Cy-rus, as miserable, or as heir.

DAB'BA-SHETH, flowing with honey.
Dab'-tal, word, thing, or a bee; submissive, obedient.
Da-gon, corn, or a fish.
Dal-na-ut'ha, a bucket or branch.
Dal-na-ut'ha, deceitful lams, vain brightness.
Dam'a-ris, a little woman.
Dam-mas'cus, a sack full of blood.
Dan, judgment, or he that judges.
Dan-i-el, child of God.
Dan-i-el, generation, or house of the shepherd, or of the companion.
Dar'i-us, he that informs himself.
Da-th'an, laws or rites.
Da-vid, well-beloved, dear.
Deb'e-rali, word, thing, or a bee.
De-dan, their breasts, or friendship.
Ded'a-nim, the descendants of Dedan.
Del'i-lah, poor, small.
De-nus, popular.
De-mo'tri-us, belonging to corn.
Der be, a sting.
Deu'el, the knowledge of God.
Di-a-na, luminous, or perfect.
Di'bon, abundance of knowledge.
Di'bon-gad, abundance of sons, happy and powerful.
Di'ny-nus, a twin, or double.
Dif'on, where it is red.
Dif'nah, judgment, or who judges.
Din'i-lah, she gives judgment.
Di-o-ny-a-us, divinely touched.
Di-o-r'p'ch, nourished by Jupiter.
Do'eg, who acts with unfaithfulness.
Dor, generation, or habitation.
Dor'cus, the female of a roebuck.
Do-th'an, the law, or custom.
Dru-sil'a, watered by the dew.
Du-ma'il, silence, or resemblance.
Du'ma', the same as Dor.

EAST'ER, the passover.
E'bal, heap, collection of old age, a mass that disperses.
E'bal, a servant, or laborer.
E-bed'-me-lech, the king's servant.
E-ben-e-zer, the stone of help.
E-bur, one that passes, or anger.
E-bur, a father that gathers together, or adds.
Ed, witness.
E'don, pleasure, or delight.

E'don, red, earthy, or of blood.
E'dre-l, a very great man, or cloud.
E'dre-l, helper, chariot, round.
E'dre-l, drops of the sea.
E'lon, the same as Eglah.
E'gypt, that troubles or oppresses.
E'lind, he that praises.
E'kron, barrenness, tore away.
E'lai, an oak, a curse, perjury.
E'lai, a young man, a virgin.
E'lath, a hind, strength, an oak.
E'lith'el, the God of Bethel.
E'lith'el, favored of God, love of God.
E-le-a-ah, burnt-offering of God.
E-le-a-ah, help of God, court of God.
E-le-i'he, the Lord, God, the God of Israel.
E-li-h'nan, grace, gift, mercy of God.
E'li, the offering or lifting up.
E'li, my God, my God.
E-li-ab, God is my father, or God of the father.
E-li-a-d, knowledge of God.
E-li-a-d, resurrection of God.
E-li-han, the people of God.
E-li-han. See Elijah.
E-li-shib, the God of conversion.
E-li-shib, then art my God.
E-li-zer, help, or court of my God.
E-li-z'roph, god of winter or youth.
E-li-hu, he is my God himself.
E-li-jah, God the Lord, the strong Lord.
E-li-kah, peisan of God.
E-lim, the rams, the strong, or stags.
E-lim-e-lech, my God is king.
E-li-e-nai, toward him are mine eyes, or to him are my mountains.
E-li-ph'let, the God of deliverance.
E-li-ph'let, the endeavor of God.
E-li-sa-beth, the oath of God.
E-lishe, salvation of God.
E-lishe, it is God, the Lamb of God, God that gives help.
E-lishe-mah, God hearing.
E-lishe-ba. See Elisabeth.
E-lishe-ba, God is my salvation.
E-li-hud, God is my praise.
E-li-zur, God is my strength, my rock, or rock of God.
E-li-nan, God the zealous, or the reed of God.
E-li-no-dun, the God of measure.
E-li-nan, God hath given, or the gift of God.
E'lon, oak, grove, or strong.
E'lul, cry, or outcry.
E-lu-ai, God is my strength.
E'ly-nas, a magician.
E'ly-nas, fears, terrors, formidable, or people.
E'ly-nas, people despised, or obscure.
Em'mor, an ass.
En-dor, fountain, eye of generation, or habitation.
E-ne-nas, laudable.
En-g'e-lim, eye of the calves.
En-g'e-di, eye of the goat, or of happiness.
En-mo-shi, fountain of judgment.
En-mo-shi, dedicated, or disciplined.
En-mo-shi, cloud, or mass of darkness.
E'nos, mortal man, sick, despaired of, or forgetful.
En-ro-gel, the fuller's fountain.
En-she-mish, fountain, or eye of the sun.
E-p'a-phras, covered with foam.
E-paph-ro-ditus, agreeable, handsome.
E-pen-e-tus, land, worthy of praise.
E-plah, weary, tired, woman.
E-plas-dam-nim, effusion of blood.
E-pli-sas, desire.
E-pli-pla-tha, be opened.
E-pli-pla-tha, that brings fruit.
E-pli-rath, abundance, or bearing fruit.
E-pli-rath, the same as Ephraim.
E'phron, dust.
E-pli-cu-re-ai, who gives assistance.
Er, watch or cry, amiable.
E-re-ut, length, health, or physic.
E-sai-a's. See Isaiah.
E-sar-had-don, that closes the point.
E-sau, he that acts or finishes.
E'sek, contention.
Esh'-ba-al, the fire of the idol.
Esh'-col, bunch of grapes.
Esh'-ta-ol, stout, strong woman.
Esh'-ta-ol, the bosom of a woman.
Esh'-ta-ol, near us, or he who separates.
E'stron, dart of joy, division of the song.
E'sther, secret, hidden.
E'tan, their bird, or covering.
E'than, their strength, their sign.
E'than, strong, or the gift of the island.
E'th-a-nim, strong, valiant.
E'th-a-nim, toward the idol, or with Baal.
E'th-o-pi-a, blackness, heat.
E'th-o-pi-a, prudent, good counselor.
E'th-o-pi-a, good victory.
E'th-o-pi-a, sweet scent.
E'th-o-pi-a, that makes fruitful.
E'ty-chus, happy, fortune.
Eve, living, enlivening.
E-vil-me-ro-dach, the fool of Merodach the fool grinds bitterly.
E-ze-ki-el, the strength of God.
E-ze-ki-el, going, church, or walk.
E-zi-on-ge-lai, the wood of the man.
E'za, help, or court.

FE'LIX, happy, or prosperous.
Fes'tus, festival, or joyful.
For-tu-na-lus, lucky, or fortunate.

G'A'AL, contempt or abomination.
G'a'sh, tempest, commotion.
Gab'ha-tha, high, elevated.
Gab'ri-el, God is my strength.
Gad, a band, happy.
Gad'a-renes, surrounded, walled.
Gad'di, my happy ass.
Gad-di-el, goat of God.
Ga'ias, lord, an earthly man.
Ga-la'ti-a, white, the color of milk.
Ga'de-ed, the heap of witness.
Ga'di-lee, wheel, revolution, heap.
Gad'tin, who heap up, who cover.
Gad'ti-o, who sucks or lives on milk.
Ga-ma'l-e-l, recompense of God.
Gam-nu-dims, signify dwarfs, soldiers placed in the towers of Tyrus.
Ga'man, their lowering.
Gath, a press.
Gath-rim-mon, the exalted press.
Ga'za, strong, or a goat.
Ga'za, a hill or cup.
Ga'bal, bound, or limit.
Ga'bim, grasshoppers, or height.
Ged-a-l'ah, God is my greatness.
Ge-ha'zi, valley of sight.
Gem-a-r'ah, accomplishment of the Lord.
Ge-n'e-sa-ret, garden for the prince.
Ge-nu-bath, theft, robbery.
Ge'ra, pilgrimage, combat, dispute.
Ge'rah, twentieth part of a shekel.
Ge'rar. See Gera.
Ge-ge-sens, those who come from pilgrimage or fight.
Ger'zim, cutters.
Ger'shon, a stranger here.
Ger'shon, his punishment, or the change of punishment.
Ge'shur, the sight of the valley.
Ger'tar, the veil of trial.
Geth-sen'a-ne, a very fat vale.
G'i'ah, to guide, draw out, produce.
Gib'e-ah, a hill.
Gib'e-on, hill, cup, or elevation of iniquity.
Gid'e-on, he that bruises and breaks, or cutting of iniquity.
Gid'e-on, the same as Gideon.
Gith'on, valley of grace.
Gil'bo-a, revolution of inquiry.
Gil'gal, wheel, revolution, heap.
Gil'oi, he that rejoices, that overturns.
Gil'oi-shite, who arrives from pilgrimage.
Git'te, a wine-press.
Gob, cistern, or grasshopper.
Gob, roof, or covering.
Gol'ad, passage, or revolution.
Gol-go'tha, a heap of skulls.
Gol'ath, passage, revolution, heap.
Gol'mer, to finish, complete.
Go-mor'rah, rebellious people.
Gol'shen, approaching, drawing near.
Go'zan, fleece, pasture, who nourisheth the body.
Gur, the young of a beast.

HAB'AK-KUK, he that embraces.
Hach'al'ah, who waits for the Lord.
Hach't-lah, my hope is in her.
Had'ad, joy, noise, clamor.
Had-ad-e-zer, beauty of assistance.
Had-drim'on, cry of the exalted, the invocation to the rock Kinnon.
Had-drim'on, a martyr, or joy.
Had-drim'on, their beauty, or their power.
Had-drach, point, joy of tenderness.
Hag'ar, a stranger, or that fears.
Hag'ar-i, feast, solemnity.
Hag'git, rejoicing.
Hai-le-lu'ah, praise the Lord.
Han, hot, heat, brow.
Han'men, noise, tumult.
Han'men, anger, heat, or wall.
Han-mo-d-a-tha, he that troubles the law.
Han-mo-g, the multitude of God.
Han-mo-r, an ass, chay, or wine.
Han-mo-tal, the shadow of his seat.
Han'mo-el, the grace that comes from God, the gift of God.
Han-mo-el, grace, gift of God.
Han-a-ni, my grace, my mercy.
Han-a-ni'ah, grace, mercy, or gift of the Lord.
Han'nah, gracious, merciful, he that gives.
Han'och, dedicated.
Han'och, gracious, merciful.
Han'ran, mountainous country.
Han'ran. See Charnan.
Han-bo'nah, his destruction, or his sword.
Han'rod, astonishment, fear.
Han'o-sheth, agriculture, silence.
Han'o-sheth, silence, or enumeration, embassy, or present.
Han'tah, he that strikes.
Han'tah, that suffers pain, that brings forth.
Hav'ti-ja-ir, the villages that enlighten.
Haz'a-el, that sees God.
Haz'a-ma-veh, dwelling of death.
Haz'e-lu-po-ni, sorrow of countenance.
Haz'e-rol, village, or hamlets.
Haz'or, goat, or bay.
Haz'or, one that passes, or anger.
Haz'or, the descendants of Heber.
Haz'or, society, friendship.
Heg'a-i, or Hege, meditation, word, separation, or groaning.
He-lan, their army, their trouble.
He-lon, milk, or fatness.
Hul-da-i, the world.

He'li, ascending, or climbing up.
He'l-kath-baz-zu-rim, the field of strong men.
He'man, their trouble, or tumult.
He'man, much, or in great number.
Heu, grace, quiet, or rest.
Hed-i-ze-l'bah, my delight is in her.
Hed-i-ze-l'bah, Mercury, gain, or refuge.
Her-mo-g'e-nas, begotten of Mercury.
Her'mon, anathema, destruction.
Her'od, the glory of the skin.
Her'odi-on, the song of June.
Hesh-bon, invention, industry.
Heth, trembling, or fear.
Heth-lon, fearful dwelling.
Hiez-e-k'ah, strength of the Lord.
Hiez-ron, the dart of joy, or the division of the song.
Hid'de-ke-l, sharp voice or sound.
Hiel, God lives, the life of God.
Hie-rap'o-lis, holy city.
Hig-ga-on, meditation, consideration.
Hil'k'ah, God is my portion.
Hil'el, he that praises.
Hin'non, there they are.
Hir'am, exaltation of life.
Hir'ite, who is broken, or fears.
Hir'ite, wicked, wickedness.
Hir'ite, favored and beloved.
Hir'ite, love, friendship, or secrecy.
Hir'ite, his festival, or dance.
Hir'ite, he that covers, or my fist.
Hir'ite, who conceives, or shows.
Hir'ite, desert, solitude, destruction.
Hir'ite, the hill of felicity.
Hir'ite, devoted or consecrated to God after destruction.
Hir'ite, anger, or raging.
Hir'ite, anger, fury, liberty.
Hir'ite, and Hoshia, saviour, or safety.
Hir'ite, infinity.
Hir'ite, the world.
Hir'ite, liberty, whiteness.
Hir'ite, their haste, their sensuality, their silence.
Hir'ite, molten.
Hir'ite, a trumpet, or the god of marriage.

IB'HAR, election, or he that is chosen.
Ich'a-bod, where is the glory.
Ico-ni-nu, I come, the name of a city.
Id'do, his land, power, or praise.
Id-n'e-a, red, earthy, bloody.
Id-n'e-a, the greatness of the Lord.
I-don, look, eye, fountain.
I-don, joy, rejoicing.
I-don, plenitude, or circumcision.
Im-mun-u-el, God with us.
In'dia, praise, law.
Iph-e-de-lah, redemption of the Lord.
Ira, city, watch, or spoil.
Irad, wild ass, heap of descents.
I-ra-jah, the fear of the Lord.
I-saac, laughter.
I-saac, the habitation of the Lord.
I-saac, he that anoints.
I-saac, a man of murder.
Ish'ak, who is empty or exhausted.
Ish'bi-be-nob, he that sits in the prophecy.
Ish'bi-sheth, a man of shame.
Ish'ma-el, God that hears.
Ish'ma-el, who prevails with God.
Ish'ma-el, toward, or recompense.
Ish'ma-el, island of the palm-tree.
Ish'ma-el, sign, or coming of God.
Ish'ma-el, excellence of the people.
Ish'ma-el, which is guarded.
Ival, iniquity.

J A-A'LAM, who is hidden.
Ja-as-a-ni'ah, whom the Lord will hear.
Ja-bal, which glides away.
Ja-b'el, evanescence, or dissipation.
Ja-b'el, dryness, confusion, shame.
Ja-b'el, sorrow, or trouble.
Ja-b'el, he that understands.
Ja-b'el, building of God.
Ja-b'el, he that strengthens and makes steadfast.
Ja-b'el, that supplants, or undermines.
Ja-b'el, he that ascends, or a kid.
Ja-b'el, the overbearing.
Ja-b'el, quarrel, dispute.
Ja-b'el, the same.
Ja'ir, my light, who diffuses light.
Ja'ir, the same.
Ja'm'bre, poverty, bitter, a rebel.
Ja'm'bre, the same with Jacob.
Ja'm'bre, who speaks, or answers.
Ja'm'bre, the same.
Ja'm'bre, he that persuades.
Ja'm'bre, which enlightens, or appears.
Ja'm'bre, a revenger.
Ja'm'bre, he that descends, or rules.
Ja'm'bre, righteous.
Ja'm'bre, he that cures.
Ja'm'bre, he that deceives, or makes a fool.
Ja'm'bre, assistance, or he that helps.
Ja'm'bre, which treads under foot.
Ja'm'bre, preparation of the Lord.
Ja'm'bre, well-beloved, amiable.
Ja'm'bre, beloved of the Lord.
Ja'm'bre, his law, or who gives praise.
Ja'm'bre, the heap of witness.
Ja'm'bre, possession of the Lord.
Ja'm'bre, the fire of the Lord.
Ja'm'bre, strength of the Lord.
Ja'm'bre, knowledge of the Lord.
Ja'm'bre, resurrection of the Lord.
Ja'm'bre. See Jonathan.

Shai-lab, three, the third, prince or captiv.
 Shai'lum, perfect, agreeable.
 Shai'man, peaceable, perfect, that rewards.
 Shai-ma-ue'er, peace, tied, or chained, perfection and retribution.
 Shai'mar, named a stranger, he is here a stranger.
 Shai'muth, desolation, destruction.
 Shai'mir, prison, bush, lees, thorn.
 Shai'mah, loss, desolation, astonishment.
 Sham-mo'ah, he that is heard, he that is obeyed.
 Sha phan, rabbit, wild rat, their lip, their brusk.
 Sha'phat, that judges.
 Shar'ui, my lord, my prince, my song.
 Sha-re'ar, overseer of the treasury, or of the storhouse.
 Shar'ou, his plain, his song.
 Sha'shak, a bag of linen, or the sixth bag.
 Sha-veh, the plain, that puts or maketh equality.
 Shi-al'tiel, I have asked of God.
 Shi-a-ri'ah, gate of the Lord, temple of the Lord.
 Shi'ar-jah'ab, the remnant shall return.
 Shi'ba, captivity, conversion, old age.
 Shic-a-m'ah, the Lord that converts, or recalls from captivity.
 Shi'va, who rests himself, who is now captive.
 Shi'chein, part, portion, bak, early in the morning.
 Shi'd-ur, field, pop, all-mighty, destroyer of fire.
 Shi'ah, that breaks, that unties, that addresses.
 Shi-el-m'ah, God is my perfection, my happiness, my peace.
 Shi-leph, who draws out.
 Shi'fo-mith, my peace, my happiness, my recompense.
 Shi-ly-mi-el, peace of God, God is my happiness.
 Shen, name, renown.
 Shen-a-i'ah, that hears, or that obeys the Lord.
 Shen-a-ri'ah, God is my guard.
 Shen'e-ber, name of force, fame of the strong.
 Shi'mer, guardian, thorn.
 Shi-mi'da, name of knowledge, that puts knowledge.
 Shi-mi-nith, the eighth.
 Shi-mir-a-moth, the neight of the heavens.
 Shen, tooth, ivory, change.
 Shi'nir, lantern, light that sleeps.
 Shi'ph-a-t'ah, the Lord that judges.
 Shi'shach, bag of flax, or linen.
 Shi-sh-baz'zar, joy in tribulation, joy of the vintage.
 Shi'thar-boz'na-i, that makes to rot, that seeks those who despise me.
 Shi'va, vanity, elevation, fame, tumult.
 Shi'bo-leth, burden, ear of corn.
 Shi'ron, drunkenness, his gift, his wages.
 Shi'g-gai'oa, a song of tr ample, or comfort.

Shi-lo'ah. See Siloah.
 Shi'loh, ant.
 Shi'loa, (a city), peace, abundance.
 Shi'm-e-ah, that hears, or obeys.
 Shi'm-e-i, that hears, or obeys, my reputation, my fame.
 Shi'm'shai, my sun.
 Shi'mar, watch of him that sleeps.
 Shi'ph'rah, handsome, trumpet, that does good.
 Shi'shak, present of the bag, of the pot, of the thigh.
 Shi'tim, that turn away, or divert.
 Shi'bah, returned, turn'd back.
 Shi'bachi, your bonds, your chains.
 Shi'ch, pit, that swims, humiliation.
 Shi'ul, fox, hand, fist.
 Shi'lam-ite, peaceable, perfect, that recompenses.
 Shi'nem, their change, their repeating, their sleep.
 Shi'ur, wall, ox, or that beholds.
 Shi'ghan, lily, rose, joy.
 Shi'the-lah, plant, verdure, moist, pot.
 Shi'mal, conversion, captivity.
 Shi'don, hunting, fishing, venison.
 Shi'gi'o-moth, according to variable songs or tunes.
 Shi'hon, rooting out, conclusion.
 Shi'hor, black, trouble. The river Nilus in Egypt.
 Shi'ah, three, or the third.
 Shi'lo'ah, or Siloam, sent, a dart or branch, whatever is sent.
 Shi'o-e, the same.
 Shi-va'nus, who loves the forest.
 Shi'e-on, that hears, that is heard.
 Shi'mon, that hears, that obeys.
 Sin, bush.
 Si'mal, a bush, enmity.
 Si'on, noise, tumult.
 Si'ri'on, a breastplate, deliverance.
 Si'e-ra, that sees a horse or a swallow.
 Si van, a bush or thorn.
 Si'my'na, myrrh.
 So, a measure for grain.
 So'coh, tents, tabernacles.
 So'di, my secret.
 So'dom, their secret, their cement.
 Sol'o-mon, peaceable, perfect.
 Sop'e-ter, who defends the father.
 So'rek, vine, hissing, a color inclining to yellow.
 So-sip'a-ter. See Sopater.
 Sos'the-nes, saviour, strong, powerful.
 Spain, rare, precious.
 Sta'chys, spike.
 Steph'a-nas, crown, crowned.
 Ste'phen, the same.
 Su'cooth, tents, tabernacles.
 Su'c'th-be'noth, the tabernacles of young women, or the tents of prostitutes.
 Sur, that withdraws or departs.
 Su-san'na, lily, rose, joy.
 Su'e-ne, a bush, enmity.
 Syn'ty-che, that speaks or discourses.
 Syr'a-cue, that draws violently.
 Syr'i-a, Aram, sublime, that deceives.
 Sy'ro-phe-ni-e'ian, drawn to red, purple.

TA'A NACHI, who humbles thee, or who answers thee.
 Tab'lath, good, goodness.
 Ta'be-el, good God.
 Ta'be-el, the same.
 Tab'e-rah, burning.
 Tab'i'tha, clear-sighted.
 Ta'hor, choice, purity.
 Tab'ri-mon, good pomegrante, or the navel, the middle.
 Ta'dmor, the palm-tree, bitterness.
 Ta-hap'a-nes, secret temptation.
 Tah'pe-nes, standard, flight, temptation.
 Ta-li'tha-cu'mi, young woman, arise.
 Ta'ma-i, my furrow, that suspends the waters, or heap of waters.
 Ta'mar, palm, palm-tree.
 Tam'muz, abstruse, concealed.
 Ta'mu-meth, consolation, repentance.
 Tar'plach, little girl, or distillation.
 Tar'pel-ites, ravishers, succession of miracles.
 Tar'shiah, contemplation, examination of the marble.
 Tar'sus, winged, feathered.
 Tah'phat, chained, bond, shut up.
 Tar'an, that searches and examines the gift of the turtle.
 Ta't-na-i, that gives, the overseer of the gifts and tributes.
 Te'bah, murder, butchery, guarding of the body, a cook.
 Te'beth, the tenth month of the Hebrews.
 Te'kel, weight.
 Te-ko'a, a trumpet, that is confirmed.
 Tel-la'ah, heap, suspension of the plough.
 Te'me-lah, heap of salt, or of mariners.
 Te'ma, admiration, perfection, consumption.
 Te'man, the south, Africa, perfect.
 Te'rah, to breathe, scent or blow.
 Te'a-phim, an image, an idol.
 Ter'tius, the third.
 Ter-tul'us, a liar, an impostor.
 Ter'tarch, governor of a fourth part.
 Thad'e-us, that praises and confesses.
 Tha'hush, that makes haste, that keeps silence.
 Tha'mah, that blots out, that suppresses.
 The'bez, muddy, eggs, fine linen or silk.
 The-las'ar, that unbinds and grants the suspension.
 The-oph'i-lus, friend of God.
 The-sa-lo-ni'ca, victory against the Thesalonians.
 Thomas, a twin.
 Thy-e-t'ra, a perfume, sacrifice of labor.
 Ti-be'ri-as, good vision, the navel.
 Ti-be'ri-as, the son of Tiber.
 Tib'ni, straw, hay.
 Tidal, that breaks the yoke, knowledge of elevation.
 Tig'lath-pi-le'ser, that binds or takes away captivity.
 Ti-me'us, perfect, or admirable, honorable.
 Tim'nath, image, figure.
 Ti'mon, honorable, worthy.
 Ti-mo-the-us, honor of God, valued of God.

Tiph'eah, passage, leap, step, the passover.
 Tir'ha-kah, inquirer, examiner, dull observer.
 Tir'ana-tha, that overturns the foundation.
 Tir'zah, benevolent, complaisant, well pleasing.
 Tish'bite, that makes captives.
 Ti'tus, honorable.
 Tob, good, goodness.
 Tob'a-do-m'jah, my good God, the goodness of the foundation of the Lord.
 To-bi'ah, the Lord is good.
 To'gar-mah, which is all bone.
 To'lu, that lives, that declares.
 To'i, who wanders.
 To'i, worm, grub, or scarlet.
 To'phel, ruin, folly, without understanding.
 To'phet, a drum, betraying.
 Tro'as, penetrated.
 Troph'i-mus, well educated, or well brought up.
 Try-pha'na, delicious, delicate.
 Try-ph'o'sa, thrice shining.
 Tu'bal, the earth, the world, that is carried or led.
 Tu'bal-ca'in, worldly possession, who is jealous of confusion.
 Ty'ch'e-cus, casual, by chance.
 Ty-ran'us, a prince, one that reigns.
 Ty're, strength, rock, sharp.
 Ty'rus, the same.

U'CAL, power, prevalency.
 U'la-i, strength, fool, senseless.
 U'lam, the porch, or the court, their strength or folly.
 U'la, elevation, leaf, young child.
 U'ni, poor, afflicted, that answers.
 Uphi'ez, gold of Phasis or Pison.
 Ur, fire, light, a valley.
 U-ri, my light, my fire.
 U-ri'a or U-ri'jah, the Lord is my light or fire.
 U'ri-el, God is my light or fire.
 U'tim and Thum'mim, light and perfection.
 Uz, counsel, wood.
 Uz'zah, strength, goat.
 Uz'zah-she'rah, ear of the flesh.
 Uz'zi, my strength, my kid.
 Uz-z'ah, the strength of the Lord.
 Uz-z'el, strength of God.

VASH'NI, the second.
 Vash'ti, that drinks, or thread.
 Voph'si, fragment, diminution.
 ZAB'DI, portion, dowry.
 Zac'che'us, pure, clean, just.
 Zach-a-ri'ah, memory of the Lord.
 Za'dok, just, justified.
 Za'ham, crime, filthiness, impurity.
 Za'ir, little, afflicted, in tribulation.
 Zal'mon, his shade, his image.
 Zal-mo'nah, the shade the sound of the number, your image.
 Zal-mun'na, shadow, image, or idol forbidden.
 Zam-zum'mims, projects of crimes, or enormous crimes.
 Za-no'ah, forgetfulness, desertion.

Zaph'nath-pa-a-ne'ah, one who discovers hidden things.
 Za'rah, east, brightness.
 Zar'e-ph'ah, ambush of the mouth.
 Zeb-a-di'ah, portion of the Lord, or the Lord is my portion.
 Ze'lah, victim, sacrifice.
 Ze'le-dee, abundant, portion.
 Ze'lo'min, deer, goats.
 Ze'lul, a habitation.
 Ze'bu-lun, dwelling, habitation.
 Zech-a-ri'ah. See Zachariah.
 Zed-a-ri'ah, the Lord is my justice, or the justice of the Lord.
 Ze'eh, wolf.
 Ze'ek, the shadow or the noise of him who ticks or laps.
 Ze-lo'phe-lah, the shade of tingling of fear, fear of being burnt.
 Ze'lo'phe, jealous, full of zeal.
 Ze'zah, countide.
 Ze'zas, living.
 Zeph-a-n'ah, the Lord is my secret.
 Zeph'athi, which beholds, that attends, or that covers.
 Zeph'o, that sees and observes, that expects, or covers.
 Zer'rah. See Zarah.
 Zer'e-dah, ambush, change of dominion.
 Ze'reh, misery, strange, or dispersed in heritage.
 Ze'ror, root, that straitens or binds, that keeps tight.
 Ze'ru'ah, leprous, wasp, hornet.
 Ze'rub'a-bel, a stranger at Babylon dispersion of confusion.
 Ze'ru'ah, pain, tribulation.
 Ze'thar, he that examines, or beholds.
 Zi'ba, army, fight, strength.
 Zi'b'e-on, iniquity that dwells.
 Zi'b'ah, the Lord dwells.
 Zich'ri, that remembers, that is a man.
 Zi'don, hunting, fishing, venison.
 Zik, this or that, brightness.
 Zik'leg, measure pressed down.
 Zi'lal, shadow, the tingling of the ear.
 Zi'pah, distillation.
 Zim'ran, song, singer, or vine.
 Zim'ri, my field, my vine.
 Zin, buckler, coldness.
 Zi'on, monument, raised up, sepulchre.
 Zi'or, ship of him that watches.
 Ziph, this mouth, or monthful.
 Ziph'or, bird, sparrow, crown or desert.
 Ziph'o'rah, beauty, trumpet.
 Zith'ri, to hide, demolished.
 Ziz, flower, branch, or a lock of hair.
 Zo'an, motion.
 Zo'ar, little, small.
 Zo'bah, an army, or warring.
 Zo'he-leth, that creeps, slides, or draws.
 Zo'phah, white, shining, dryness.
 Zo'phar, rising early, or crown.
 Zo'rah, leprosy, scab.
 Zo-rob'a-bel. See Zerubbabel.
 Zu'ar, snail.
 Zuph, that beholds, observes, or watches roof, covering.
 Zur, stone, rock, or that besieges.
 Zu'ri-shad'da-i, the Almighty is my rock and strength.
 Zu'sims, the posts of a door splendid beauty.

THE REVISED VERSION OF THE NEW TESTAMENT.

THE
NEW TESTAMENT

OF OUR
LORD AND SAVIOUR JESUS CHRIST.

TRANSLATED OUT OF THE GREEK.

BEING THE VERSION SET FORTH A. D. 1611, COMPARED WITH THE MOST
ANCIENT AUTHORITIES, AND REVISED A. D. 1881.

FROM THE OXFORD AND CAMBRIDGE PRINT.

PHILADELPHIA:
JOHN E. POTTER & COMPANY.
1882.

This Edition is reprinted from the Cambridge Edition as authorized by the

AMERICAN COMMITTEE OF REVISION.

PHILIP SCHAFF, *President.*

GEORGE E. DAY, *Secretary.*

NEW YORK, May 20, 1881.

PREFACE.

THE ENGLISH VERSION of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorized Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognized in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539-41 in the reign of Henry VIII.; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek Text which it appears to have represented; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to

light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms: "The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the Original will permit." There was, however, this subsequent provision: "These translations to be used, when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's, Coverdale's, Whitchurch's, Geneva." The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not, however, appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed from the Bishops' Bible. On the other hand, their work shows evident traces of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek Original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows: "When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith." With this rule was associated the following, on which equal stress appears to have been laid: "The old ecclesiastical words to be kept, viz., the word *Church* not to be translated *Congregation*, etc." This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that

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their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should "be charged (by scoffers) with some unequal dealing towards a great number of good English words," which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows: "No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text." Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorized Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed: "The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used." The Translators had also the liberty, in "any place of special obscurity," to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorized Version, we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three-quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to

increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February, 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorized Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June, 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May, 1870, were as follows:

"1. That it is desirable that a revision of the Authorized Version of the Holy Scriptures be undertaken.

"2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorized Version.

"3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

"4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

"5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong."

The Principles and Rules agreed to by the Committee of Convocation on the twenty-fifth day of May, 1870, were as follows:

"1. To introduce as few alterations as possible into the Text of the Authorized Version consistently with faithfulness.

"2. To limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English Versions.

"3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

"4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorized Version was made, the alteration to be indicated in the margin.

"5. To make or retain no change in the Text on the second final revision by each Company, except *two-thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

"6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one-third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

"7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

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"8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions."

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume.* We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June, 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorized Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorized Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode, however, of giving them publicity has been found, as the University Presses

have undertaken to print them in connection with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that "the text to be adopted" should be "that for which the evidence is decidedly preponderating," was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two-thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorized Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases "many ancient authorities," "some ancient authorities," are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, "to introduce as few alterations as possible, consistently with faithfulness." Our task was revision, not re-translation.

In the application, however, of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorized Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorized Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are,—Fourthly, alterations of the Authorized Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary by consequence, that is, arising out of changes already made, though not in themselves required by the general rule

* In this edition they are given in footnotes.

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of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorized Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorized Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are, however, numerous passages in the Authorized Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary *by consequence*; that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either "straightway," "forthwith," or "immediately." Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated "straightway." Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorized Version happens to be "forthwith" or "immediately." That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the

rule of introducing as few changes in the Authorized Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connection with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the aorist and the perfect shows, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connection with the aorist participle, arising from the fact that the usual periphrasis of this participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorized Version by "when" with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorized Version; while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases, we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particu-

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larly careful; but here again we have frequently been baffled by structural or idiomatic peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have, however, borne in mind the comprehensive character of such prepositions as "of" and "by," the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorized Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules, by which the work has been governed, prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorized Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorized Version, we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorized Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, "The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used." Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate

to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debatable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analyzed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorized Version, was supported by at least one-third, and, where it differs from the Authorized Version, by at least two-thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which it seems desirable to add a few explanatory remarks.

(a) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorized Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorized Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them, however, rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870-73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish, rather than to increase, the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(b) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The

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present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorized Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular: The arrangement by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals on the inside* margin of each page.

(c) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognize the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

(d) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best insure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(e) We may in the last place notice one particular to which we

were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorized Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognized from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organized efforts of scholarship and criticism, unless assisted by Divine help.

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a Version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognized in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shown forth to all who shall be readers of this Book.

JERUSALEM CHAMBER,
WESTMINSTER ABBEY,
11th November, 1880.

* On the *inside* and *outside* margins of this edition.

The GOSPEL according to S. MATTHEW.

1 ¹THE book of the ²generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat ³Ram; and ³Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king.

And David begat Solomon of her *that had been the wife* of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat ⁴Asa; and ⁴Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat ⁵Amon; and ⁵Amon begat Josiah; and Josiah begat Jechoniah and his brethren, at the time of the ⁶carrying away to Babylon.

12 And after the ⁶carrying away to Babylon, Jechoniah begat ⁷Shealtiel; and ⁷Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham unto David are fourteen generations; and from David unto the ⁶carrying away to Babylon fourteen generations; and from the ⁶carrying away to Babylon unto the Christ fourteen generations.

18 Now the ⁹birth ⁹of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the ¹⁰Holy Ghost.

19 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But

when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is ¹¹conceived in her is of the Holy

21 Ghost. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. 22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 Behold, the virgin shall be with child, and shall bring forth a son,

And they shall call his name ¹²Immanuel; which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the

¹ Or. The genealogy of Jesus Christ

² Or. birth: as in ver. 18.

³ Gr. Aram.

⁴ Gr. Asaph.

⁵ Gr. Amos.

⁶ Or. Where is the King of the Jews that is born?

⁶ Or. removal to Babylon

⁷ Gr. Salathiel.

⁸ Or. generation: as in ver. 1.

⁹ Some ancient authorities read of the Christ.

¹⁰ Or. Holy Spirit: and so throughout this book.

¹¹ Gr. begotten.

¹² Gr. Emmanuel.

angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a son: and he called his name JESUS.

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, ¹wise men from the east came to Jerusalem, saying, ²Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written ³by the prophet,

And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah:

For out of thee shall come forth a governor, Which shall be shepherd of my people Israel. Then Herod privily called the ¹wise men, and learned of them carefully ⁴what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that I also may come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of *God* in a dream that they should not return to Herod, they departed into their own country another way.

Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son. Then Herod, when he saw that he was mocked of the ¹wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the ¹wise men. Then was fulfilled that which was spoken ³by Jeremiah the prophet, saying,

18 A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because
they are not.

19 But when Herod was dead, behold, an angel
of the Lord appeareth in a dream to Joseph
20 in Egypt, saying, Arise and take the young
child and his mother, and go into the land
of Israel: for they are dead that sought the
21 young child's life. And he arose and took the
young child and his mother, and came into the
22 land of Israel. But when he heard that Archelaus
was reigning over Judæa in the room
of his father Herod, he was afraid to go thither;
and being warned of God in a dream, he with-
23 drew into the parts of Galilee, and came and
dwelt in a city called Nazareth: that it might
be fulfilled which was spoken ¹by the prophets,
that he should be called a Nazarene.

3 **A**ND in those days cometh John the Baptist,
preaching in the wilderness of Judæa, say-
2 ing, Repent ye; for the kingdom of heaven
3 is at hand. For this is he that was spoken of
¹by Isaiah the prophet, saying,
The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

4 Now John himself had his raiment of camel's
hair, and a leathern girdle about his loins;
and his food was locusts and wild honey.
5 Then went out unto him Jerusalem, and all
Judæa, and all the region round about Jordan;
6 and they were baptized of him in the river
7 Jordan, confessing their sins. But when he
saw many of the Pharisees and Sadducees
coming to his baptism,* he said unto them, Ye
offspring of vipers, who warned you to flee
8 from the wrath to come? Bring forth there-
9 fore fruit worthy of ²repentance: and think
not to say within yourselves, We have Abra-
ham to our father: for I say unto you, that
God is able of these stones to raise up children
10 unto Abraham. And even now is the axe laid
unto the root of the trees: every tree therefore
that bringeth not forth good fruit is hewn down,
11 and cast into the fire. I indeed baptize you
³with water unto repentance: but he that
cometh after me is mightier than I, whose
shoes I am not ⁴worthy to bear: he shall bap-
tize you ³with the Holy Ghost and *with* fire:
12 whose fan is in his hand, and he will thoroughly
cleanse his threshing-floor; and he will gather
his wheat into the garner, but the chaff he will
burn up with unquenchable fire.

13 Then cometh Jesus from Galilee to the
14 Jordan unto John, to be baptized of him. But
John would have hindered him, saying, I have
need to be baptized of thee, and comest thou
15 to me? But Jesus answering said unto him,
Suffer ⁵it now: for thus it becometh us to
fulfil all righteousness. Then he suffereth him.
16 And Jesus, when he was baptized, went up
straightway from the water: and lo, the heav-

¹ Or, through

¹ Some ancient authorities omit unto him.

² Or, This is my Son; my beloved in whom I am well pleased. See ch. xii. 18.

² Or, your repentance

³ Gr. loaves.

⁴ Gr. wing.

⁵ Or, through

³ Or, in

⁶ Gr. The way of the sea.

⁷ Gr. nations: and so elsewhere.

⁴ Gr. sufficient.

⁸ Or, Jacob: and so elsewhere.

⁹ Some ancient authorities read he.

¹⁰ Or, good tidings: and so elsewhere.

⁵ Or, me

ens were opened ¹unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, 17 saying, ²This is my beloved Son, in whom I am well pleased.

THEN was Jesus led up of the Spirit into the 4 wilderness to be tempted of the devil. And 2 when he had fasted forty days and forty nights, he afterward hungered. And the tempter came 3 and said unto him, If thou art the Son of God, command that these stones become ³bread. But he answered and said, It is written, Man 4 shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him into the holy city; 5 and he set him on the ⁴pinnacle of the temple, and saith unto him, If thou art the Son of God, 6 cast thyself down: for it is written,

He shall give his angels charge concerning thee:

And on their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

Jesus said unto him, Again it is written, Thou 7 shalt not tempt the Lord thy God. Again, the 8 devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto 9 him, All these things will I give thee, if thou wilt fall down and worship me. Then saith 10 Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then 11 the devil leaveth him; and behold, angels came and ministered unto him.

Now when he heard that John was delivered 12 up, he withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was 14 spoken ⁵by Isaiah the prophet, saying,

The land of Zebulun and the land of Naphtali,

⁶Toward the sea, beyond Jordan, Galilee of the ⁷Gentiles,

The people which sat in darkness

Saw a great light,

And to them which sat in the region and shadow of death,

To them did light spring up.

From that time began Jesus to preach, and to 17 say, Repent ye; for the kingdom of heaven is at hand.

And walking by the sea of Galilee, he saw two 18 brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, 19 Come ye after me, and I will make you fishers of men. And they straightway left the nets, 20 and followed him. And going on from thence 21 he saw other two brethren, ⁸James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the 22 boat and their father, and followed him.

And ⁹Jesus went about in all Galilee, teaching 23 in their synagogues, and preaching the ¹⁰gosp-

* Against "to his baptism" add marg. Or, for baptism.—Am. Com.

† For "is the axe laid unto" read "the axe lieth at." So in Luke xli. 9. Am. Com.

pel of the kingdom, and healing all manner of disease and all manner of sickness among the
 24 people. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments,¹ possessed with devils, and epileptic,
 25 and palsied; and he healed them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan.

5 **AND** seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 ²Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

14 Ye are the light of the world. A city set on a hill cannot be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the

16 house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be

19 accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the

20 kingdom of heaven. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall

22 kill shall be in danger of the judgement: but I say unto you, that every one who is angry with his brother³ shall be in danger of the judgement; and whosoever shall say to his brother, 'Raca,

shall be in danger of the council; and whosoever shall say, 'Thou fool, shall be in danger² of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it was said, Thou shalt love thy neighbour and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

¹ Or, *Moreh*, a Hebrew expression of condemnation.

² Gr. *unto* or *into*.

³ Gr. *Ge-henna* of fire.

⁴ Some ancient authorities omit *deliver* thee.

⁵ Some ancient authorities transpose ver. 4 and 5.

⁶ Gr. *Ge-henna*.

⁶ Or, *toward*.

⁷ Some ancient authorities read *But your speech shall be*.

⁸ Or, *evil*: as in ver. 39; vi. 13.

⁹ Or, *evil*.

¹⁰ Gr. *impress*.

¹¹ That is, collectors or renters of Roman taxes: and so elsewhere.

¹ Gr. *demoniacs*.

² Some ancient authorities transpose ver. 4 and 5.

³ Many ancient authorities insert *without cause*.

⁴ An expression of contempt.

6 TAKE heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you,

3 They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.

7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for¹ your Father knoweth what things ye have need of, before

9 ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will

11 be done, as in heaven, so on earth. Give us this day² our daily bread.* And forgive us our debts, as we also have forgiven our debtors.

13 And bring us not into temptation, but deliver us from³ the evil one.⁴ For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face;

18 that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

19 Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves⁵ break through and steal:

20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not⁵ break through nor steal:

21 for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body

23 shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness,

24 how great is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God

25 and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or

¹ Some ancient authorities read God your Father.

² Gr. our bread, for the coming day.

³ Or, evil

⁴ Many authorities, some ancient, but with variations, add For thine is the kingdom, and the power, and the glory, for ever. Amen.

⁵ Gr. dig through.

¹ Or, age

² Some ancient authorities omit is the gate.

³ Many ancient authorities read How narrow is the gate &c.

what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow 26 not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one 27 cubit unto his 'stature'?* And why are ye 28 anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that 29 even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe 30 the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not 31 therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do 32 the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteous- 33 ness; and all these things shall be added unto you. Be not therefore anxious for the mor- 34 row: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

JUDGE not, that ye be not judged. For with 7 what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou 3 the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me 4 cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, 5 cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, 6 neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

Ask, and it shall be given you; seek, and ye 7 shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and 8 he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there 9 of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a 10 fish, will give him a serpent? If ye then, being 11 evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? All things therefore whatso- 12 ever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

Enter ye in by the narrow gate: for wide² is 13 the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. ³For narrow is the gate, and strait- 14 ened the way, that leadeth unto life, and few be they that find it.

Beware of false prophets, which come to you 15

* Let the marg. read, Gr. our bread for the coming day, or our needful bread. So in Luke xi. 3.—Am. Com.

* For "his stature" read "the measure of his life" (with marg. Or, his stature). So in Luke xii. 25.—Am. Com.

in sheep's clothing, but inwardly are ravening
 16 wolves. By their fruits ye shall know them. Do
men gather grapes of thorns, or figs of thistles?
 17 Even so every good tree bringeth forth good
 fruit; but the corrupt tree bringeth forth
 18 evil fruit. A good tree cannot bring forth evil
 fruit, neither can a corrupt tree bring forth good
 19 fruit. Every tree that bringeth not forth
 good fruit is hewn down, and cast into the
 20 fire. Therefore by their fruits ye shall know
 21 them. Not every one that saith unto me,
 Lord, Lord, shall enter into the kingdom of
 heaven; but he that doeth the will of my
 22 Father which is in heaven. Many will say
 to me in that day, Lord, Lord, did we not
 prophesy by thy name, and by thy name cast
 out ¹devils, and by thy name do many ²mighty
 23 works? And then will I profess unto them, I
 never knew you: depart from me, ye that work
 24 iniquity. Every one therefore which heareth
 these words of mine, and doeth them, shall be
 likened unto a wise man, which built his house
 25 upon the rock: and the rain descended, and
 the floods came, and the winds blew, and beat
 upon that house; and it fell not: for it was
 26 founded upon the rock. And every one that
 heareth these words of mine, and doeth them
 not, shall be likened unto a foolish man, which
 27 built his house upon the sand: and the rain
 descended, and the floods came, and the winds
 blew, and smote upon that house; and it fell:
 and great was the fall thereof.
 28 And it came to pass, when Jesus ended these
 words, the multitudes were astonished at his
 29 teaching: for he taught them as *one* having
 authority, and not as their scribes.

8 **AND** when he was come down from the
 mountain, great multitudes followed him.
 2 And behold, there came to him a leper and
 worshipped him, saying, Lord, if thou wilt, thou
 3 canst make me clean. And he stretched forth his
 hand, and touched him, saying, I will; be thou
 made clean. And straightway his leprosy was
 4 cleansed. And Jesus saith unto him, See thou
 tell no man; but go thy way,* shew thyself to
 the priest, and offer the gift that Moses com-
 manded, for a testimony unto them.
 5 And when he was entered into Capernaum
 there came unto him a centurion, beseeching
 6 him, and saying, Lord, my ³servant lieth in the
 house sick of the palsy, grievously tormented.
 7 And he saith unto him, I will come and heal
 8 him. And the centurion answered and said,
 Lord, I am not ⁴worthy that thou shouldst
 come under my roof: but only say ⁵the word,
 9 and my ³servant shall be healed. For I also
 am a man ⁶under authority, having under my-
 self soldiers: and I say to this one, Go, and he
 goeth; and to another, Come, and he cometh;
 and to my ⁷servant, Do this, and he doeth it.
 10 And when Jesus heard it, he marvelled, and
 said to them that followed, Verily I say unto
 you, ⁸I have not found so great faith, no, not in
 11 Israel. And I say unto you, that many shall
 come from the east and the west, and shall ⁹sit

¹ Gr. demons.¹ Or, boy² Gr. powers.² Or, demoniacs.³ Or, boy⁴ Gr. sufficient.³ Or, through⁵ Gr. with a word.⁴ Gr. one scribe.⁶ Some ancient authorities insert *as in Luke vii. 8.*⁵ Or, Teacher⁷ Gr. bond-servant.⁸ Many ancient authorities read *With no man in Israel have I found so great faith.*⁶ Gr. lodging-places.⁹ Gr. recline.

down with Abraham, and Isaac, and Jacob, in
 the kingdom of heaven; but the sons of the 12
 kingdom shall be cast forth into the outer dark-
 ness: there shall be the weeping and gnashing
 of teeth. And Jesus said unto the centurion, 13
 Go thy way; as thou hast believed, so be it
 done unto thee. And the ¹servant was healed
 in that hour.

And when Jesus was come into Peter's 14
 house, he saw his wife's mother lying sick of a
 fever. And he touched her hand, and the 15
 fever left her; and she arose, and ministered
 unto him. And when even was come, they 16
 brought unto him many ²possessed with devils:
 and he cast out the spirits with a word, and
 healed all that were sick: that it might be 17
 fulfilled which was spoken ³by Isaiah the pro-
 phet, saying, Himself took our infirmities, and
 bare our diseases.

Now when Jesus saw great multitudes about 18
 him, he gave commandment to depart unto
 the other side. And there came ⁴a scribe, 19
 and said unto him, ⁵Master, I will follow thee
 whithersoever thou goest. And Jesus saith 20
 unto him, The foxes have holes, and the birds
 of the heaven *have* ⁶nest; but the Son of
 man hath not where to lay his head. And 21
 another of the disciples said unto him, Lord,
 suffer me first to go and bury my father. But 22
 Jesus saith unto him, Follow me; and leave
 the dead to bury their own dead.

And when he was entered into a boat, his dis- 23
 ciples followed him. And behold, there arose 24
 a great tempest in the sea, inasmuch that the
 boat was covered with the waves: but he was
 asleep. And they came to him, and awoke 25
 him, saying, Save, Lord; we perish. And he 26
 saith unto them, Why are ye fearful, O ye of
 little faith? Then he arose, and rebuked the
 winds and the sea; and there was a great calm.
 And the men marvelled, saying, What manner 27
 of man is this, that even the winds and the sea
 obey him?

And when he was come to the other side 28
 into the country of the Gadarenes, there met
 him two ²possessed with devils, coming forth
 out of the tombs, exceeding fierce, so that no
 man could pass by that way. And behold, 29
 they cried out, saying, What have we to do
 with thee, thou Son of God? art thou come
 hither to torment us before the time? Now 30
 there was afar off from them a herd of many
 swine feeding. And the ⁷devils besought 31
 him, saying, If thou cast us out, send us
 away into the herd of swine. And he said 32
 unto them, Go. And they came out, and
 went into the swine: and behold, the whole
 herd rushed down the steep into the sea, and
 perished in the waters. And they that fed 33
 them fled, and went away into the city, and
 told every thing, and what was befallen to them
 that were ²possessed with devils. And behold, 34
 all the city came out to meet Jesus: and when
 they saw him, they besought *him* that he would
 depart from their borders.

AND he entered into a boat, and crossed over, 9
 and came into his own city. And behold, 2

* Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply
 "go."—Am. Com.

they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, 'Son, be of good cheer; thy sins are forgiven. And behold, certain of the scribes said within themselves, ⁴ This man blasphemeth. And Jesus ² knowing their thoughts said, Wherefore think ye evil ⁵ in your hearts? For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and ⁶ walk? But that ye may know that the Son of man hath ³ power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take ⁷ up thy bed, and go unto thy house. And he ⁸ arose, and departed to his house. But when the multitudes saw it, they were afraid, and glorified God, which had given such ³ power* unto men.

⁹ And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

¹⁰ And it came to pass, as he ⁴ sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.

¹¹ And when the Pharisees saw it, they said unto his disciples, Why eateth your ² Master with the publicans and sinners? But when he heard it, he said, They that are ⁶ whole have no need ¹³ of a physician, but they that are sick. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

¹⁴ Then come to him the disciples of John, saying, Why do we and the Pharisees fast ¹⁵ oft, but thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made.

¹⁷ Neither do *men* put new wine into old ⁸ wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

¹⁸ While he spake these things unto them, behold, there came ⁹ a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and ¹⁹ she shall live. And Jesus arose, and followed him, and *so did* his disciples. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched ²¹ the border of his garment: for she said within herself, If I do but touch his garment, I shall ²² be ¹⁰ made whole. But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath ¹¹ made thee whole. And the woman ²³ was ¹⁰ made whole from that hour. And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult, ²⁴ he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to

¹ Gr. Child.¹ Gr. this fame.² Many ancient authorities read seeing.³ Or, authority⁴ Gr. reclined: and so always.⁵ Or, Teacher⁶ Gr. strong.⁷ Some ancient authorities omit oft.⁸ That is, skins used as bottles.⁹ Gr. one ruler.¹⁰ Or, saved¹¹ Or, saved thee

scorn. But when the crowd was put forth, he ²⁵ entered in, and took her by the hand: and the damsel arose. And ¹ the fame hereof went ²⁶ forth into all that land.

And as Jesus passed, by from thence, two ²⁷ blind men followed him, crying out, and saying, Have mercy on us, thou son of David. And ²⁸ when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They ²⁹ say unto him, Yea, Lord. Then touched he ²⁹ their eyes, saying, According to your faith be it done unto you. And their eyes were opened. ³⁰ And Jesus ² strictly charged them, saying, See that no man know it. But they went forth, ³¹ and spread abroad his fame in all that land.

And as they went forth, behold, there was ³² brought to him a dumb man possessed with a ³ devil. And when the ³ devil was cast out, ³³ the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, 'By the prince of the ³⁴ ⁵ devils casteth he out ⁵ devils.

And Jesus went about all the cities and ³⁵ the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes, ³⁶ he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he ³⁷ unto his disciples, The harvest truly is plentiful, but the labourers are few. Pray ye ³⁸ therefore the Lord of the harvest, that he send forth labourers into his harvest. And he called ¹⁰ unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

Now the names of the twelve apostles are ² these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and ³ Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; Simon the ⁶ Cananean, and Judas Iscariot, who also ⁷ betrayed him. These twelve ⁵ Jesus sent forth, and charged them, saying,

Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: but go ⁶ rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of ⁷ heaven is at hand. Heal the sick, raise the ⁸ dead, cleanse the lepers, cast out ⁵ devils: freely ye received, freely give. Get you no ⁹ gold, nor silver, nor brass in your ⁸ purses; no wallet for *your* journey, neither two coats, ¹⁰ nor shoes, nor staff: for the labourer is worthy of his food. And into whatsoever city or vil- ¹¹ lage ye shall enter, search out who in it is worthy; and there abide till ye go forth. And ¹² as ye enter into the house, salute it. And ¹³ if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not re- ¹⁴ ceive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, It ¹⁵

* For "power" read "authority" (see marg. ²). So in Mark ii. 10; Luke v. 24.—Am. Com.

shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and ¹harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; 18 yea and before governors and kings shall ye be brought for my sake, for a testimony to them 19 and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour 20 what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and ²cause 22 them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be 23 saved. But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

24 A disciple is not above his ³master, nor a ⁴servant above his lord. It is enough for the disciple that he be as his ³master, and the ⁴servant as his lord. If they have called the master of the house ⁵Beelzebub, how much more 26 shall they call them of his household! Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall 27 not be known. What I tell you in the darkness, speak ye in the light: and what ye hear 28 in the ear, proclaim upon the housetops. And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and 29 body in ⁶hell. Are not two sparrows sold for a farthing? and not one of them shall fall on 30 the ground without your Father: but the very 31 hairs of your head are all numbered. Fear not therefore; ye are of more value than many 32 sparrows. Every one therefore who shall confess ⁷me before men, ⁸him will I also confess 33 before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I came to ⁹send peace on the earth: I came not to ⁹send peace, but a sword. 35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in 36 law: and a man's foes shall be they of his own 37 household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not 38 worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. 39 He that ¹⁰findeth his ¹¹life shall lose it; and he that ¹²loseth his ¹¹life for my sake shall find it. 40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and

he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to ¹³drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

AND it came to pass, when Jesus had made an ¹⁴end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

Now when John heard in the prison the works of the Christ, he sent by his disciples, and said unto him, Art thou he that cometh, or 2 look we for another? And Jesus answered and 3 said unto them, Go your way and tell John the things which ye do hear and see: the blind 4 receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead 5 are raised up, and the poor have ¹⁵good tidings preached to them. And blessed is he, whoso- 6 ever shall find none occasion of stumbling in me. And as these went their way, Jesus began to 7 say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye 8 out for to see? a man clothed in soft *raiment*? Behold, they that wear soft *raiment* are 9 in kings' houses. ¹⁶But wherefore went ye 9 out? to see a prophet? Yea, I say unto you, and much more than a prophet. This is he, 10 of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

Verily I say unto you, Among them that are 11 born of women there hath not arisen a greater than John the Baptist: yet he that is ¹⁷but little in the kingdom of heaven is greater than he. And from the days of John the Baptist until 12 now the kingdom of heaven suffereth violence, and men of violence take it by force. For all 13 the prophets and the law prophesied until John. And if ye are willing to receive ¹⁸it, this is 14 Elijah, which is to come. He that hath ears ¹⁹to hear, let him hear. But whereunto shall 15 I liken this generation? It is like unto children sitting in the marketplaces, which call unto their fellows, and say, We piped unto 17 you, and ye did not dance; we wailed, and ye did not ²⁰mourn. For John came neither eating 18 nor drinking, and they say, He hath a ²¹devil. The Son of man came eating and drinking, 19 and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom ²²is justified by her ²³works.

Then began he to upbraid the cities wherein 20 most of his ²⁴mighty works were done, because they repented not. Woe unto thee, Chorazin! 21 woe unto thee, Bethsaida! for if the ²⁵mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I 22 say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you. And thou, Capernaum, shalt thou be 23 exalted unto heaven? thou shalt, ²⁶go down unto Hades: for if the ²⁷mighty works had been done in Sodom which were done in thee, it

¹ Or, the gospel

¹ Or, simple

² Or, put them to death

² Many ancient authorities read But what went ye out to see? a prophet?

³ Or, teacher

³ Gr. lesser.

⁴ Gr. bond-servant.

⁴ Or, him

⁵ Gr. Beelzebub: and so elsewhere.

⁵ Some ancient authorities omit to hear.

⁶ Gr. Gehenna.

⁶ Gr. beat the breast.

⁷ Gr. in me.

⁷ Gr. demon.

⁸ Gr. in him.

⁸ Or, was

⁹ Gr. cast.

⁹ Many ancient authorities read children: as in Luke vii. 35.

¹⁰ Or, found

¹⁰ Gr. powers.

¹¹ Or, soul

¹¹ Many ancient authorities read be brought down.

¹² Or, lost

* "Life" strike out the marg. So in xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 26.—Am. Com.

24 would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

25 At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

12 AT that season Jesus went on the sabbath day through the cornfields: and his disciples were an hungered, and began to pluck ears of corn, and to eat. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is lord of the sabbath.

9 And he departed thence, and went into their synagogue: and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said unto them, what man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. But the Pharisees went out, and took counsel against him, how they might destroy him. And Jesus perceiving it withdrew from thence: and many followed him; and he healed them all, and charged them that they should not make him known: that it might be fulfilled which was spoken by Isaiah the prophet, saying,

18 Behold, my servant whom I have chosen; My beloved in whom my soul is well pleased: I will put my Spirit upon him, And he shall declare judgement to the Gentiles.

¹ Or, praise

³ Or, that

³ Some ancient authorities read they did eat.

⁴ Gr. a greater thing.

⁵ Or, through

¹ Or, a demoniac

² Gr. demons.

⁸ Or, in

⁴ Some ancient authorities read unto you men.

⁵ Or, age

⁶ Or, Teacher

⁷ Gr. sea-monster.

⁸ Gr. more than.

He shall not strive, nor cry aloud; Neither shall any one hear his voice in the streets.

A bruised reed shall he not break, And smoking flax shall he not quench, Till he send forth judgement unto victory. And in his name shall the Gentiles hope.

Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. And all the multitudes were amazed, and said, Is this the son of David? But when the Pharisees heard it, they said, This man doth not cast out devils, but by Beelzebub the prince of the devils. And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you. Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth. Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the scribes and Pharisees answered him, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a

* For "Is this the son of David?" read "Can this be the son of David?" [comp. John iv. 29].—Am. Com.

† "Unto men" strike out the marg.—Am. Com.



GENESIS

THE BOOK OF GENESIS.—The book of Genesis (with the first chapters of Exodus) describes the steps which led to the establishment of the Theocracy. In reading it we must remember that two prominent ideas give a characteristic unity to the whole composition, viz : the people of God, and the promised land. It has a character at once special and universal. It embraces the world ; it speaks of God as the God of the whole human race. But as the introduction to Jewish history, it makes the universal interest subordinate to the national. Its design is to show how God revealed Himself to the first fathers of the Jewish race, in order that He might make to Himself a nation who should be His witness in the midst of the earth. This is the inner principle of unity which pervades the book. In its external framework five principal persons are the pillars, so to speak, on which the whole superstructure rests : Adam, Noah, Abraham, Isaac and Jacob.

I. ADAM.—The creation of the world and the earliest history of mankind (chap. i.—iii.) As yet no divergence of the different families of men.

II. NOAH.—The history of Adam's descendants to the death of Noah (chap. iv. —ix.) Here we have (1) the line of Cain branching off, while the history follows the fortunes of Seth, whose descendants are (2) traced in genealogical succession, and in an unbroken line as far as Noah, and (3) the history of Noah himself (chap. vi.—ix.) continued to his death.

III. ABRAHAM.—Noah's posterity till the death of Abraham (chap. x.—xxv., 8). Here we have (1) the peopling of the whole earth by the descendants of Noah's three sons (chap. xi. 1–19). The history of two of these is then dropped, and (2) the line of Shem only pursued as far as Terah and Abraham, where the genealogical table breaks off. (3) Abraham is now the prominent figure ; but as Terah had two other sons, Nahor and Haran, some notices respecting their families are added. Lot's migration with Abraham into the land of Canaan is mentioned, as well as the fact that he was the father of Moab and Ammon, nations whose later history was intimately connected with that of the posterity of Abraham. Nahor remained in Mesopotamia, but his family is briefly enumerated, chiefly, no doubt, for Rebekah's sake, who was afterwards the wife of Isaac. Of Abraham's own children there branches off first the line of Ishmael, and next the children by Keturah ; and the genealogical notices of these two branches of his posterity are apparently brought together (chap. xxv. 1–6, and xxv. 12–18), in order

that they actually were. 1. the prophet, Gad (1 Chron. xxix. 29), Ahijah (2 Chron. ix. 29), Isaiah (2 Chron. xxvi. 22, xxxii. 32), are cited as chroniclers. The greater antiquity of the earlier historical books, and perhaps the traditional belief that they originated in this way, were likely to coöperate in raising them to a high place of honor in the arrangement of the Jewish Canon, and so they were looked on as having the prophetic character which was denied to the historical books of the Hagiographa. The greater extent of the prophecies of Isaiah, Jeremiah, Ezekiel, no less than the prominent position which they occupied in the history of Israel, led naturally to their being recognized as the Greater Prophets. The exclusion of Daniel from this subdivision is perhaps to be explained on the ground that, though the utterer of predictions, he had not exercised, as the others had done, a prophet's office among the people.

III. THE HAGIOGRAPHΑ (Ἁγίωγραφα), called in Hebrew *Cetubim* (from a Hebrew word *to write*) included the remaining books of the Hebrew Canon, arranged in the following order, and with subordinate divisions.

(a.) Psalms, Proverbs, Job.

(b.) The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, called the five *Megilloth*, or the five *rolls*, as being written for use in the synagogues on special festivals, on five separate rolls.

(c.) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

The LXX. presents some striking variations in point of arrangement, as well as in relation to the names of the books. Both in this and in the insertion of the books which we now know as the Apocrypha among the other books, we trace the absence of that strong reverence for the canon and its traditional order which distinguished the Jews of Palestine. The Law, it is true, stands first, but the distinction between the Greater and Lesser Prophets, between the Prophets and the Hagiographa, is no longer recognized. Daniel, with the Apocryphal additions, follows upon Ezekiel; the Apocryphal 1st or 3rd Book of Esdras comes as a 2nd, following on the canonical Ezra. Tobit and Judith are placed after Nehemiah, Wisdom and Ecclesiasticus after Canticles, Baruch before and the Epistle of Jeremiah after Lamentations, the twelve lesser Prophets before the four greater, and the two books of Maccabees come at the close of all. The Latin version follows nearly the same order, inverting the relative position of the greater and lesser prophets. The separation of the doubtful books under the title of Apocrypha, in the Protestant versions of the Scriptures, left the others in the order in which we now have them.

In the following account of the Books of the Old Testament, instead of adopting the Jewish order, it will be more convenient to speak of—

I. THE PENTATEUCH.

II. THE HISTORICAL BOOKS.

III. THE PROPHETS.

IV. THE POETICAL BOOKS.

I. THE PENTATEUCH.

The *Pentateuch* is the Greek name given to the five books commonly called the Five Books of Moses. In the time of Ezra and Nehemiah it was called "the Law of Moses," or "the Book of the Law of Moses," or simply "the Book of Moses" (Ez. vii. 6, vi. 18; Nehemiah viii. 1, xiii. 1). This was beyond all reasonable doubt our existing Pentateuch. The book which was discovered in the Temple in the reign of Josiah, and which is entitled "the Book of the Law of Jehovah, by the hand of Moses," was substantially, it would seem, the same volume, though it may afterwards have undergone some revision by Ezra. The present Jews, as we have already seen, call the whole by the name of *Torah*, i. e. "the Law," or *Torath Mosheh*, "the Law of Moses."

The whole work into five parts was probably made by the translators; for the titles of the several books are not of Hebrew but of Greek origin. The Hebrew names are merely taken from the first words of each book, and in the first instance only designated particular sections and not whole books. The MSS. of the Pentateuch, forming a single roll or volume, are divided, not into books, but into the larger and smaller sections called *Parshiyoth* and *Sedarim*.

The five books of the Pentateuch form a consecutive whole. The work, beginning with the record of Creation and the history of the primitive world, passes on to deal more especially with the early history of the Jewish family. It gives at length the personal history of the three great Fathers of the family: it then describes how the family grew into a nation in Egypt; tells us of its oppression and deliverance, of its forty years wandering in the wilderness, of the giving of the law, with its enactments both civil and religious, of the construction of the Tabernacle, of the numbering of the people, of the rights and duties of the priesthood, as well as of many important events which befel them before their entrance into the Land of Canaan, and finally concludes with Moses' last discourses and his death. The unity of the work in its existing form is now generally recognized. It is not a mere collection of loose fragments carelessly put together at different times, but bears evident traces of purpose and design in its composition. Even those who discover different authors in the earlier books, and who deny that Deuteronomy was written by Moses, are still of opinion that the work in its present form is a connected whole, and was at least reduced to its present shape by a single reviser or editor.

Till the middle of the last century it was the general opinion of both Jews and Christians that the whole of the Pentateuch was written by Moses, with the exception of a few manifestly later additions—such as the 34th chapter of Deuteronomy, which gives the account of Moses' death. The first attempt to call in question the popular belief was made by Astruc, Doctor and Professor of Medicine in the Royal College at Paris, and Court Physician to Louis XIV. He had observed that throughout the book of Genesis, and as far as the 6th chapter of Exodus, traces were to be found of two original documents, each characterized by a distinct use of the names of God: the one by the name *Elohim*, and the other by the name *Jehovah*. Besides these two principal documents, he supposed Moses to have made use of at least ten others in the composition of the earlier part of his work. The path traced by Astruc has been followed by numerous German writers; but it would be foreign to the purpose of this work, and would far exceed its limits, to enumerate and explain the various hypotheses which have been formed upon the subject. It is sufficient here to state that there is ample evidence for believing that the main bulk of the Pentateuch, at any rate, was written by Moses, though he probably availed himself of existing documents in the composition of the earlier part of the work. Some detached portions would appear to be of later origin; and when we remember how entirely, during some periods of Jewish history, the Law seems to have been forgotten, and again, how necessary it would be after the seventy years of exile to explain some of its archaisms, and to add here and there short notes to make it more intelligible to the people, nothing can be more natural than to suppose that such later additions were made by Ezra and Nehemiah.

In the books of Ezra and Nehemiah we have mention several times made of the Law of Moses, and here there can be no doubt that our present Pentateuch is meant; for we have no reason to suppose that any later revision of it took place. At this time then the existing Pentateuch was regarded as the work of Moses. In Daniel ix. 11, 13, the Law of Moses is mentioned; and here again a book differing in nothing from our present Pentateuch is probably meant by the writer, who would have known of the existence of any other.

We pass now to a consideration of the separate books of which the Pentateuch is composed.



THE FALL OF OUR FIRST PARENTS.
Gen. iii. v. 6.



ADAM AND EVE DRIVEN OUT OF PARADISE.
Gen. iii. v. 23, 24.



AFTER THE BANISHMENT FROM PARADISE.
Gen. iii. v. 19.



SACRIFICE OF CAIN AND ABEL.
Gen. iv. v. 4, 5.



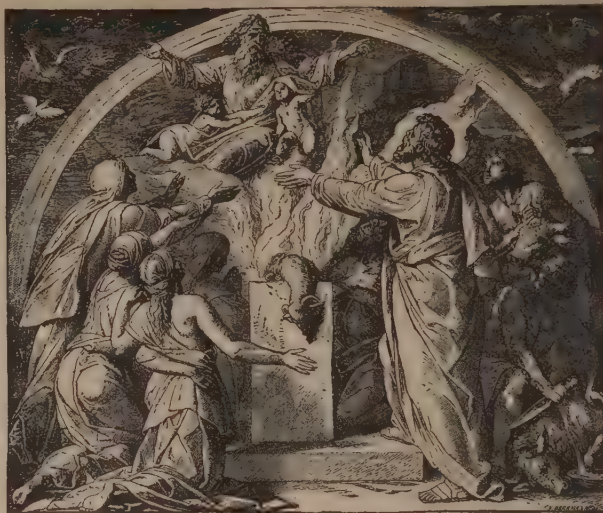
THE DEATH OF ABEL.
Gen. iv. v. 8.



NOAH COMMANDED TO BUILD THE ARK.
Gen. vi. v. 13-18.



NOAH LEAVING THE ARK.
Gen. viii. v. 18, 19.



NOAH'S THANK-OFFERING.
Gen. viii. v. 20.



NOAH CURSES HAM.
Gen. ix. v. 24, 25.



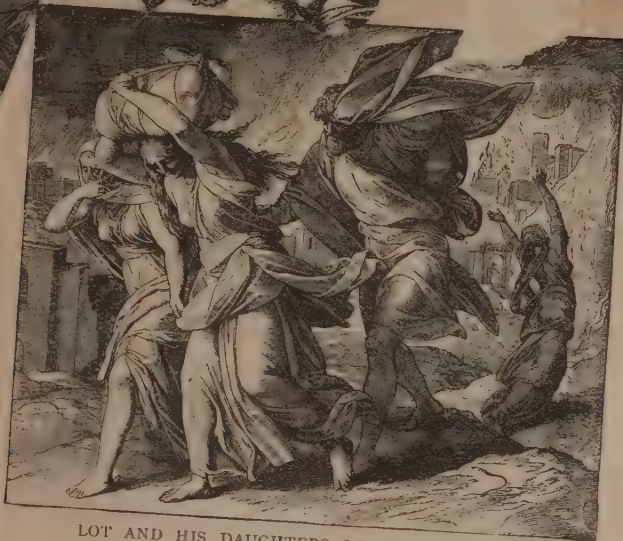
THE TOWER OF BABEL.
Gen. xi. v. 7, 8.



ABRAHAM SEES THE PROMISED LAND.
Gen. xii. v. 3-7.



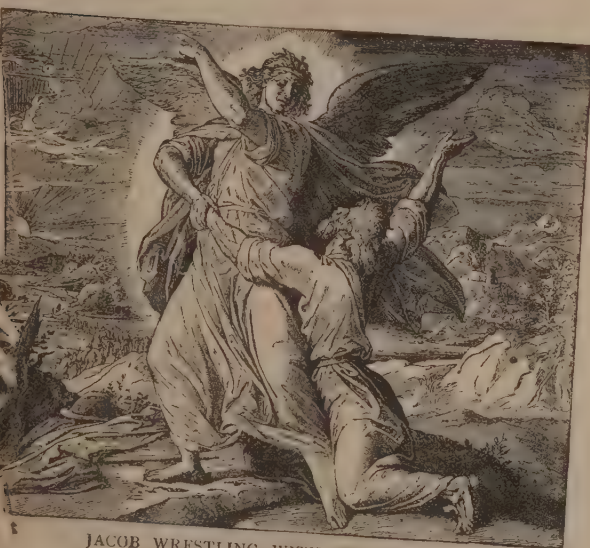
GOD'S PROMISE TO ABRAHAM
Gen. xv. v. 5.



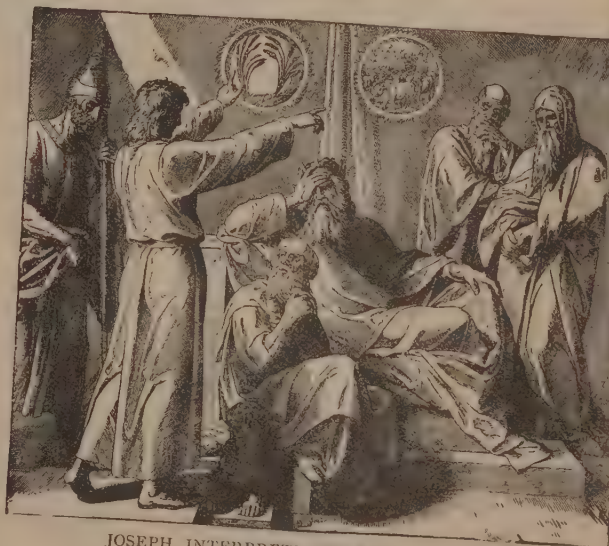
LOT AND HIS DAUGHTERS LEAVING SODOM.
Gen. xix. v. 24-26.



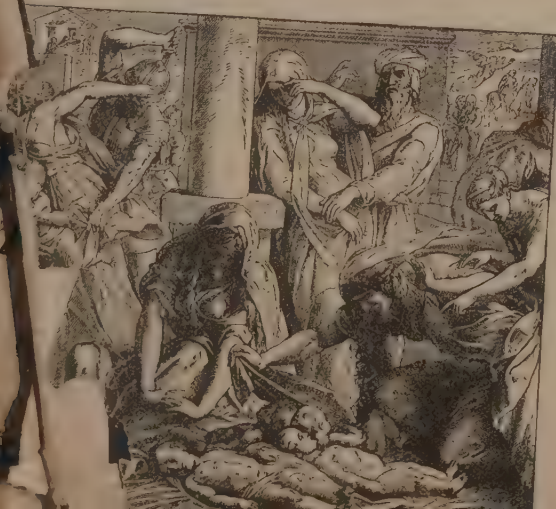
JACOB'S DEPARTURE FOR CANAAN.
Gen. xxxi. v. 17, 18.



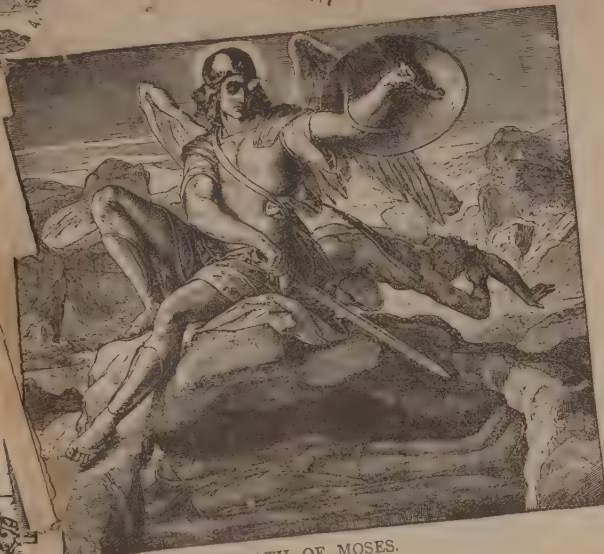
JACOB WRESTLING WITH THE ANGEL.
Gen. xxxii. v. 24.



JOSEPH INTERPRETS PHARAOH'S DREAM.
Gen. xli. v. 29, 30.



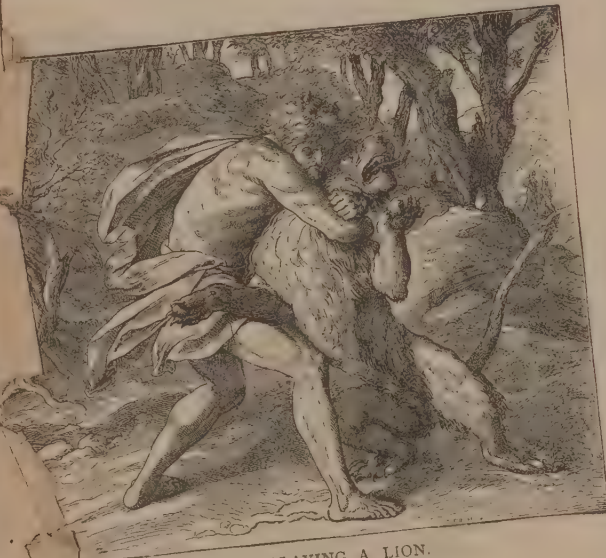
GALLERY OF SCRIPTURE II



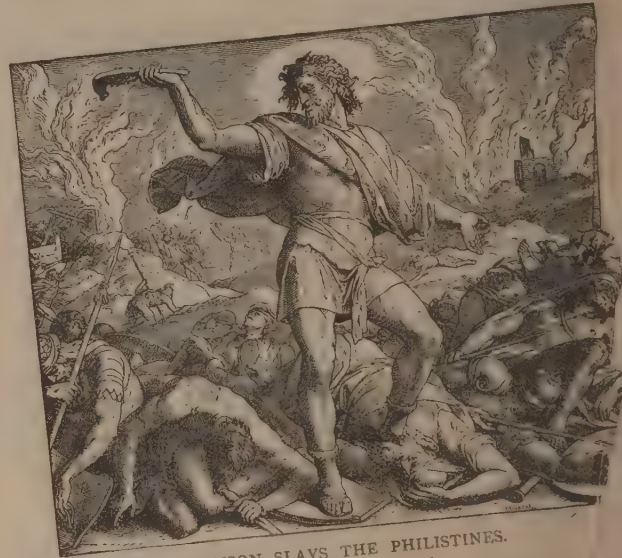
THE DEATH OF MOSES.
Deut. xxxiv. v. 5, 6.



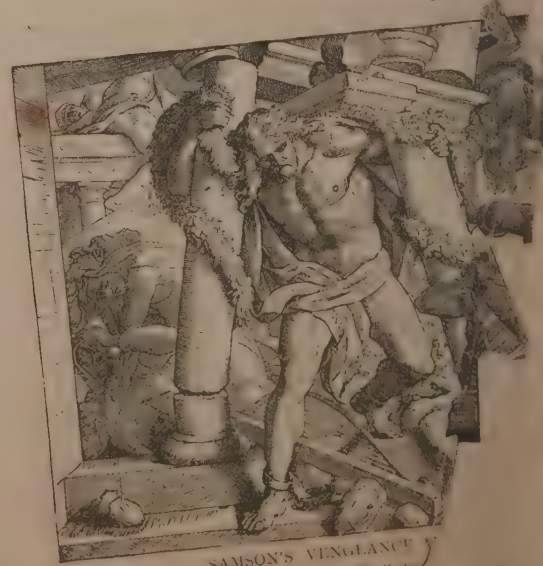
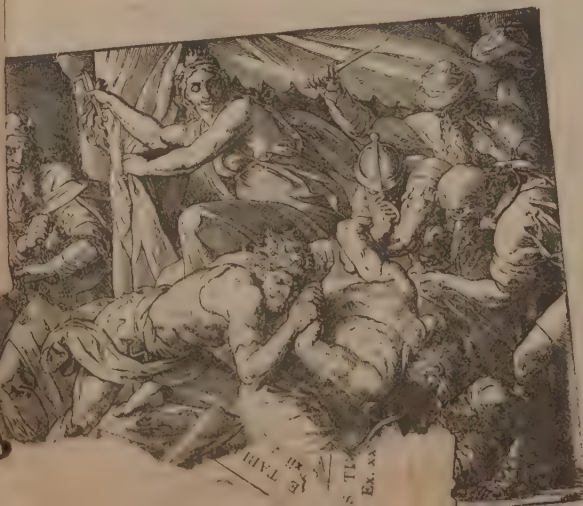
DIVIDING THE LAND AMONG THE TRIBES.
Josh. xiii. v. 6, 7.



SAMSON SLAYING A LION.
Judges xiv. v. 6.



SAMSON SLAYS THE PHILISTINES.
Judges xv. v. 16.



SAMSON'S VENGEANCE
Judges xvi. v. 7.

GALLERY OF SCRIPTURE ILLUSTRATIONS.



Worm Wood.



Oak of Palestine.



Bearded Darnel.



Oriental Plane.



Sandal Wood.



Colocynth.



Paper Reed.



Cummin.



Branch of Coral



GALLERY OF SCRIPTURE ILLUSTRATIONS.



Storax.



Thyme Wood.



Reed.



Willow.



Thorn.



Cypress.



Frankincense.



Almond Tree.



Sycamore.



Fig.



Grapes of Palestine.



Rock Rose.



Flax.



Laurus Kinnamomum.



Myrrh.



Rue.



Egyptian Willow.



Saffron.

GALLERY OF SCRIPTURE ILLUSTRATIONS.



Henna.



The Dill.



Nutmeg Flower.



Storace.



The Ivy.



Lily of Chalcedony.



The Reed.



Ladanum.

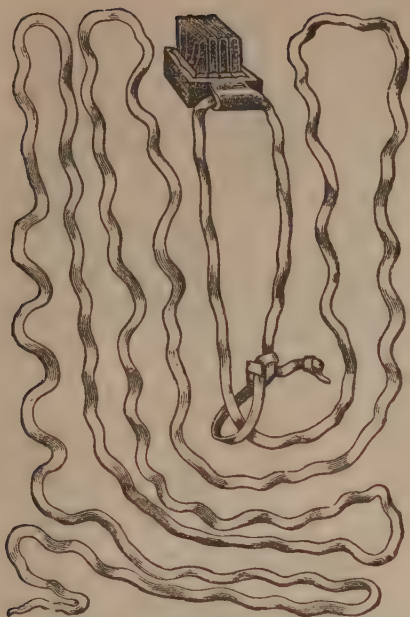


Coriander.

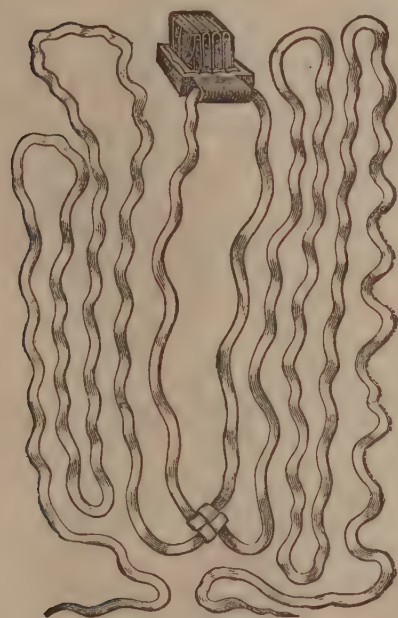


Peristemon.

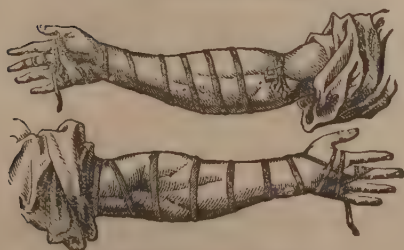
GALLERY OF SCRIPTURE ILLUSTRATIONS.



Phylactery for the Arm.



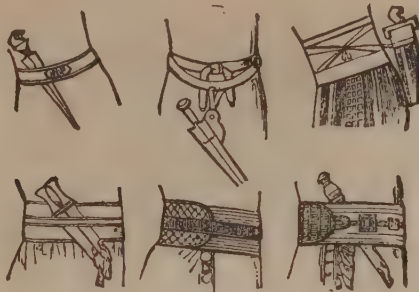
Phylactery for the Head.



Phylactery for the Arm.



Varieties of Assyrian Fringe.



Ancient Girdles.



Phylacteries for Hand and Arm.



Ancient and Modern Anklets.



Egyptian Anklets.



Greek and Roman Sandals.



Fringes of Ancient Egyptian Linen.



Egyptian Mitres.



Horn Head Ornaments.



Egyptian and Assyrian Ear-rings.



Nose-jewel.



Modern Egyptian Nose-rings.

GALLERY OF SCRIPTURE ILLUSTRATIONS.



Mode of Salutation.



Mourning at Grave, Lifting up hands, etc.



Dress Veils, etc.



Mode of Salutation.



Dress Veils, etc.—Indoor.



Female.

Priests.

Warrior.



Mode of Salutation.



Indoor Veils.



Garden Dress.



Egyptian Mourners—Ashes on head.



Wail with Tabrets, etc.



skin-bottle Carriers.

GALLERY OF SCRIPTURE ILLUSTRATIONS.



Philistine Wagons Attacked by Egyptians.



Assyrian Shooting Birds.



King Putting his Foot on an Enemy.



Forehead Marks.



Quoit Throwing.



Ancient Games.



Egyptian Palanquins.



Egyptian Carrying Fish.



Tribute of Elephants' Tusks brought to Thothmes III.



Ancient Games.



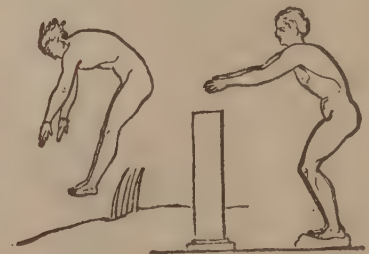
Ancient Games.



Fisherman Dragging a Net.



Heads of Philistine Prisoners.



Egyptian Games.



Shalmaneser receiving Tribute from Jehu of Israel.

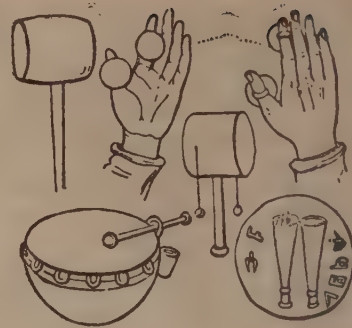


Egyptian Games.

GALLERY OF SCRIPTURE ILLUSTRATIONS.



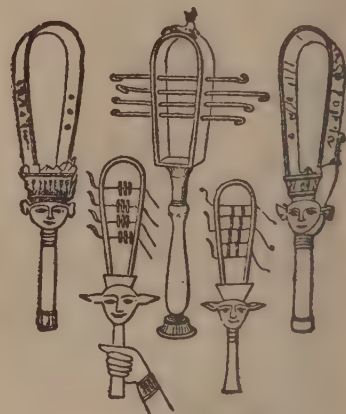
Procession of Assyrian Musicians.



Instruments of Percussion.



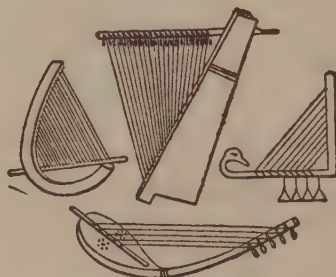
Various forms of Egyptian Harps.



Sistra, various Egyptian Specimens.



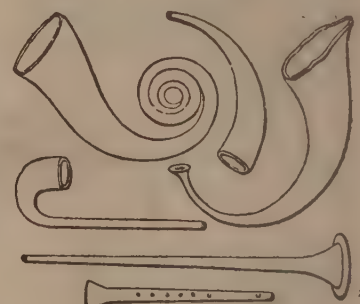
Egyptian Lutes.



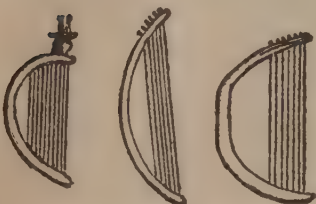
Egyptian Triangular Instruments.



Chief of Musicians.



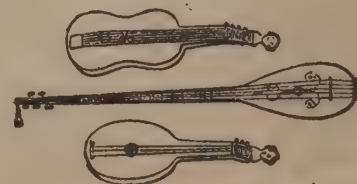
Ancient Horns and Trumpets.



Bow-shaped Egyptian Instruments.



Triangular Harps.



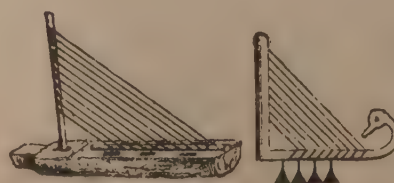
Ancient Stringed Instruments.



Assyrian Lute.



Other forms of Egyptian Harps.

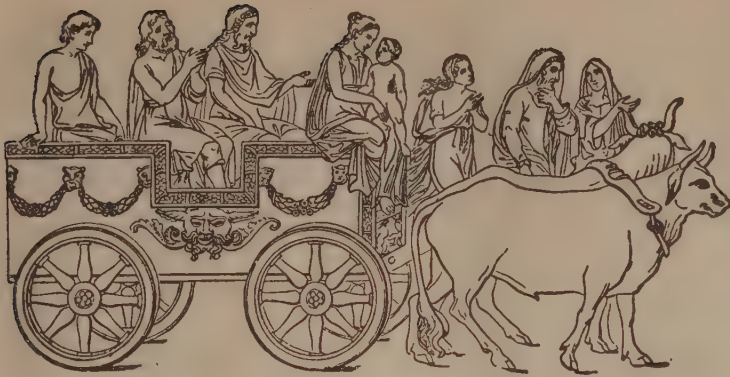


Triangular Harps.

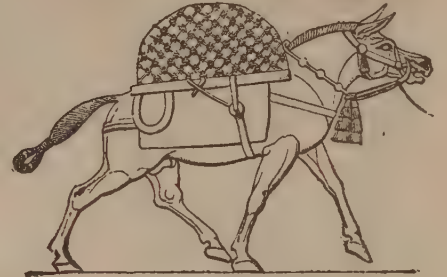


Assyrian Tamborines

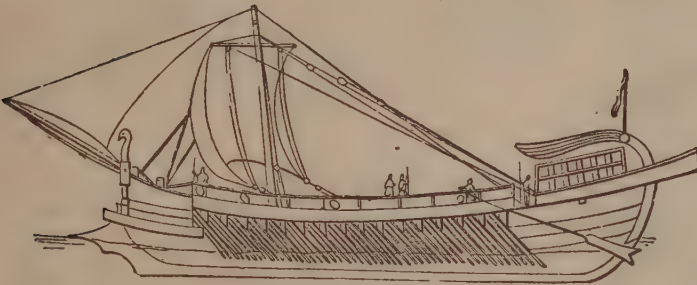
GALLERY OF SCRIPTURE ILLUSTRATIONS.



A Scythian Family.



Egyptian and Assyrian Mules.



Ancient Ship of the largest kind.



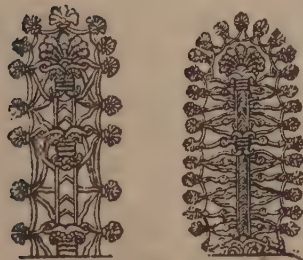
Ethiopians.



Egyptian Doors.



Ship under Sail.



Two forms of the Sacred Tree.



Ship under Sail.



Assyrian Hunting Dogs.



Egyptian Fowler



Partridges.

GALLERY OF SCRIPTURE ILLUSTRATIONS.



Relief on one of the Pilasters of Perspolis.



Nimrod.



Diana of Ephesus.



Nisroch.



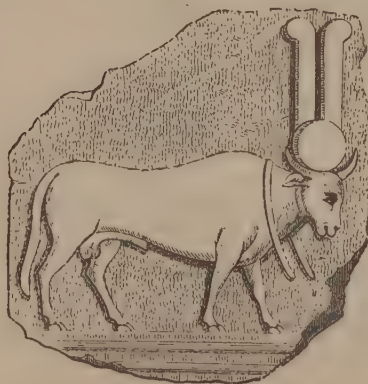
Symbol of the God Asshur.



Lion Hunting.



Chariot-horse of Ramesses III.



Mnevis or Mne.



Sargon in his Chariot.



Assyrian Fishing.



Assyrian Riding Horse.



Ancient Summer House.

GALLERY OF SCRIPTURE ILLUSTRATIONS.



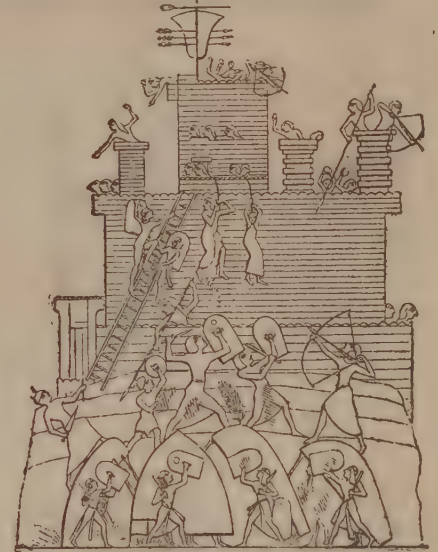
Persian Hunting Scene.



Egyptian Women Weeping and Throwing Dust on their Heads.



Deer Shooting within a Netted Enclosure.



Egyptians Attacking a Fort on a Rock.



Painting the Mummy Case.



Anointing a Guest.



Egyptians Fishing with a Net.



Swathing a Mummy.



Egyptians Fishing with a Net and Drying Fish on Rigging of a Boat.



Ancient Egyptian Potters.



Egyptian Spearfishing.

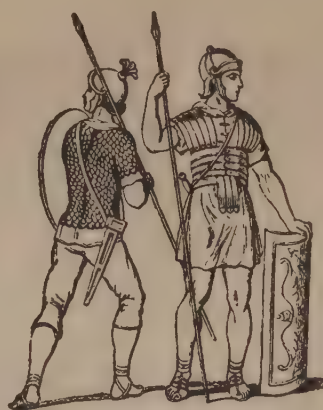
GALLERY OF SCRIPTURE ILLUSTRATIONS.



Greek Shield.



Roman Shields.



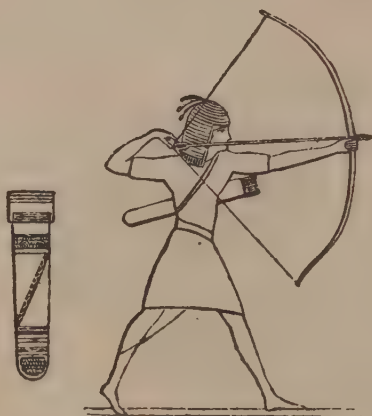
Roman Cuirasses.



Assyrian Spearman.



Greek and Roman Cuirasses.



Egyptian Archer and Quiver.



Egyptian heavy-armed Soldier.



Merchant of Cairo.



Assyrian Shields.



Parthian Horseman.



Egyptian Soldiers.



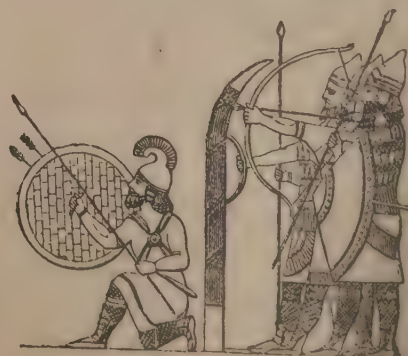
Ethiopian.



Egyptian Cuirasses.

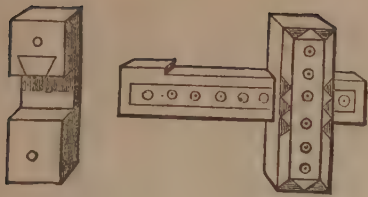


Ancient Persian Guards.



Assyrian Shields.

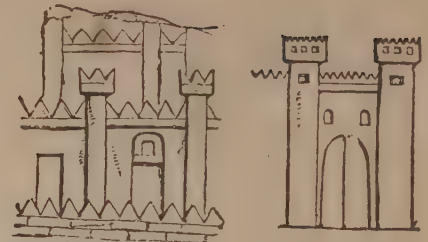
GALLERY OF SCRIPTURE ILLUSTRATIONS.



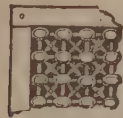
Ancient Locks.



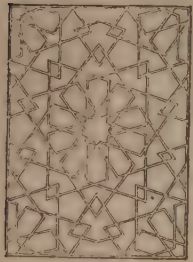
Side-elevation of Ptolemaic Temple at Edfou.



Chamber over Gateway.



Lattice-work, Cairo.



Egyptian Ceiling.



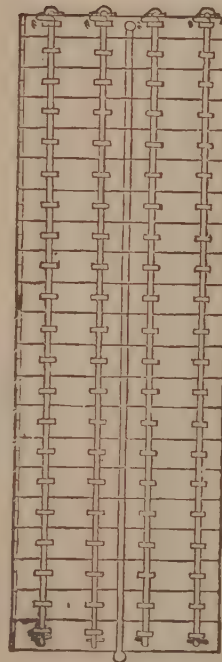
Ancient Egyptian House.



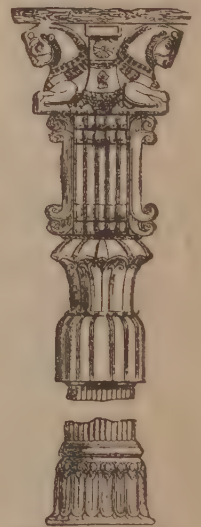
Facade of a Temple, time of the Pharaohs.



The Nilometer on the Island of Rhoda, general section,
[From a Description de l'Egypte.]



Wall of Planks.



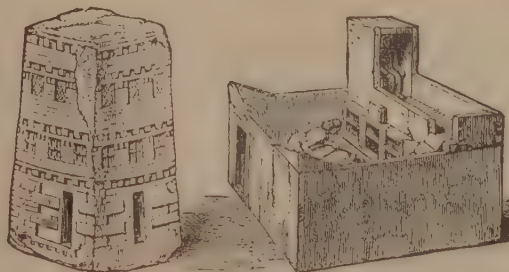
Capital and Base of Pillar at Susa



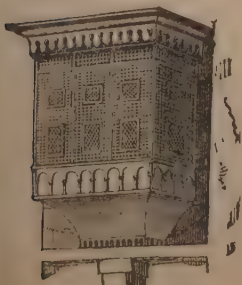
From Colonnade, Philae.



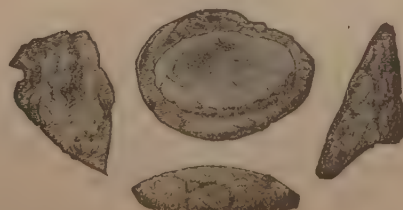
Houses, from the triumph of Sardanapalus III. over
the Susians.



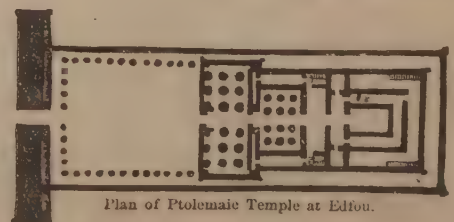
Egyptian Houses.



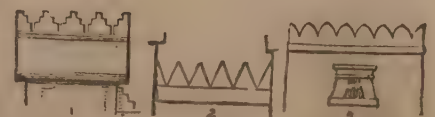
Lattice-window, Cairo.



Egyptian Cakes or Loaves of Bread. [From specimens
in the British Museum.]



Plan of Ptolemaic Temple at Edfou.



Ancient Battlements.—1, Assyrian. 2, Egyptian.

GALLERY OF SCRIPTURE ILLUSTRATIONS.



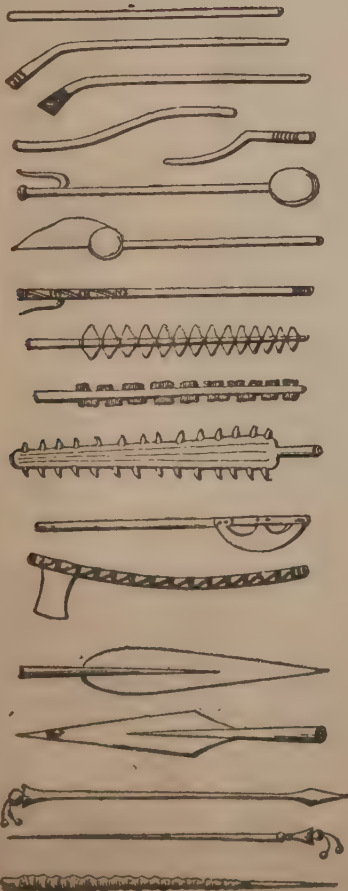
Ancient Knives.



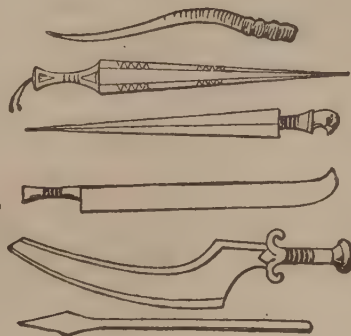
Ancient Standards.



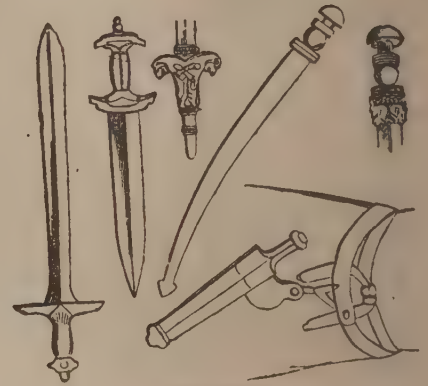
Ancient Armor.



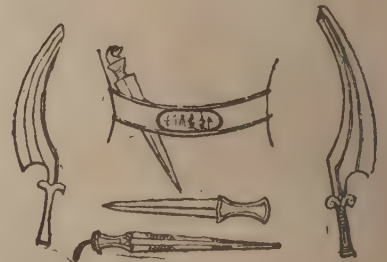
Implements of War.



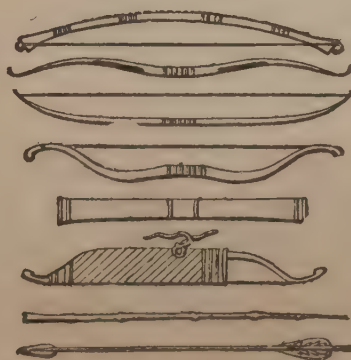
Ancient Swords and Daggers.



Various Swords.



Egyptian Daggers and Falchions.



Ancient Bows and Arrows.



Roman and Greek Helmets.

GALLERY OF SCRIPTURE ILLUSTRATIONS.



Egyptian Bottles of Glass and Earthenware.



Alabaster Ointment Vessels.



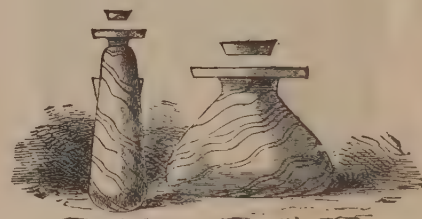
Assyrian and Egyptian Bowls.



Ancient Assyrian Lamps.



1, 2. Gold. 3. Cut glass. 4. Earthenware. 5, 7. Porcelain. 6. Hard stone. 8. Gold, with plates and bands. 9. Stone. 10. Alabaster, with lid.



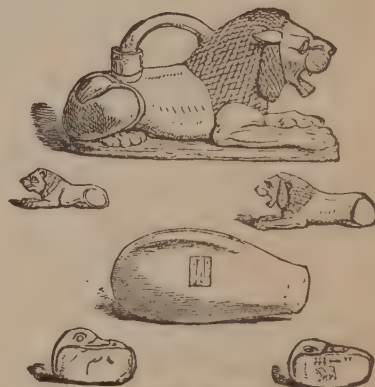
Alabastrons.



Egyptian Earthenware.



Assyrian Bottles of Glass.



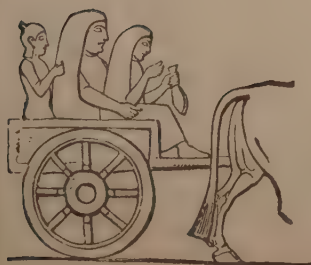
Assyrian Weights.



Ancient Egyptian Vessels.



Grecian manner of wearing the Haje.



Assyrian Wagon.—Bas-relief from Nimroud, in Brit. M.

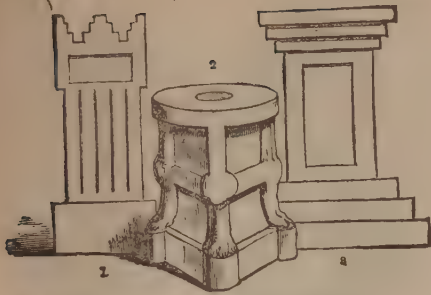


Hills of Termites or White Ants of Africa.

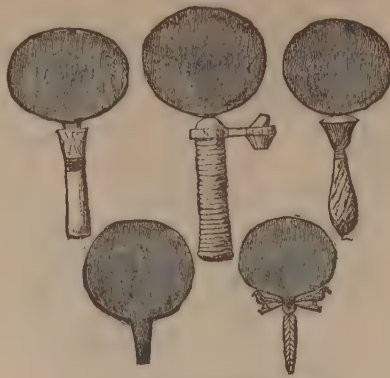


Assyrian Tents.

GALLERY OF SCRIPTURE ILLUSTRATIONS.



Altars.—1 and 2, Assyrian; 3, Persian.



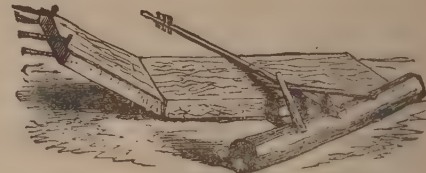
Ancient Looking-glasses.



Ancient Oil Mills and Presses.



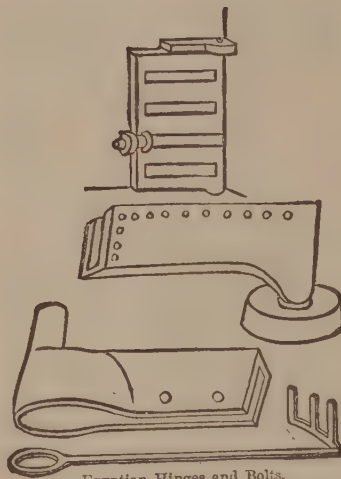
Ancient Altars.



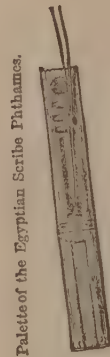
Thrashing Instruments of Asia Minor.



Greek and Roman Altars.



Egyptian Hinges and Bolts.



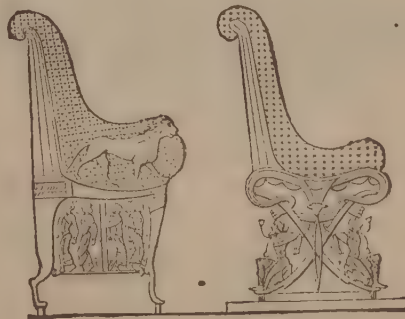
Palettes of the Egyptian Scribe Pithames.



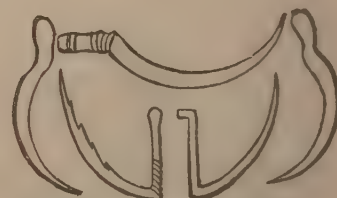
Ancient Egyptian Knives.



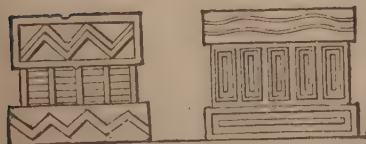
Fountain of the Lions.



Egyptian Thrones.



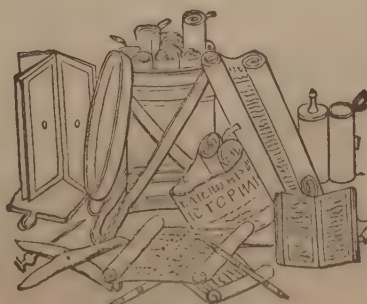
Sickles.



Babylonian Altars.



Assyrian Plough.



Ancient Writing Materials.



Egyptian Ceiling.

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HOLY BIBLE
CONTAINING THE
OLD AND NEW TESTAMENT

TRANSLATED OUT OF

The Original Tongues,

AND WITH

THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED;

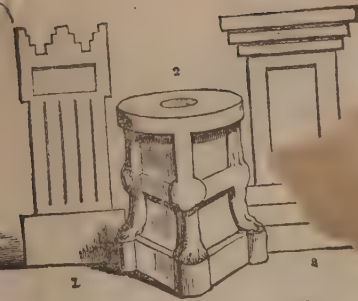
WITH THE

APOCRYPHA, CONCORDANCE AND PSALMS.

THE TEXT COMFORMABLE TO THE OXFORD AND THE AMERICAN BIBLE SOCIETY'S STANDARD EDITIONS.



CINCINNATI:
FORSHEE & McMAKIN,
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Altars.—1 and 2, Assyrian; 3, Persian.



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pearance, which was the work of the English exiles who had taken refuge in Switzerland from the religious persecutions in their own country, and which was highly valued among the Puritans, chiefly, perhaps, on account of the brief annotations that went along with it, which came all of the Calvinistic school.

In 1568, Archbishop Parker, by royal command, undertook to form, with the help of several learned men, chiefly bishops, a version of the "*Great Bible*," which had been published in 1539, for the use of the Church, so as to have a copy free from the popish charge of being a false translation. This was called, for distinction, the *Bishops' Bible*.

The *Douay Bible* was translated by several English Catholics, who had once been connected with the University of Oxford, but who, on the accession of Elizabeth to the English throne, had fled to the Continent, and found refuge in the Romish seminaries of Douay and Rheims. The New Testament, in this version, was published in 1582, and the Old Testament in 1610. It was made from the Latin Vulgate, in preference to the Greek and Hebrew Scriptures. But, as yet, there was no common standard. To other times was reserved the emission of that version of the Sacred Text which we now possess, which generally passes by the name of *King James's Bible*, during whose reign, and at whose instance, the translation was undertaken, and to whom it is dedicated; and which, we believe, is destined to stand to the end of time, as one of the most splendid monuments of scholarship and success the world has ever seen.

James came to the throne in 1603. As complaints abounded on the subject of religion, a conference was held at Hampton Court the following year, for the purpose of settling the order and peace of the Church. Here a number of objections were urged against the translation of the Bible then in use, and the result was a determination on the part of his majesty to have a new version made, such as might be worthy to be established as the uniform text of the nation. Fifty-four learned and pious men were accordingly appointed to perform the important service, who were to be divided into six separate classes, and to have the Bible distributed in parts according to this division, that every class might have its own parcel to translate at a particular place by itself. In every company, each single individual was required first to translate the entire portion assigned to that company, then they were to compare these versions together, and, on consultation, unite in one text the common judgment of all, after which, the several companies were to communicate their parts each one to all the rest, that in the end the entire work might have the consent and approbation of the whole number of translators together. In addition to this, an order was issued by the king, making it incumbent on all the bishops in the land, to inform him of all such learned men within their several dioceses as, having especial skill in the Hebrew and Greek tongues, had taken pains in their private studies to understand and elucidate difficult passages in the Scriptures, and to charge them to send in their observations, as they might see fit, for the use of the regular translators; so as to bring, as it were, all the learning of the kingdom, so far as it could be of avail in the case, to bear on the great and notable undertaking that was now to be commenced.

Some delay occurred in entering upon the business, so that it was not fairly begun before the year 1607, and before this time seven of the persons first nominated were either dead or had declined acting, so as to leave but forty-seven for carrying on the translation. Ten of these met at Westminster, and had the Pentateuch, with the historical books that follow from Joshua to the end of the second book of Kings, for their portion. Eight more, at Cambridge, had charge of the rest of the historical books, together with Job, Psalms, Proverbs, Canticles, and Ecclesiastes. At Oxford, one company of seven had the Prophets assigned to them, and another company of eight, at the same place, were intrusted with the four Gospels, the Acts of the Apostles, and the Apocalypse. There was a second company also at Westminster, that had in charge the rest of the New Testament; and

finally, a second company at Cambridge, consisting of seven, to which were allotted the books of the Apocrypha—a part which it would have been better not to have associated in this way at all with a solemn translation of the true and proper Word of God.

The translators received certain general instructions from the king, to regulate them in their work. They were required by these to go by the "*Bishops' Bible*," as much as the original would allow, to retain proper names in their usual form; to keep the old ecclesiastical terms; out of different significations belonging to a word, and equally suitable to the context, to choose that most commonly used by the best ancient fathers; to abide by the standing division of chapters and verses; to use no marginal notes, unless to explain particular Hebrew or Greek words; to employ references to parallel places, so far as might seem desirable. If any one company should differ from another, in reviewing its part of the translation, about the sense of any passages, notice was to be returned of the disagreement and its reasons; and if this should not induce a change of views on the other side, the whole was to be referred for ultimate decision to a general meeting of the chief persons of each company, to be held at the end of the work. In cases of special obscurity, letters might be sent to any learned man in the kingdom, by authority, for his opinion.

Nearly three years were occupied with the work—a period that seemed long to the impatience of many at the time, and was made the occasion of charging these good men with negligence and sloth; but not too great certainly for the solemn nature of the service itself, and the deeply interesting bearing it was destined to have on the history of the Church in coming years. Ten years of so many lives, thus employed, had not been too much to expend for an object so vastly momentous as the formation of a version, by which so many millions of people speaking the English language were to be instructed in the will of God, to the end of time. The work became complete in the year 1610.

The translations of the Bible, then, may be thus summarily stated: It was translated by Wicliffe, in 1384; by Tindal, in 1530; by Coverdale, in 1535; by Cranmer, in 1539; at Geneva, in 1558; by the bishops, in 1568; and by the celebrated authorized translators, as they are called, the most accomplished scholars and eminent divines of their day, in the year 1610.*

The first Bible printed on the continent of America was in native Indian—the New Testament in 1661, and the Old in 1663, both by Rev. John Eliot. They were published in Cambridge, Mass. The second was in German, a quarto edition, published at Germantown, near Philadelphia, by Christopher Sower, in 1676. The first American edition of the Bible in English was printed by Kneeland and Green, at Boston, in 1772, in small quarto, 700 or 800 copies. The next edition was by Robert Aitken, of Philadelphia, in 1781-2. He sent a memorial to Congress—praying for their patronage. His memorial was referred to a committee, who obtained the opinion of the chaplains of Congress as to its general typographical accuracy, and thereupon a resolution was passed (Sep. 12, 1782) recommending this edition of the Bible to the people of the United States.

It is admitted on all hands that the received English version of the Bible far excels every other translation. If accuracy, fidelity, and the strictest attention to the text, says Dr. Geddes, be supposed to constitute the qualities of an excellent version, this, of all versions, must, in general, be accounted the most excellent. Every sentence, every word, every syllable, every letter, and every point, seem to have been weighed with the nicest exactitude, and expressed, either in the text or in the margin, with the greatest precision. There is no book, says the illustrious Seldon, so translated as the Bible for the purpose. If I translate a French book into English, I turn it into English phrase, not French English. *Il fait froid; I say 'tis cold,*

* We have drawn this chapter from several reliable sources, to which we here make a general acknowledgment of indebtedness.



not, *makes cold*. But the Bible is rather translated into English words than into English phrase. The Hebraisms are kept, and the phrase of that language is kept. The style of our present version, says Bishop Middleton, is incomparably superior to any thing which might be expected from the finical and perverted taste of our own age. It is simple, it is harmonious, it is energetic, and, which is of no small importance, use has made it familiar, and time has rendered it sacred. Bishop Lowth himself, whose literary taste is known to have been of the most pure and classical order, has not hesitated to pronounce it "the best standard of our language." Bishop Horsley represents it to have been the means of enriching and adorning the English tongue, by its close adherence to the Hebrew idiom. And Dr. Clarke, author of the Commentary on the Bible, says: "Those who have compared most of the European translations with the original, have not scrupled to say, that the English translation of the Bible, made under the direction of King James the First, is the most accurate and faithful of the whole. Nor is this its only praise: the translators have seized the very spirit and soul of the original, and expressed this almost everywhere with pathos and energy. They have, also, not only made a standard translation, but they have made their translation the standard of our language."

While, therefore, we would most earnestly encourage every effort, on the part of all who have it in their power, to prosecute the study of the Scriptures in their original tongues,—while we feel that the Church has a right to expect this of those who are set for the defence of the gospel, we are very sure, that the result of all such investigations will be to heighten confidence in the present version, and fill the heart with unfeigned gratitude to God, for that blessed book which we now enjoy, and which, for nearly two centuries and a half, has been pouring its light and consolation wherever the English tongue is spoken. Let science toil, and diligence labor in original investigation—for the Hebrew Scriptures are a mine of solid and inexhaustible gold, where giants may dig for ages—let literature hold up her torch, and cast all possible light upon the sacred text, but we must and ever shall deprecate any wanton attacks upon our received version—any gratuitous attempts to supersede it by a new and different translation. It is the Bible which our godly fathers have read, and over which they have wept and prayed. It is the GOOD OLD ENGLISH BIBLE, with which are associated all our earliest recollections of religion. As such let it go down unchanged to the latest posterity. Let us give it in charge to coming generations, and bid them welcome to all the blessings it has conveyed to us. Let it be our fervent prayer, that the light of the resurrection morning may shine on the very book which we now read,—that we may then behold again the familiar face of our own Bible, the very same which we read in our childhood.

ANCIENT DIVISIONS AND ORDER OF THE BIBLE.

After the return of the Jews from the Babylonish captivity, Ezra collected as many copies as he could of the sacred writings, and out of them all prepared a correct edition, arranging the several books in their proper order. These books he divided into three parts: I. The Law. II. The Prophets. III. The Hagiographa, *i. e.*, The Holy Writings.

I. *The law* contains: 1. Genesis; 2. Exodus; 3. Leviticus; 4. Numbers; 5. Deuteronomy.

II. The writings of the Prophets are: 1. Joshua; 2. Judges, with Ruth; 3. Samuel; 4. Kings; 5. Isaiah; 6. Jeremiah, with his Lamentations; 7. Ezekiel; 8. Daniel; 9. The twelve minor prophets; 10. Job; 11. Ezra; 12. Nehemiah; 13. Esther.

III. The Hagiographa consist of: 1. The Psalms; 2. The Proverbs; 3. Ecclesiastes; 4. The Song of Solomon.

This division was made for the sake of reducing the number of the sacred books to the number of the letters in their alphabet, which

amount to twenty-two. Afterwards the Jews reckoned twenty-four books in their canon of Scriptures, in disposing of which the law stood as in the former division, and the prophets were distributed into *former* and *latter*: the former prophets are Joshua, Judges, Samuel, and Kings; the latter prophets are Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets; and the Hagiographa consist of the Psalms, the Proverbs, Job, the Song of Solomon, Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and the Chronicles. Under the name of Ezra they comprehend the name of Nehemiah. This order has not always been observed, but the variations from it are of no moment. The five books of the law are divided into fifty-four sections. This division many of the Jews hold to have been appointed by Moses himself, but others, with more probability, ascribe it to Ezra. The design of this division was, that one of these sections might be read in their synagogues every Sabbath day: the number was fifty-four, because, in their intercalated years, a month being then added, there were fifty-four Sabbaths: in other years they reduced them to fifty-two, by twice joining together two short sections.

MODERN DIVISIONS OF THE BIBLE.

The division of the Scriptures into chapters, as we at present have them, is of modern date. Some attribute it to Stephen Langton, archbishop of Canterbury, in the reigns of John and Henry III. the true author of the invention was Hugo de Sancto Caro, commonly called Hugo Cardinalis, because he was the first Dominican who was raised to the degree of cardinal. This Hugo flourished about A. D. 1240: he wrote a comment on the Scriptures, and projected the first concordance, which is that of the vulgar Latin Bible. The aim of this work being for the more easy finding out of any word or passage in the Scriptures, he found it necessary to divide the book into sections, and the sections into subdivisions, for till that time the vulgar Latin Bibles were without any division at all. These sections are the chapters into which the Bible has ever since been divided, but the subdivision of the chapters was not then into verses, as it is now. Hugo's method of subdividing them was by the letters, A, B, C, D, E, F, G, placed in the margin, at an equal distance from each other, according to the length of the chapters.

The subdivision of the chapters into verses, as they now stand in our Bible, had its origin from a famous Jewish rabbi, named Mordecai Nathan, about 1445. This rabbi, in imitation of Hugo Cardinalis, drew up a concordance to the Hebrew Bible, for the use of the Jews. But though he followed Hugo in his division of the books into chapters, he refined upon his inventions as to the subdivision, and contrived that by verses. This being found to be a much more convenient method, it has been ever since followed. And thus, as the Jews borrowed the division of the books of the Holy Scriptures into chapters from the Christians, in like manner the Christians borrowed that of the chapters into verses from the Jews. The present order of the several books is almost the same (the Apocrypha excepted) as that made by the council of Trent.

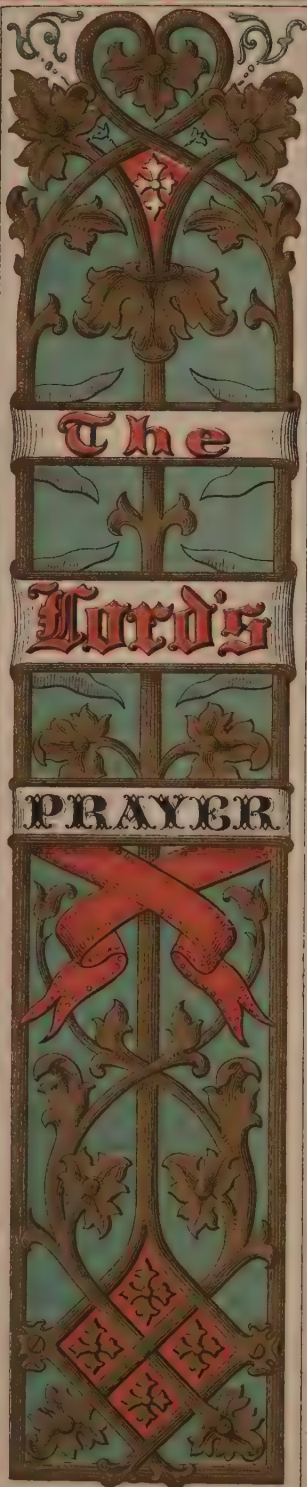
The division into verses, though very convenient, is not to govern the sense, and there are several instances in which the sense is injured, if not destroyed, by an improper division. Very often the chapter breaks off in the midst of a narrative, and if the reader stops because the chapter ends, he loses the connection, as, for example, Matt. x. 42. Sometimes the break is altogether in the wrong place, and separates two sentences which must be taken together in order to be understood, as, for example, 1 Cor. xii. 31; xiii. 1. Again the verses often divide a sentence into two different paragraphs, when there ought scarcely to be a comma between them, as in Luke iii. 21, 22. And sometimes a fragment of a subject is separated from its proper place, and put where it is without any connection (Coloss. iii. 25; iv. 1). The punctuation of the Bible was probably introduced as lately as the ninth century.

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Our Father

who art in **H**eaven, hallowed
be thy **N**ame, thy kingdom come,
thy will be done in earth as it is
in **H**eaven; give us this day our
daily bread; and forgive us our
trespasses, as we **F**orgive them
that trespass against us **A**nd
lead us not into temptation, but
Deliver us from evil: for thine
is the kingdom, the power and
the **G**lory, for ever and ever.

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Ezekiel admonished,.....	33	Jonah repines at God's mercy,.....	4		The blind healed,.....	9
God's care of his flock,.....	34				Christ the good shepherd,.....	10
Judgment of Seir,.....	35				Lazarus raised,.....	11
					Christ foretelleth his death,.....	12

Of the coming of Christ,.....	1
Balaam's doctrine,.....	2
The key of David,.....	3
The vision of a throne,.....	4
The book with seven seals,.....	5
The seven seals opened,.....	6
The number of the sealed,.....	7
Seven angels with trumpets,.....	8
A star falleth from heaven,.....	9
The book eaten,.....	10
The two witnesses,.....	11
The red dragon,.....	12
The beast with seven heads,.....	13
The harvest of the world,.....	14
The seven angels with the seven last plagues,.....	15
Of the vials of wrath,.....	16
The scarlet whore,.....	17
The fall of Babylon,.....	18
The lamb's marriage,.....	19
The first resurrection,.....	20
The heavenly Jerusalem described,.....	21
The tree of life,.....	22



THE EGYPTIANS URGING MOSES TO DEPART



THE JEWISH CALENDAR.—Continued.

CORRESPONDING DATES FOR THREE YEARS.			JEWISH CALENDAR.	
			(Beginning of Civil Year.)	
A. M. 5624. A. D. 1863-4.	A. M. 5625. A. D. 1864-5.	A. M. 5626. A. D. 1865-6.		
Oct. 14.....	Oct. 31.....	Oct. 21.....	VIII. CHESVAN (Marchesvan). November.	
			1. New Moon.	
Nov. 12.....	Nov. 30.....	Nov. 19.....	IX. CHISLEU. December.	
Dec. 6.....	Dec. 24.....	Dec. 13.....	1. New Moon.	
			25. Hanuca. Dedication of Temple.	
Dec. 11.....	Dec. 30.....	Dec. 19.....	X. THEBET. January.	
	1865.		1. New Moon.	
Dec. 20.....	Jan. 8.....	Dec. 28.....	10. Siege of Jerusalem. <i>Past.</i>	
1864.		1866.	XI. SEBAT. February.	
Jan. 9.....	Jan. 28.....	Jan. 17.....	1. New Moon.	
			XII. ADAR. March.	
Feb. 8.....	Feb. 27.....		1. New Moon.	
Feb. 21.....			14. Little Purim.	
			XII* YEADAR (Intercalary). Latter part	
			of March and beginning of April.	
March 9.....			1. New Moon.	
March 21.....	March 9.....		13. Feast of Esther.	
March 22, 23.....	March 12, 13.....		14, 15. Feast of Purim and Shushan Purim.	
April 6.....			Last Day of the Year.	

*MEM.—The Jewish year contains 354 days or 12 unations of the moon; but in a cycle of 19 years an intercalary month (Yeadar) is seven times introduced to render the average length of the year nearly correct.

CHRONOLOGY OF THE BOOKS OF THE NEW TESTAMENT.

THE FIVE HISTORICAL BOOKS.

A. D.		Place where written.
Uncertain.	Gospel of St. Matthew	Judæa.
About 63.	" St. Mark	Perhaps at Rome.
" 60.	" St. Luke	Perhaps at Caesarea.
" 93.	Acts of the Apostles	Uncertain.
" 96.	Gospel of St. John	Perhaps at Ephesus.

THE SEVEN GENERAL EPISTLES.

About 61.	Epistle of St. James	In Judea.
" 63.	1 Epistle of St. Peter	Babylon (Qy. Rome.)
" 64.	2 " "	Perhaps at Rome.
" 96.	1 " St. John	Perhaps at Ephesus.
Unknown.	2 " "	Unknown.
" 3	" " "	"
About 63.	Epistle of Jude	"
" 96.	The Revelation of St. John	Perhaps at Patmos or Ephesus.

ST. PAUL'S EPISTLES, ACCORDING TO CONYBEARE AND HOWSON.

62.	1 Thessalonians	Corinth.
53.	2 " "	"
57.	1 Corinthians	Ephesus.
57.	2 " "	Macedonia.
57.	Galatians	Corinth.
58.	Romans	"
62.	Philemon	Rome
62.	Colossians	"
62.	Ephesians	"
62.	Philippians	"
67.	1 Timothy	Macedonia.
68.	2 " "	Rome.
67.	Titus	Ephesus.
63.	Hebrews	Uncertain.

THE PARABLES OF JESUS.

I. Those which have for their subjects the laws of the Divine Kingdom, in its growth, its nature, its consummation.

1. The Sower	Matt. xiii.; Mark iv.; Luke viii.
2. The Wheat and the Tares	Matt. xiii.
3. The Mustard Seed	Matt. xiii.; Mark iv.
4. The Seed Cast in the Ground	Matt. xiii.
5. The Leaven	Matt. xiii.
6. The Hid Treasure	Matt. xiii.
7. The Pearl of Great Price	Matt. xiii.
8. The Net cast into the Sea	Matt. xiii.

II. Those which are drawn from the life of men, and which occur not in discourses, but in answer to the questions of the disciples or other inquirers.

9. The two Debtors	Luke vii.
10. The Merciless Servant	Matt. xviii.
11. The Good Samaritan	Luke x.
12. The Friend at Midnight	Luke xi.
13. The Rich Fool	Luke xii.
14. The Wedding Feast	Luke xii.
15. The Fig Tree	Luke xiii.
16. The Great Supper	Luke xiv.
17. The Lost Sheep	Matt. xviii.; Luke xv.
18. The Lost Piece of Money	Luke xv.
19. The Prodigal Son	Luke xv.
20. The Unjust Steward	Luke xvi.
21. The Rich Man and Lazarus	Luke xvi.

22. The Unjust Judge	Luke xviii.
23. The Pharisee and the Publican	Luke xviii.
24. The Laborers in the Vineyard	Matt. xx.

III. Those which are prophetic, in part of the rejection of Israel, in part of the great retribution of the coming of the Lord.

25. The Pounds	Luke xix.
26. The Two Sons	Matt. xxi.
27. The Vineyard set out to Husbandmen	Matt. xxi.; Mark xii.; Luke xx.
28. The Marriage Feast	Matt. xxii.
29. The Wise and Foolish Virgins	Matt. xxv.
30. The Talents	Matt. xxv.
31. The Sheep and the Goats	Matt. xxv.

THE MIRACLES OF JESUS.

ARRANGED IN CHRONOLOGICAL ORDER.

MIRACLES.	Place of occurrence.	Where described.
1. Conversion of water into wine	Caná of Galilee.	John ii. 1-11.
2. Cure of the nobleman's son at Capernaum	do.	John iv. 46, 54.
3. The miraculous draught of fishes	Sea of Galilee.	Luke v. 1-11.
4. Man possessed with a devil healed	Capernaum.	Mark i. 22-28.
5. Peter's mother-in-law cured of a fever	do.	Mark i. 30, 31.
6. A leper healed	do.	Mark i. 40, 45.
7. The Centurion's servant healed	do.	Matt. viii. 5-13.
8. The widow's son raised from the dead	Nain.	Luke vii. 11, 17.
9. The tempest calmed	Sea of Galilee.	Matt. viii. 23, 27.
10. The Demoniacs of Gadara cured	Gadara.	Matt. viii. 28, 34.
11. Man with the palsy cured	Capernaum.	Matt. ix. 1-8.
12. Jairus' daughter raised from the dead	do.	Matt. ix. 18, 19, 23, 26.
13. Woman with an issue of blood healed	do.	Luke xiii. 43, 48.
14. Two blind men given their sight	do.	Matt. ix. 27, 31.
15. The dumb man given his speech	do.	Matt. ix. 32, 33.
16. An infirm man of Bethesda healed	Jerusalem.	John v. 1-9.
17. The withered hand made whole	Judæa.	Matt. xii. 10, 13.
18. Man with a devil healed	Capernaum.	Matt. xii. 22, 23.
19. Five thousand people fed	Decapolis.	Matt. xiv. xv. 21.
20. Daughter of woman of Canaan healed	Near Tyre.	Matt. xv. 22-28.
21. Dead and dumb man cured	Decapolis.	Mark vii. 31, 37.
22. Four thousand persons fed	do.	Matt. xv. 32, 39.
23. A blind man given his sight	Bethsaida.	Mark viii. 22, 26.
24. Boy with a devil cured	Tabor.	Matt. xviii. 14, 21.
25. A man born blind is made to see	Jerusalem.	John ix.
26. A woman with an infirmity of 18 years' standing cured	Galilee.	Luke xiii. 11, 17.
27. The dropsy cured	do.	Luke xiv. 1-6.
28. Ten lepers cleansed	Samarita.	Luke xviii. 11, 19.
29. Lazarus raised from the dead	Bethany.	John xi.
30. Two blind men given sight	Jericho.	Matt. xx. 30, 34.
31. The fig tree blasted	Olivet.	Matt. xxi. 18, 22.
32. Malchus's ear healed	Gethsemane.	Luke xxi. 50, 51.
33. Second miraculous draught of fishes	Sea of Galilee.	John xxi. 1-14.

MIRACLES PERFORMED BY THE APOSTLES.

RECORDED IN THE ACTS.

MIRACLES.	Place of occurrence.	Where described.
1. A lame man healed by St. Peter	Jerusalem.	Acts iii. 1-11.
2. Death of Ananias and Sapphira	do.	— v. 1-10.
3. Wonderful deeds done by the Apostles	do.	— v. 12, 16.
4. St. Peter and St. John impart the Holy Ghost	Samarita.	— viii. 14, 17.
5. Eneas healed of a palsy by St. Peter	Lydda.	— ix. 33, 34.
6. Tabitha or Dorcas raised from the dead by St. Peter	Joppa.	— ix. 36, 41.
7. St. Peter rescued from prison by an angel	Jerusalem.	— xii. 7, 17.
8. Herod punished with death	do.	— xii. 21, 23.
9. Elymas the sorcerer is stricken with blindness	Paphos.	— xiii. 6, 11.
10. Conversion of St. Paul	Between Jerusalem and Damascus.	— ix. 1-9.
11. A cripple healed by St. Paul	Lystra.	— xiv. 8-10.
12. Spirit of divination ejected by St. Paul	Philippi.	— xvi. 16-18.
13. Doors of the prison of St. Paul and Silas opened by an earthquake	do.	— xvi. 25, 26.
14. St. Paul imparts the Holy Ghost	Corinth.	— xix. 1-6.
15. Many persons healed by St. Paul	do.	— xix. 11, 12.
16. St. Paul raises Eutychus from the dead	Troas.	— xx. 9, 12.
17. St. Paul renders a viper harmless	Melita.	— xxviii. 3-6.
18. St. Paul cures Publius' father and others	do.	— xxviii. 7-9.

THE WORDS OF JESUS.

BEING A TABLE OF HIS DISCOURSES, IN THEIR PROPER ORDER.

TITLE.	Place of delivery.	Where recorded.
1. Remarks to Nicodemus	Jerusalem.	John iii. 1, 21.
2. Conversation with the woman of Samaria	Tycho.	John iv. 1, 42.
3. Remarks in the Synagogue at Nazareth	Nazareth.	Luke iv. 16, 31.
4. The sermon on the mount	do.	Matt. v., vi., vii.
5. Charge to the Apostles	Galilee.	Matt. x.
6. Discourse of Chorazin, Bethsaida, &c.	do.	Matt. xi. 20, 24.
7. Declaration after healing the infirm man of Bethsaida	Jerusalem.	John v.
8. Comments on the conduct of the disciples in the corn field	Judæa.	Matt. xii. 1, 18.
9. Denial that His miracles were due to the power of Beelzebub	Capernaum.	Matt. xii. 1, 8.
10. The bread of life	do.	John vi.
11. On internal purity	do.	Matt. xv. 1, 20.
12. Concerning the forgiveness of injuries	do.	Matt. xviii.
13. Declaration at the feast of tabernacles	Jerusalem.	John vii.
14. Concerning the woman taken in adultery	do.	John viii.
15. Words referring to His sheep	do.	John x.
16. The Scribes and Pharisees denounced	Parusa.	Luke xi. 29, 38.
17. About humility and prudence	Galilee.	Luke xiv. 7, 14.
18. How to reach heaven	Parusa.	Matt. xix. 16, 30.
19. Remarks upon His sufferings	Jerusalem.	Matt. xxi. 17, 19.
20. The Pharisees denounced	do.	Matt. xxiii.
21. The destruction of Jerusalem foretold	do.	Matt. xxiv.
22. Words of comfort to His disciples at the Last Supper	do.	John xv., xvi., xvii.
23. Remarks on the way to Gethsemane	do.	Matt. xxvi. 31, 36.
24. Last words to His disciples on earth	do.	Matt. xxviii. 16-23.

THE PARABLES OF THE OLD TESTAMENT.

PARABLES.	Spoken at	Recorded in
1. <i>Balaam's Parable</i> concerning Israel and Moab.....	Mt. Pisgah.	Num. xxiii.
2. <i>Jotham's Parable</i> of the king of the trees.....	Mt. Gerizim.	Judg. ix. 7, 15.
3. <i>Samson's Riddle or Parable</i> of the strong bring- ing forth sweetness.....	Timnath.	Judg. xiv. 14.
4. <i>Nathan's Rebuke of David</i> , in the parable of the One Ewe Lamb.....	Jerusalem.	2 Sam. xii. 1, 4.
5. The parable of the woman of Tekoah, of the strife of the two brothers.....	do.	2 Sam. xiv. 1.
6. <i>The Smitten Prophet's Parable</i> of the escaped prisoner.....	Victory of Samaria.	1 Kings xx. 35, 40.
7. <i>Parable of Joash, king of Israel</i> , concerning the chittles and the cedar.....	Jerusalem.	2 Kings xiv. 9.
8. <i>Isaiah's Parable</i> of the vineyard yielding wild grapes.....	do.	Isa. v. 1, 6.
9. <i>Ezekiel's Parable</i> of the lion's whelp.....	Babylon.	Ezek. xix. 2, 9.
10. " " the boiling pot.....	do.	Ezek. xxiv. 3, 5.
11. " " the eagle and the vine.....	do.	Ezek. xvii. 3, 10.

THE PRINCIPAL MIRACULOUS EVENTS MENTIONED IN THE OLD TESTAMENT.

EVENTS	Where recorded.
1. The deluge.....	Gen. vii.
2. The confusion of tongues.....	— xi.
3. Destruction of the cities of the plain.....	— xix.
4. The burning bush.....	Ex. iii. 2.
5. Aaron's rod changed to a serpent.....	— vii. 10, 12.
6. The River Nile changed to a stream of blood.....	— vii. 20, 25.
7. The plague of frogs.....	— viii. 5, 14.
8. The plague of lice.....	— viii. 16, 18.
9. The plague of flies.....	— viii. 20, 24.
10. The plague of murrain.....	— x. 3, 6.
11. The plague of boils.....	— x. 8, 11.
12. The plague of thunder and hail.....	— x. 22, 26.
13. The plague of locusts.....	— x. 15, 19.
14. The plague of darkness.....	— x. 21, 23.
15. Death of the first-born.....	— xii. 29, 30.
16. Passage of the Red Sea.....	— xiv. 21, 31.
17. The waters of Marah made sweet.....	— xv. 23, 35.
18. Manna sent from heaven.....	— xvi. 14, 35.
19. Water drawn from the rock.....	— xvii. 5, 7.
20. Destruction of Nadab and Abihu.....	Lev. x. 1, 2.
21. The brazen serpent.....	Num. xxi. 8, 9.
22. The ass speaks.....	— xxii. 21, 35.
23. Passage of the Jordan by the Israelites.....	Josh. iii. 14, 19.
24. Destruction of the walls of Jericho.....	— vi. 6, 20.
25. Sun and moon obey Joshua.....	— x. 12, 14.
26. Philistines slain before the ark.....	1 Sam. v. 1, 12.
27. Uzzah killed.....	2 Sam. vi. 7.
28. Jeroboam's hand is withered.....	1 Kings xiii. 4, 6.
29. The widow's meal increased.....	— xviii. 14, 16.
30. The widow's son raised from the dead.....	— xviii. 30, 34.
31. Elijah's sacrifice consumed by fire from heaven.....	— xviii. 41, 45.
32. Elijah obtains rain.....	2 Kings i. 7, 8, 14.
33. The Jordan divided before Elijah.....	— iii. 16, 20.
34. Water provided for Jehoshaphat's army.....	— iv. 2, 7.
35. The cruise of oil does not fail.....	— iv. 32, 37.
36. The Shunammite's son restored to life.....	— iv. 42, 44.
37. One hundred men fed with twenty loaves.....	— v. 10, 14.
38. Naaman healed in the Jordan.....	— v. 20, 27.
39. Gehazi stricken with leprosy.....	— vi. 5, 7.
40. Iron does not sink in water.....	— vi. 18, 20.
41. The Assyrian army overthrown.....	— xiii. 21.
42. A dead body revived by Elisha's bones.....	— xix. 35.
43. Destruction of Sennacherib's army.....	— xx. 9, 11.
44. Uzziah's leprosy.....	2 Ch. xxvi. 16, 21.
45. The fiery furnace harmless.....	Dan. iii. 19, 27.
46. Daniel is not hurt by the lions.....	— vi. 16, 23.
47. Daniel lives three days in the belly of the whale.....	Jonah ii. 1, 20.

PLAN FOR READING THE BIBLE THROUGH IN ONE YEAR.

The following plan is very old, and is doubtless familiar to every reader, but it is none the less worthy of a place here where it can be easily referred to:

Read three chapters daily and five on the Sabbath; that is, two chapters in the Old Testament, and one daily in Psalms, Proverbs, Ecclesiastes, Solomon's Song, and the New Testament—three on the Sabbath.

The Old Testament, without these four books, contains two chapters a day for the year; and the New Testament, with the four books, has one chapter a day, and three for Sabbath days, *less* eight chapters.

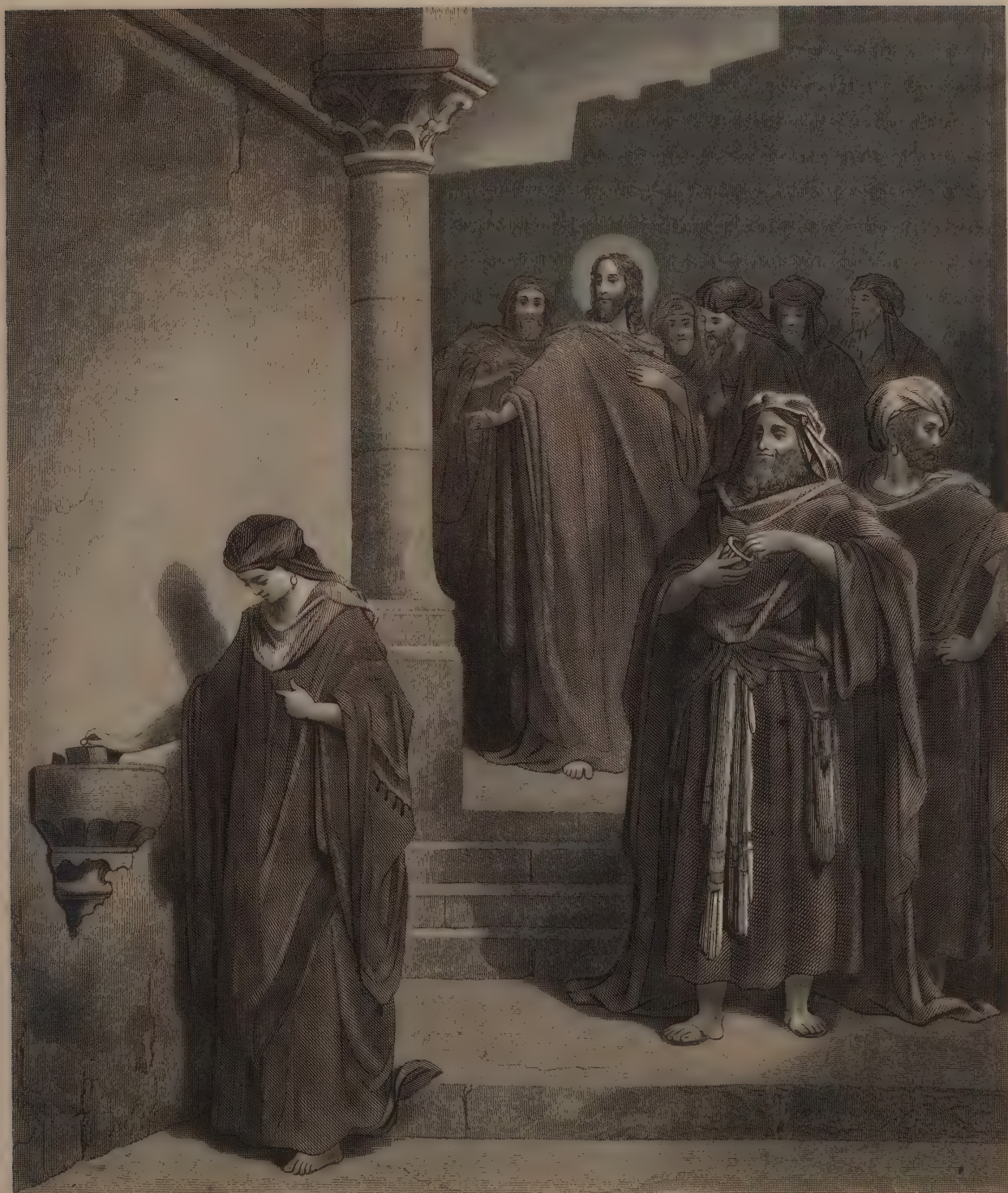
Read Psalm 119 as eleven chapters, of two divisions each, and connect the short Psalms, 117 and 131, with the next, and 133 and 134 together—thus adding eight chapters to complete the year. February 29, in leap year, is left out, so as not to derange the list.

.....	January	1,	Genesis,	1,	Psalms	1	.....
.....	8,	"	15,	"	"	10	.....
.....	15,	"	29,	"	"	19	.....
.....	22,	"	43,	"	"	28	.....
.....	29,	Exodus,	7,	"	"	37	.....
.....	5,	"	21,	"	"	46	.....
.....	12,	"	35,	"	"	55	.....
.....	19,	Leviticus,	9,	"	"	64	.....
.....	26,	"	23,	"	"	73	.....
.....	.....	Numbers,	10,	"	"	82	.....
.....	.....	"	24,	"	"	91	.....
.....	.....	Deut.,	2,	"	"	100	.....
.....	.....	"	16,	"	"	109	.....
.....	.....	"	30,	"	"	118	.....
.....		"		"	"		

April,	9,	Joshua,	10,	Psalms,	119
16,	"	24,	"	v.	145
23,	Judges,	14,	"	"	127
30,	1 Sam.,	3,	"	"	138
May,	7,	"	17,	Prov.,	6
14,	"	31,	"	"	15
21,	2 Sam.,	14,	"	"	24
28,	1 Kings,	4,	"	Eccles.,	2
June,	4,	"	18,	"	11
11,	2 Kings,	10,	"	S. Song,	8
18,	"	24,	"	Matt.,	9
25,	1 Chron.,	13,	"	"	18
July,	2,	"	27,	"	27
9,	2 Chron.,	12,	"	Mark,	8
16,	"	26,	"	Luke,	1
23,	Ezra,	4,	"	"	10
30,	Neh.,	8,	"	"	19
August,	6,	Esther,	9,	John,	4
13,	Job,	13,	"	"	13
20,	"	27,	"	Acts,	1
27,	"	41,	"	"	10
September,	3,	Isaiah,	13,	"	19
10,	"	27,	"	"	28
17,	"	41,	"	Romans,	9
24,	"	55,	"	1 Cor.,	2
October,	1,	Jer.,	3,	"	11
8,	"	17,	"	2 Cor.,	4
15,	"	31,	"	"	13
22,	"	45,	"	Ephes.,	3
29,	Ezekiel,	2,	"	Coloss.,	2
November,	5,	"	16,	2 Thess.,	2
12,	"	30,	"	2 Tim.,	2
19,	"	44,	"	Hebrews,	3
26,	Daniel,	10,	"	"	11
December,	3,	Hosea,	11,	1 Peter,	3
10,	Amos,	9,	"	1 John,	4
17,	Neh.,	1,	"	Rev.,	5
24,	Zech.,	5,	"	"	14
31,	Mal.,	4,	"	"	22

NAMES AND TITLES GIVEN TO JESUS CHRIST.

1 Cor. xv. 45.	Adam.	Matt. i. 23.	Emmanuel.
1 John ii. 1.	Advocate.	Isaiah xl. 10.	Ensign.
Rev. iii. 14.	Amien.	1 John v. 20.	Eternal life.
Isaiah lxiii. 9.	Angel.	Isaiah ix. 6.	Everlasting Father.
Mat. iii. 1.		Heb. i. 3.	Express image, etc.
Dan. vii. 22.	Ancient of Days.		
Psalms ii. 2, xiv. 7.	Anointed.	Rev. i. 5.	Faithful witness.
Heb. ii. 1.	Apostle.	Rev. iii. 14.	Fatted calf.
Cant. ii. 3.	Apple tree.	Rev. xix. 11.	Father of eternity.
Heb. xii. 2.	Author and Finisher of Faith.	Isaiah xl. 6.	Feeder.
Luke ii. 16.	Babe.	Isaiah xi. 11.	Fir tree.
Rev. iii. 14.	Beginning of the Creation of God.	Hosea xiv. 8.	Fir tree.
John i. 14.	Begotten of the Father.	Rev. i. 6.	First begotten.
Cant. i. 13.	Beloved.	1 Cor. xv. 23.	First fruits.
Ephes. i. 6.	Bishop.	Rev. ii. 8.	First and last.
1 Peter ii. 25.	Blessed.	John i. 14.	Flesh.
1 Tim. vi. 15.	Blessed.	Isaiah xxviii. 16.	Foundation.
Zech. iii. 8.	Brazen serpent.	Zech. xiii. 1.	Fountain.
John iii. 14.	Bread of life.	Heb. vi. 20.	Forerunner.
John vi. 48-51.	Bridegroom.	Mat. xi. 19.	Friend of sinners.
Mat. ix. 15.	Bright morning star.		
Rev. xxii. 16.	Brightness of the Father's glory.	2 Cor. ix. 15.	Gift of God.
Heb. i. 3.	Bundle of myrrh.	Isaiah xl. 5.	Glory of God.
Cant. i. 13.		Isaiah xxxiii. 21.	Glorious Lord.
Cant. i. 14.	Camphire.	John i. 1.	God.
Josh. v. 14.	Captain.	Romans ix. 6.	
Heb. ii. 10.	Child.	1 Tim. iii. 10.	
Isaiah ix. 6.	Chosen.	1 John v. 20.	
Mat. xii. 18.	Christ.	Cant. v. 11.	Gold.
Luke xliii. 35.		Rev. viii. 3.	Golden altar.
Mat. i. 16.		Mat. ii. 6.	Governor.
Mat. ii. 4.		1 Peter ii. 3.	Gracious.
Luke ii. 25.		Psalms xlviii. 14.	Guide.
Ephes. ii. 20.	Consolation of Israel.	Psalms xci. 9.	Habitation.
1 Peter ii. 7.	Corner stone.	Heb. vii. 26.	Harmless.
Isaiah xlii. 6.	Covenant.	Coloss. i. 18.	Head of the church.
Isaiah ix. 6.	Counsellor.	Heb. i. 2.	Heir of all things.
Isaiah xxxii. 2.	Covert.	Psalms xxxiii. 20.	Help.
Isaiah xliii. 15.	Creation.	Psalms xl. 17.	
Luke vii. 41.	Creditor.	Isaiah lviii. 14.	Heritage.
Isaiah xlv. 1.	Cyrus.	Psalms xviii. 13.	Highest.
Jer. xxx. 9.	David.	Luke i. 32.	
Exod. xxxviii. 24, 25.		Heb. iii. 1.	High Priest.
Hosea iii. 5.		Heb. vii. 1.	
Job ix. 33.	Day's man.	Luke vii. 28.	Most High.
2 Peter i. 10.	Day star.	Mark i. 24.	Holy one of God.
Romans xi. 28.	Deliverer.	Isaiah xli. 14.	Holy one of Israel.
Isag. ii. 7.	Desire of all nations.	Acts iv. 30.	Holy child.
Hosea xiv. 5.	Dew.	Cant. iv. 11.	Homecomb.
Isaiah lxii. 3.	Diadem.	Acts xxviii. 20.	Hope.
John x. 7.	Door of sheep.	1 Tim. i. 1.	
Deut. xxxii. 11.	Eagle.	Psalms xviii. 2.	Horn of salvation.
Isaiah xlii. 1.	Elect.	Isaiah liv. 6.	husband.
		Jer. xxxi. 32.	
		Exod. iii. 14.	I Am.
		John viii. 58.	



THE WIDOW'S MITE



NAMES AND TITLES GIVEN TO JESUS CHRIST.—Continued.

Heb. i. iii. Isaiah viii. 14. 1 Tim. i. 17. Ezek. xlv. 28. 1 Tim. i. 17. Isaiah xlv. 21. Isaiah xlix. 3.	Image of God. Immanuel. Immortal. Inheritance. Invisible. Israel.	Isaiah xl. 2. Heb. iv. 14. Heb. vii. 26. 1 Tim. ii. 6 Rev. xiv. 16. Isaiah lxx. 20. Isaiah lx. 16. John xi. 26. Mal. iii. 3. Isaiah xxv. 4. Jer. xxxiii. 6. Deut. xxxii. 16. 1 Cor. x. 4. Isaiah xl. 1. Rev. xxii. 16. Cant. ii. 9. Cant. ii. 1. Mich. v. 2.	Polished shaft. Priest. Ransom. Reaper. Redeemer. Resurrection. Refiner. Refuge. Righteousness. Rock. Rod and branch. Root of David. Rose and hart. Rose of Sharon. Ruler in Israel.
Isaiah xli. 8. Isaiah xlv. 1. 5. Psalms lxxviii. 4. Isaiah xxvi. 4. Isaiah xl. 3. Cant. vi. 4. Matt. i. 21. 1 Thess. i. 10. Rev. v. 5. Mich. v. 1. Acts x. 42.	Jacob. Jah. Jehovah. Jerusalem. Jesus. Judah. Judge.	Ephes. v. 2. Luke ii. 30. Luke x. 33. 1 Cor. i. 30. Isaiah viii. 14. Gal. iii. 29. 2 Tim. ii. 8. Gen. iii. 15. 1 Cor. xv. 47. Isaiah xlii. 1, 19 Isaiah xlii. 21. John x. 11. Heb. xiii. 20. Gen. xv. 1. Psalms xviii. 35. Gen. xlix. 10. Cant. iii. 7. Cant. viii. 11, 12. Matt. iv. 3. Matt. viii. 29. Matt. viii. 20. Matt. xiii. 3. 1 Cor. xv. 45. Heb. ix. 14. Matt. xxi. 42. 1 Sam. xv. 29. Psalms lxxxix. 8. Rev. xviii. 8. Heb. x. 34. Mal. iv. 2. Heb. vii. 23. Isaiah xlix. 2.	Sacrifice. Salvation. Samaritan. Sanctification. Sanctuary. Seed of Abraham. Seed of David. Seed of the woman. Second man. Servant. Shepherd. Shield. Shiloh. Solomon. Son of God. Son of man. Sower. Spirit. Stone refused. Strength of Israel. Strong of God. Substance. Sun of Righteousness. Surety. Sharp sword.
Matt. xxi. 5. Matt. xxv. 34. Gen. xxviii. 12. John i. 29. Rev. v. 8. Isaiah xlviii. 22. James iv. 12. Isaiah iv. 4. John i. 9. John vii. 12. John xiv. 46. John xiv. 6. Rev. v. 5. 1 Tim. iii. 15. Exod. xxxiv. 6. Romans i. 3. Rev. xvii. 14. Cant. v. 16.	King. Ladder. Lamb. Lawgiver. Leader. Light. Life. Lion of the tribe of Judah. Living God. Long suffering. Lord. Lovely.	Heb. viii. 2. Heb. ix. 11. John iii. 2. Mark xiv. 58. Heb. ix. 16, 17. Luke xii. 33. Rev. ii. 7. John xiv. 6. John xv. 1. Zech. ii. 5. Isaiah xxxv. 8. John xiv. 6. Cant. iv. 15. Matt. xxi. 12. 1 Cor. i. 24. Rev. i. 17. Mal. iii. 1. Daniel ix. 25. John i. 41. Daniel xii. 1. Rev. xii. 7. Isaiah ix. 6. Isaiah lxxiii. 1. Heb. viii. 2. Rev. ii. 28. Rev. xvii. 16. Acts iii. 22.	Tabernacle. Teacher. Temple. Testator. Treasure. Tree of Life. Truth. Vine. Wall of fire. Way. Well of living waters. Wedding garment. Wisdom of God. Witness. Wonderful. Word of God. Worthy. Yesterday, to-day, forever.
Acts xvii. 31. 1 Tim. ii. 5. Matt. viii. 10. Matt. xxiii. 6. 1 Tim. ii. 5. Heb. vii. 1. Heb. ii. 17. Mal. iii. 1. Daniel ix. 25. John i. 41. Daniel xii. 1. Rev. xii. 7. Isaiah ix. 6. Isaiah lxxiii. 1. Heb. viii. 2. Rev. ii. 28. Rev. xvii. 16. Acts iii. 22.	Master. Mediator. Melchisedec. Merciful. Messenger. Messiah. Michael. Mighty God. Mighty God. Minister. Morning star. Moses. Nazarete.	Rev. xxi. 16. John i. 4. Cant. i. 8. 1 Cor. v. 7. Ezek. xxxiv. 29. 1 Tim. vi. 15. Acts iii. 15. Acts v. 31. Luke iv. 19. Acts iii. 22. 1 John ii. 2. 1 John iv. 10. 1 Cor. i. 24. Mal. iii. 1. Matt. ix. 12.	Offspring of David. Only begotten. Ointment. Passover. Plant of renown. Potentate. Prince. Prophet. Propitiation. Power of God. Purifier. Physician.

NAMES AND TITLES OF THE HOLY SPIRIT.

John iii. 6. 1 Tim. iv. 1. Gen. i. 2. Gen. xli. 38. Ephes. iv. 30. Rev. i. 4. Isaiah xl. 2. Acts v. 9. 2 Cor. iii. 17. Heb. ix. 14. Matt. x. 20. Isaiah vi. 8. Job xxxiii. 4. Luke i. 35. Psalms li. 12. Neh. ix. 20. Psalms cxliii. 10. Romans viii. 9. 1 Peter i. 11. Gal. iv. 6. John xiv. 16, 26. John xv. 26.	The Spirit. The Spirit of God. The Holy Spirit of God. The seven Spirits of God. The Spirit of the Lord. The Eternal Spirit. The Spirit of the Father. The Voice of the Lord. The Breath of the Almighty. The Power of the Highest.	Romans viii. 16. Gal. iv. 5, 6. Isaiah xl. 2. 2 Cor. iv. 13. 1 Peter iv. 14. Zech. xli. 10. Heb. x. 29. Romans i. 4. Isaiah iv. 4. Isaiah xxviii. 6. Isaiah xl. 2. Romans viii. 2. Rev. xi. 11. Romans xv. 30. 2 Tim. i. 7. Isaiah xl. 2. Ephes. i. 13. Rev. xix. 10. Ephes. i. 17. John xiv. 17. John xv. 26, etc. Isaiah xl. 2. Ephes. i. 17.	Spirit of Adoption. Spirit of Counsel. Spirit of Faith. Spirit of Glory. Spirit of Grace. Spirit of Holiness. Spirit of Judgment. Spirit of Knowledge. Spirit of Life. Spirit of Love. Spirit of Might. Spirit of Promise. Spirit of Prophecy. Spirit of Revelation. Spirit of Truth. Spirit of Understanding. Spirit of Wisdom.
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INSTANCES OF PROPHECY COMPARED WITH HISTORY.

[THE CHIEF INSTANCES ONLY BEING SELECTED AND NUMBERED.]

PROPHECY OF FOUR KINGDOMS REPRESENTED BY FOUR BEASTS.	CORRESPONDING EVENTS IN THEIR HISTORICAL ORDER.
1. A lion, 2. having eagle's wings; 3. the wings were plucked; 4. it was raised from the ground, 5. and made to stand on the feet, as a man. 6. and a man's heart [intellect] was given to it.—Daniel, chap. iv. 1. A ram 2. which had two horns, 3. both high, 4. but one higher than the other, 5. The highest came up last; 6. the ram pushed north, west, and south. 7. did as he pleased, and became great. 1. A he-goat 2. came from the west, 3. gliding swiftly over the earth; 4. ran unto the ram in the fury of his power, 5. smote him, 6. brake his two horns, 7. cast him on the ground, 8. stamped on him, and 9. waxed very great; 10. when he was strong his great horn was broken, and 11. instead of it, came up four notable ones 12. toward the four wings of heaven; 13. out of one of them a little horn waxed great 14. toward the south and east, 15. which took away the daily sacrifice, and cast down the sanctuary, etc.—Daniel, chap. viii. 3-12.	1. The Babylonian empire; 2. Nineveh, etc., added to it—but 3. Nineveh was almost destroyed at the fall of Sardanapalus. 4. Yet this empire was again elevated to power, 5. and seemed to acquire stability under Nebuchadnezzar. 6. who laid the foundation of its subsequent policy and authority. 1. Darius, or the Persian power. 2. Composed of Media and Persia 3. both considerable provinces, 4. Media the most powerful; yet this most powerful 5. Median empire, under Dejoces, rose after the other; 6. and extended its conquests under Cyrus over Lydia, etc., west, over Asia, north, over Babylon, etc., south, and 7. ruling over such an extent of country was a great empire. 1. Alexander, or the Greek power, 2. came from Europe (west of Asia) 3. with unexampled rapidity of success; 4. attacked Darius furiously, and 5. beat him—at the Granicus, Issus, etc.; 6. conquered Persia, Media, etc.; 7. ruined the power of Darius, 8. inasmuch that Darius was murdered, etc. 9. Alexander overran Bactriana to India, 10. but died at Babylon in the zenith of his fame and power; 11. his dominions were parcelled among Seleucus, Antigonus, Ptolemy, Cassander (who had been his officers); 12. In Babylon, Asia Minor, Egypt, Greece. 13. Antiochus the Great, succeeded by Antiochus Epiphanes, 14. conquered Egypt, etc., 15. and endeavored utterly to subvert the Jewish polity; polluting their temple-worship and sacrifices to the utmost of his power.

WORDS OF SCRIPTURE REQUIRING EXPLANATION.

	COMMON VERSION.	MODERN MEANING.		COMMON VERSION.	MODERN MEANING.
Gen. xli. 2.	Kine.	Heifers.	1 Kings ix.	Rulers of Char-	Charoteers.
Exod. iii. 5.	Shoes.	Sandals.	— x. 26.	Bestowed.	Stationed.
— 22.	Borrow.	Ask.	— xi. 22.	Howbeit.	Notwithstanding.
— iv. 24.	Inn.	Lodging place.	— xi. 28.	Charge.	Imposts.
— v. 24.	Let.	Hinder.	— xiv. 3.	Cracknels.	Cakes.
— v. 8.	Tale.	Number.	— xx. 12, 16.	Pavilions.	Booths.
— xlii. 18.	Harnessed.	In ranks.	2 Kings iv. 43.	Servitor.	Servant.
— xxxiii. 40.	Bonnets.	Turbans.	— v. 24.	Tower.	Secret place.
— xxiv. 15.	Whoring.	Astray.	— xxiv. 16.	Craftsmen.	Carpenters.
— 29.	Seethe.	Boil.	1 Chron. xxx. 1.	Provoked.	Provoked.
— xxxv. 11.	Wish.	Knew.	— xxi. 6.	Magnific.	Magnificent.
— xxxvii. 29.	Taches.	Claps.	2 Chron. xxvi. 14	Habergeons.	Breast plates.
— xxxix. 23.	Apothecary.	Perfumer.	Job i. 1.	Perfect.	Sincere.
Lev. ii. 1.	Habergeon.	Coat of mail.	— iii. 12.	Eschewed.	Avoided.
	Meat offerings.	Wheat offer- ings.	— ix. 33.	Prevent.	Receive.
Numb. i. 2.	Polls.	One by one.	— xii. 26.	Dayman.	Umpire.
Deut. xii. 30.	Champagne.	Plain.	Psalms iv. 2.	Habergeon.	Javelin.
— xvi. 1-4.	Coast.	Districts.	— vii. 10.	Leasing.	Falschood, ly- ing.
Josh. vi. 9.	Reward.	Rear.	— xvi. 10.	Pate.	Crown.
— xiii. 25.	Children of Am- mon.	Ammonites.	— xiv. 19.	Soul in Hell.	Body in the grave.
— xx. 3.	Unwittingly.	Unintentional- ly.	— lix. 10.	Dragons.	Serpents.
— xxii.	Stricken in age.	Advanced in years.	— lxxix. 8.	Prevent.	Come before, i. e., give timely aid.
Judg. iii. 24.	Covereth his feet.	Reposeth.	— cvii. 8.	Prevent.	Succor.
— vii. 10.	Host.	Camp army.	— cxix. 148.	Minished.	Diminished.
— xiv. 13.	Fellow.	Comrade.	Eccles. iv. 4.	Prevent.	Anticipate.
— xv. 18.	Shirts.	Sheets.	Isaiah iii. 22.	Travel.	Labor.
— xvii. 2.	Foxes.	Jackals.	— vii. 23.	Wimples.	Shawls.
1 Sam. i. 15.	Children of Dan.	Danites.	— xxx. 24.	Crisping pins.	Purses.
— ii. 5.	Daughter of	Worthless wo- man.	— xxxi. 8.	Silverings.	Prices of silver.
— ii. 12.	Belial.	Many.	— xlv. 9.	Ear.	Till.
— 29.	Seven.	Worthless men	Jer. iv. 30.	Holpen.	Helped.
— iii. 18.	Sons of Belial.	Spurn.	— vii. 33.	Delectable.	Delightful.
— v. 9.	Kick.	Every thing.	— x. 23.	Routest thy face.	Distend thine eyes.
— vii. 12.	Every whit.	Inwardly.	Ezek. xlii. 18.	Fray.	Scare.
— xiii. 17.	Secret parts.	Till.	Dan. xli. 21.	Brut.	Rumor.
— xv. 18.	Ear.	Foragers.	Zech. xiii. 6.	Scrupillions.	Apply cushions
— xvii. 24.	Spoilers.	Spade.	Matt. iii. 12.	Hosen.	Turbans.
	Courtly.	Baggage.	— v. 46.	My fellows.	United to me.
	Carriage.	Exceedingly, greatly.	— vi. 24.	Fan.	Win nowing shovel.
	Sore.	Attempted.	— xii. 29.	Publicans.	Tax gatherers.
— 39.	Assayed.	Guard.	— xii. 20.	Mammou.	Riches.
— xxii. 17.	Footman.	Encamped.	— xii. 12.	Garished.	Set in order.
— xxvi. 5.	Pitched.	Jug.	Mark xi. 13.	Anon.	Immediately.
— xxvii.	Cruse.	Ago.	Luke ii. 49.	Listed.	Chose.
— xxx. 13.	Agone.	Covenant.	— vii. 1.	Haply.	Perhaps.
2 Sam. iii. 12.	League.	Be utterly dis- mayed.	— xii. 58.	Know.	Hearing.
— xvii. 10.	Utterly melt.	Surrounded.	— xiv. 9.	Audience.	Draw.
— xxxii.	Prevented.	Conduct affairs	Acts i. 2.	Trow.	Think.
1 Kings ii. 8.	Cursed.	Princes.	— vii. 45.	Passion.	Enduring.
— iii. 7.	Go out or come in.	Knobs.	— ix. 5.	Jesus.	Joshua.
— iv. 2.	Princes.	Chief officers.	— ix. 26.	Pricks.	Goads.
— vi. 18.	Knops.	Knobs.		Assayed.	Attempted.
— vii. 16.	Chapters.	Capitals.			

WORDS OF SCRIPTURE REQUIRING EXPLANATION.—Continued.

	COMMON VERSION.	MODERN MEANING.		COMMON VERSION.	MODERN MEANING.
Acts x. 42.	Quick.	Living.	Reb. iv. 8.	Jesus.	Joshua.
Romans i. 13.	Let.	Hindered.	James iii. 4.	Governor list-eth	Pilot chooseth.
— vii. 8.	Concupiscence.	Evil desires	— 13.	Good conversa- tion.	Consistent con- duct.
— viii. 13.	Mortify.	To kill.	1 Peter ii. 2.	Sincere.	Unadulterated.
— xv. 11.	Laud.	Celebrate.	— iii. 11.	Eschew.	Avoid.
1 Cor. x. 11.	Ensamples.	Examples.	—	Ensnare.	Pursue.
— xi. 29.	Unworthy.	Irreverently.	2 Peter iii. 9.	Slack.	Slow.
— xiii. 1.	Damnation	Condemnation.	— iii. 12.	Hasting unto.	Earnestly de- siring.
2 Cor. i. 12.	Charity.	Love.	1 John 4. 17.	Lust.	Desire.
— v. 21.	Sin.	Behavior.	— 20.	Unction.	Anointing.
— viii. 1.	Do you to wit.	Make known to you.	— v. 6, 8, 9.	Witness.	Testimony.
1 Thess. iv. 15.	Prevent.	Go up before.	Rev. i. 13.	Candlestick.	Lamps.
Heb. i. 1.	Divers.	Various.	— xxi. 19.	Garnished.	Adorned.
— i. 3.	Person.	Substance.			
— ii. 11.	Sanctifieth.	Expiateth.			

TABLE, SHOWING HOW THE EARTH WAS REPEOPLD BY THE DESCENDANTS OF NOAH.

The sons of Noah were SHEM, HAM, JAPHETH.		
Shem's Sons were	They settled	The principal nations which sprang from them, were
Elam. Asshur. Arphaxad. Lud. Aram.	Assyria. Syria. Persia. Northern Arabia. Mesopotamia.	Persians. Assyrians. Chaldeans. Lydians. Armenians.
Ham's sons were	They settled	The principal nations which sprang from them, were
Cush. Mizraim. Phut. Canaan.	The Continent of Africa.	Ethiopians. Egyptians. Tybians. Canaanites.
The sons of Japheth were	They settled.	The principal nations which sprang from them, were
Gomer. Magog. Nadal. Javan. Tubal. Meshech. Tiras.	Asia Minor. Armenia. Caucasus. Europe.	Russians, Teutons, Gauls, Britons. Scythians. Medes. Ionians and Athenians. Iberians. Muscovites. Thracians.

TABLE, SHOWING SOME OF THE PRAYERS MENTIONED IN THE SCRIPTURES.

BY WHOM OFFERED.	WHERE RECORDED.	FOR WHAT PURPOSE OFFERED.	HOW ANSWERED.
Abraham.	Gen. xviii. 23-33.	To avert God's wrath from the cities of the plain:	The offer to save Sodom, if ten righteous men could be found in it.
Abraham.	Gen. xx. 17, 18.	That God would remove the barrenness of Abimelech's wives.	Abimelech's household healed.
Abraham's Servant.	Gen. xxiv.	For the success of his mission.	Rebekah makes herself known.
Isaac.	Gen. xxv.	For children.	Jacob and Esau are born.
Jacob.	Gen. xxxii.	Protection against Esau.	The brothers are reconciled.
Moses.	Exod. xxxii.	Forgiveness for idolatrous Israel.	The anger of God is restrained.
Moses.	Exod. xxxiii.	That God would continue with His people.	God's presence is not withdrawn.
Moses.	Numb. xii.	For Miriam when stricken with leprosy.	Miriam is healed after seven days.
Moses.	Numb. xiv.	For pardon for the unbelief of the spies' report.	The nation is pardoned.
Moses.	Deut. iii.	That he may see the Promised Land.	God shows the land to Moses before his death.
Samson.	Judges xvi.	For vengeance on his enemies.	He triumphs over the Philistines at his death.
Hannah.	1 Samuel i.	For a son.	Samuel is born.
David.	2 Samuel vii.	Thanksgiving after Nathan's message.	David's house continues to hold the sceptre.
Solomon.	1 Kings viii.	Dedication of the Temple.	The glory of God descends upon the house.
Elijah.	1 Kings xviii.	That God would triumph over Baal.	Fire from Heaven kindles Elijah's sacrifice.
Hzekiah.	2 Kings xix.	Protection against Sennacherib.	The angel of God destroys the Assyrian army.
Asa.	2 Chron. xiv.	For aid in the battle with the Ethiopians.	God destroys the Ethiopian army.
Jehoshaphat.	2 Chron. xx.	For protection against his enemies.	The Ammonite and Moabite armies are overthrown.
Hzekiah.	2 Chron. xxx.	For pardon for those who had eaten the Passover unanointed.	God heals the people.
Nehemiah.	Nehemiah i.	For the remnant in captivity.	Permission given to rebuild the wall of Jerusalem.
Daniel.	Daniel ix.	For the restoration of Jerusalem.	Daniel is informed of the Seventy Weeks.
Jonah.	Jonah ii.	For deliverance from the whale.	The whale vomits Jonah forth upon land.
The Publican.	Luke xviii.	For forgiveness.	He "went down to his house justified" or forgiven.
Jesus.	Matt. xxvi.	Under suffering in Gethsemane.	He is strengthened to endure and triumph.
The dying Thief.	Luke xxiii.	To be remembered by Jesus.	Promised salvation.
The Apostles.	Acts i.	On choosing an Apostle.	The lots fall upon Matthias.
The Early Church.	Acts iv.	For protection under persecution.	God by moving the house signifies that their prayer is heard.

SYMBOLICAL LANGUAGE USED BY THE POETS AND PROPHETS

TEXTS.	SYMBOLS.	MEANINGS.
Jer. iii. 8, 9; v. 7.	Adultery.	Idolatry.
Rev. i. 20; ii. 1. etc.	Angel.	Messenger, hence minister.
Psalms x. 16.	Arm.	Power.
Ezra xxx. 21, etc.	Arrows.	Judgments.
Job vi. 4.	Babylon.	Rome.
Rev. xii. 18.	Beast.	A tyrannical heathen monarch.
Daniel vii. 17.	Black.	Affliction—anguish.
Job xxx. 30.	Blindness.	Ignorance.
Joel ii. 6.	Blood.	Slaughter—depth.
Isaiah xxix. 18.	Brimstone.	Desolation—torments.
Romans xi. 25.		
Isaiah xxxiv. 3.		
Ezek. xxxii. 6.		
Job xviii. 16.		
Rev. xiv. 10.		

THE HILLS AND MOUNTAINS OF SCRIPTURE.

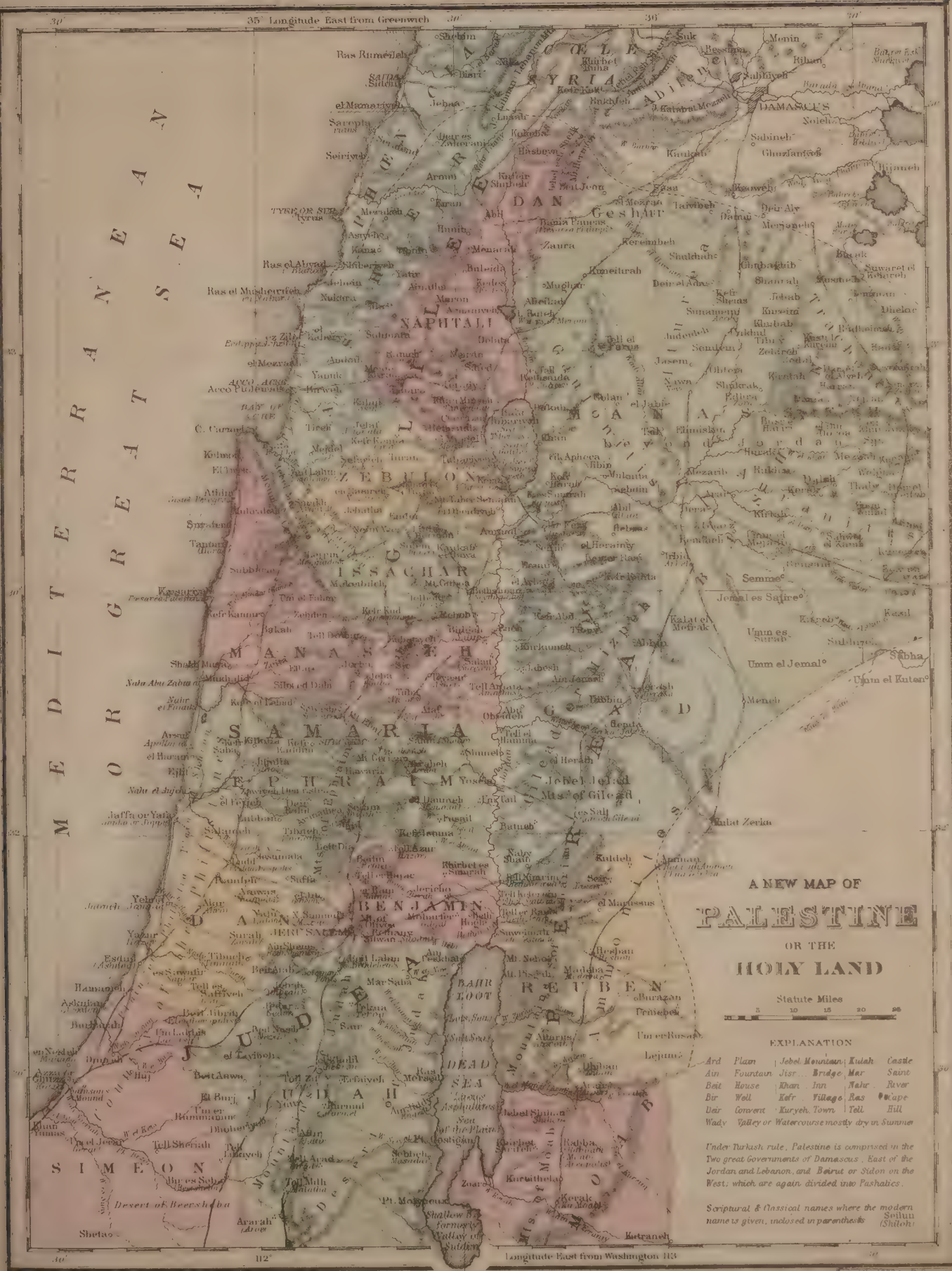
Name of Hill.	Country.	Where mentioned.	For what noted.
1. Abarim.	Palestine.	Num. xxxiii. 48.	Scene of Balaam's prophecy.
2. Ararat.	Armenia.	Gen. vii. 4.	Resting place of the ark.
3. Bashan.	Palestine.	Isa. xlii. 9. Deut. i. 4.	For its height.
4. Calvary.	"	Luke xxiii. 33.	The scene of the Redeemer's crucifixion. This name occurs only in Luke.
5. Carmel.	"	1 Kings xviii. 19.	The scene of Elijah's encounter with the prophets of Baal.
6. Ebal.	"	Joshua viii. 30.	The mount on which the curses of the broken law were to read.
7. Ephraim.	"	1 Sam. i. 1.	Birth place of Samuel.
8. Gerizim.	"	Josh. viii. 32.	The Mount of Blessing. Here Joshua wrote the law on stone. The site of the Samaritan Temple.
9. Gilboa.	"	1 Sam. xxxi.	The scene of the death of Saul and Jonathan.
10. Hermon.	"	Pa. cxxxiii. 3.	The highest mountain in the Holy Land, 10,000 ft. high. The supposed scene of the transfiguration.
11. Nebo.	"	Deut. xxxii. 49.	The burial place of Moses, and the mount from which he saw the Promised Land.
12. Olivet.	"	1 Sam. xv. 30. Matt. xxiv. 3. John viii. 1.	Route by which David escaped from Absalom. Scene of Christ's sermon.
13. Hor.	"	Num. xx. 27.	Burial place of Aaron.
14. Sinai.	Arabia.	Ex. xix. 18.	Scene of the giving of the Law.
15. Tabor.	Palestine.	Judges iv. 6.	Scene of the victory over Sisera.

SOME OF THE RIVERS AND LAKES OF THE SCRIPTURES.

Name.	Country.	Where mentioned.	For what noted.
1. Abana.	Damascus.	2 Kings v. 12.	Spoken of by Naaman.
2. Ahava.	Media.	Ezra vii. 15, 21.	Scene of Ezra's feast prior to the return from captivity.
3. Arnon.	Syria.	Judges xi. 18.	Boundary of Moab.
4. Chebar.	Chaldea.	Ezek. i. 1.	Scene of Ezekiel's first vision.
5. Salt Sea.	Palestine.	Ezek. xlvii. 18.	The Dead Sea. Supposed site of the Cities of the Plain.
6. River of Egypt.	Egypt.	Josh. xv. 4.	The Nile.
7. Euphrates.	Babylonia.	Gen. ii. 4.	One of the great rivers of the East.
8. Sea of Galilee or Gennesaret.	Palestine.	John vi. 1.	One of the rivers of Eden.
9. Gilhon.	Persia.	Luke v. 1.	Miscellaneous draught of fishes, and calming of the tempest by Christ.
10. Jordan.	Palestine.	Gen. ii. 13.	One of the rivers of Eden.
11. Pharpar.	Damascus.	In nearly all the historical books.	Principal river of Palestine. Scene of Christ's baptism.
12. Pison.	Persia.	2 Kings v. 12.	Now called the Barrada.
13. The Red Sea.	Arabia.	Gen. ii. 1.	One of the rivers of Eden.
		Ex. xiii. xiv.	Passage of the Israelites, and destruction of Pharaoh's host.

SYMBOLICAL LANGUAGE.—Continued.

TEXTS.	SYMBOLS.	MEANINGS.
Rev. xxi. 2.	Bride.	The church of God.
John iii. 29.	Bridegroom.	Christ, wedded to his church.
Psalms xxii. 12, etc.	Bulls.	Violent enemies.
Rev. ii. 10.	Candlesticks.	Church.
Psalms lxxviii. 18, etc.	Charlots.	Heavenly hosts.
James i. 12.	Crown.	Victory—reward.
Rev. ii. 10.		
Psalms xxiii. 5.	Cup.	Divine blessings.
Isaiah li. 17.		Divine judgments.
Jer. xxiii. 1.	Darkness.	Misery—adversity—ignorance.
Amos iv. 13.		
Romans xiii. 12.		
Isaiah xxiv. 6, etc.	Day.	An indefinite time—a prophetic year—gospel period.
Rev. ii. 10, etc.		
1 Thess. v. 6, etc.		



SYMBOLICAL LANGUAGE.—Continued.

TEXTS.	SYMBOLS.	MEANINGS.
Matt. xv. 26. Rev. xxi. 8. Psalms xxii. 16. 1 Cor. xvi. 9. Rev. xii. 9. Isaiah xix. 9. Rev. vi. 12, etc. Prov. xv. 3, etc. Psalms xxxvi. 16, etc. Jer. v. 28. Isaiah xlii. 25, etc. Rev. vii. 3, etc. Jer. xl. 4. Rev. iii. 4, etc. Psalms cxlviii. 13. Job xii. 18. Matt. xxv. 33. Ezek. xxxviii. 2. — xxxix. 11. Rev. xx. 8. Rev. viii. 7. — xi. 19. Psalms xviii. 35. — lxxiii. 23. Ezek. viii. 1. Joel iii. 13, etc. Ephes. i. 23, etc. Isaiah xlii. 33. Hag. ii. 2, 21 Zech. x. 23. Matt. v. 6. Rev. v. 8. Psalms cxx. 6. — Heb. xli. 22, etc. Rev. i. 18. 1 Kings xv. 4. Psalms cxxxii. 17. Esther viii. 16. Isaiah viii. 20. Ephes. v. 8, etc. Zech. iv. 7. Isaiah ii. 2. Romans xvi. 25, etc. Rev. iii. 17. Isaiah xxi. 12. Rev. xxi. 25. Isaiah ii. 13. Psalms xxiii. 5. — xcii. 11, etc. Rev. vii. 5. Luke xxiii. 43. Rev. ii. 7. Psalms xviii. 2. — ii. 9, etc. Job ix. 34, etc. Coloss. iv. 6, etc. Deut. xix. 23. Isaiah li. 42. Sol. Songs iv. 12. Isaiah xxix. 11. Gen. iii. 1, etc. 2 Cor. xi. 8. Rev. xii. 9. John x. 11, 16, etc. Nahum iii. 18. Ezek. xxxiv. 2, etc. Psalms lxxxiv. 9. Ephes. vi. 16. 1 Thess. iv. 14. Isaiah i. 6, etc. Num. xxiv. 17, etc. Joel ii. 31, etc. Isaiah xxxiv. 5. Ezek. xxi. 3, etc. Deut. xxviii. 13. Prov. xxx. 14. Gen. xii. 4, etc. Jer. iv. 31. Gal. iv. 19. Zech. ii. 1, 2. Psalms lxxx. 8, etc. Isaiah v. 1, etc. Ezek. iii. 17. Psalms lxi. 1. Isaiah viii. 7, etc. — iv. 1. Daniel ix. 24. Rev. xii. 6. Isaiah xxxviii. 8. Jer. li. 1. Isaiah xxv. 6. — iv. 1, etc. Psalms lx. 3, etc. Isaiah lxi. 3. Rev. xiv. 19. Psalms xvii. 8, etc. Isaiah xl. 6. — lxx. 25. Ezek. xvi. 2, 3. Rev. xii. 1. Deut. xxviii. 48. Matt. x. 29, 30. Lam. iii. 27.	Dogs. Door. Dragon. Drunkennes. Earthquakes. Eyes. Face. Fat. Fire. Forehead. Furnace. Garments. Gates. Girdles. Goats. Gog and Magog. Grass. Hall. Hand, right. Hand of the Lord. Harvest. Head. Heavens. Horse. Hunger and thirst. Incense. Jerusalem. Keys. Lamp. Light. Moon, [see Sun.] Mountains. Mystery. Naked. Night. Oaks. Oil. Palms. Paradise. Rock. Rod. Salt. Sea in commotion. Seal. Serpent. Sheep. Shepherds. Shield. Sleep. Sores. Star. Sun, moon, and stars. Sword. Tail. Teeth. Throne. Trawl. Trees. Vine. Vineyard. Watchtower. Waters. Week. Wilderness. Wind. Wine. Winepress. Wings. Wolves. Woman. Yoke.	Gentiles—impure persons—persecutors. An opening. Satan. Effects of Divine judgments. Revolutions. Knowledge. The Divine favor. Abundance. Judgments. A public profession. Affliction. Outward appearance. Power—security. Strength. Wicked persons. God's enemies. The lower orders, opposed to trees, the higher orders. Divine vengeance. Protection—support. Divine influence. A time of destruction. Rule or ruler. Political or ecclesiastical governments. War and conquest. Spiritual desires. Prayer. Church of God. The heavenly state. Power and authority. A successor or offspring. Joy—prosperity. Knowledge—bitterness. A state—Christ's church. Not a thing unintelligible, but never before made plain. In the sinful state of nature. Adversity—affliction—ignorance. Men of rank and power. Abundance—fertility—joy. Victory. Heaven. A secure refuge. Authority—correction. Purity—barrenness. An army. Security—secrecy. The devil. Christ's disciples. Rulers, civil or ecclesiastical. Defence—protection. Death. Spiritual maladies. A prince or ruler. The various governors in a state. War and slaughter. Subjectation—degradation. Cruelty. Kingdom or government. Anguish—anxiety. The great noble. The church of God. The prophets. Afflictions—multitudes—ordinances. Seven years. Afflicted state. Judgments—destructive war. Spiritual blessings—Divine judgments. Slaughter. Protection. Furious, ungodly persons. City, or body politic. The Church of Christ. Labor—restraint.

A BRIEF SUMMARY OF THE CHARACTERISTICS OF THE BOOKS OF THE OLD AND NEW TESTAMENTS.

OLD TESTAMENT.

Genesis. Describes the creation; gives the history of the old world, and of the steps taken by God towards the formation of the theocracy.

Exodus. The history of Israel's departure from Egypt; the giving of the law; the Tabernacle.

Leviticus. The ceremonial law.

Numbers. The census of the people; the story of the wanderings in the wilderness.

Deuteronomy. The law rehearsed; the death of Moses.

Joshua. The story of the conquest and partition of Canaan.

Judges. The history of the nation from Joshua to Samson.

Ruth. The story of the ancestors of the royal family of Judah.

1. *Samuel.* The story of the nation during the judgeship of Samuel, and the reign of Saul.

2. *Samuel.* Story of the reign of David.

1 & 2 *Kings.* The Books of Kings form only one book in the Hebrew MSS. They contain the history of the nation from David's death and Solomon's accession to the destruction of the kingdom of Judah and the desolation of Jerusalem, with a supplemental notice of the liberation of Jehoiachin from his prison at Babylon, twenty-six years later; they comprehend the whole time of the Israelitish monarchy, exclusive of the reigns of Saul and David.

The *Books of Chronicles* are so-called as being the record made by the appointed historiographers of the kingdoms of Judah and Israel; they are the official histories of those kingdoms.

Ezra. The story of the return of the Jews from the Babylonish captivity, and of the rebuilding of the temple.

Nehemiah. A further account of the rebuilding of the temple and city, and of the obstacles encountered and overcome.

Esther. The story of a Jewess who becomes Queen of Persia, and saves the Jewish people from destruction.

Job. The story of the trials and patience of a holy man of Edom.

Psalms. A collection of sacred poems intended for the use in the worship of Jehovah. Chiefly the productions of David.

Proverbs. The wise sayings of Solomon.

Ecclesiastes. A poem respecting the vanity of earthly things.

Solomon's Song. An allegory relating to the church.

Isaiah. Prophecies respecting Christ and his kingdom.

Jeremiah. Prophecies announcing the captivity of Judah, its sufferings, and the final overthrow of its enemies.

Lamentations. The utterance of Jeremiah's sorrow upon the capture of Jerusalem, and the destruction of the temple.

Ezekiel. Messages of warning and comfort to the Jews in their captivity.

Daniel. A narrative of some of the occurrences of the captivity, and a series of prophecies concerning Christ.

Hosea. Prophecies relating to Christ and the latter days.

Joel. Prediction of woes upon Judah, and of the favor with which God will receive the penitent people.

Amos. Prediction that Israel and other neighboring nations will be punished by conquerors from the north, and of the fulfilment of the Messiah's kingdom.

Obadiah. Prediction of the desolation of Edom.

Jonah. Prophecies relating to Nineveh.

Micah. Predictions relating to the invasions of Shalmaneser and Sennacherib, the Babylonish captivity, the establishment of a theocratic kingdom in Jerusalem, and the birth of the Messiah in Bethlehem.

Nahum. Prediction of the downfall of Assyria.

Habakkuk. A prediction of the doom of the Chaldeans.

Zephaniah. A prediction of the overthrow of Judah for its idolatry and wickedness.

Haggai. Prophecies concerning the rebuilding of the Temple.

Zechariah. Prophecies relating to the rebuilding of the Temple and the Messiah.

Malachi. Prophecies relating to the calling of the Gentiles and the coming of Christ.

NEW TESTAMENT.

Gospel of St. Matthew. A brief history of the life of Christ.

Gospel of St. Mark. A brief history of the life of Christ, supplying some incidents omitted by St. Matthew.

Gospel of St. Luke. The history of the life of Christ, with especial reference to His most important acts and discourses.

Gospel of St. John. The life of Christ, giving important discourses not related by the other Evangelists.

Acts of the Apostles. The history of the labors of the Apostles and of the foundation of the Christian Church.

Epistle to the Romans. A treatise by St. Paul on the doctrine of justification by Christ.

First Epistle to the Corinthians. A letter from St. Paul to the Corinthians, correcting errors into which they had fallen.

Second Epistle to the Corinthians. St. Paul confirms his disciples in their faith, and vindicates his own character.

Epistle to the Galatians. St. Paul maintains that we are justified by faith and not by Rites.

Epistle to the Ephesians. A treatise by St. Paul on the power of Divine Grace.

Epistle to the Philippians. St. Paul sets forth the beauty of Christian kindness.

Epistle to the Colossians. St. Paul warns his disciples against errors, and exhorts to certain duties.

First Epistle to the Thessalonians. St. Paul exhorts his disciples to continue in the faith and in holy conversation.

Second Epistle to the Thessalonians. St. Paul corrects an error concerning the speedy coming of Christ the second time.

First and Second Epistles to Timothy. St. Paul instructs Timothy in the duty of a Pastor, and encourages him in the work of the ministry.

Epistle to Titus. St. Paul encourages Titus in the performance of his ministerial duties.

Epistle to Philemon. An appeal to a converted master to receive a converted escaped slave with kindness.

Epistle to the Hebrews. St. Paul maintains that Christ is the substance of the ceremonial law.

Epistle of St. James. A treatise on the efficacy of faith united with good works.

First and Second Epistles of St. Peter. Exhortations to a Christian life, with various warnings and predictions.

First Epistle of St. John. Respecting the person of our Lord, and an exhortation to Christian love and conduct.

Second Epistle of St. John. St. John warns a converted lady against false teachers.

Third Epistle of St. John. A letter to Gaius, praising him for his hospitality.

Epistle of St. Jude. Warnings against deceivers.

The Revelation. The future of the Church foretold.

A CHRONOLOGICAL TABLE,

SHOWING THE PRINCIPAL EVENTS OF THE JEWISH AND CONTEMPORANEOUS HISTORY, FROM THE CREATION OF THE WORLD TO THE MIDDLE OF THE NINETEENTH CENTURY.

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
4004	Creation of the world.	
2650		Chinese Empire founded.
2349	The deluge.	
2020		Sesostris, king of Egypt.
2010		
1996	Birth of Abraham.	
1921	Call of Abraham.	
1896	Isaac born.	
1856		Kingdom of Argos founded.
1837	Birth of Jacob and Esau.	
1729	Joseph sold into Egypt.	
1571	Moses born.	
1493		Cadmus introduces letters into Greece.
1491	The Passover instituted—Departure from Egypt.	
1491	The Law given from Mount Sinai.	
1451	Death of Moses and Aaron—Joshua leads the Israelites into Canaan.	
1352		Corinth founded.
1273		Rise of Assyria.
1263		Search for the Golden Fleece.
1193		War against Troy.
1136	Samson slays the Philistines.	
1120	Death of Samson.	
1102		Sparta a kingdom.
1095	Saul made king.	
1075	Death of Samuel.	
1056	Death of Saul and Jonathan.	
1048	David, king over Israel—Takes Jerusalem.	
1042	The Ark removed to Jerusalem.	
1023	Revolt of Absalom.	
1015	Death of David and accession of Solomon.	Tyre flourishes under Hiram.
1012	Foundation of the Temple.	
1006	Dedication of the Temple.	

CHRONOLOGICAL TABLE.—Continued.

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
975	Death of Solomon—Revolt of the Ten Tribes—Kingdom of Israel established under Jeroboam.	
975	Shemaiah averts a civil war—Rehoboam, king of Judah.	
971	Shishak, king of Egypt, takes Jerusalem and pillages the Temple.	
957	Abijah defeats the king of Israel; 50,000 men are slain in the battle.	Tabrimmon, king of Damascus.
906	Israel afflicted with the famine predicted by Elijah.	
901	The Syrians besiege Samaria.	
897	Elijah translated to heaven.	
896	Death of Ahab, king of Israel.	
895	Miracles of Elisha the Prophet.	
878		Carthage founded by Dido.
776		Commencement of the Olympic Era.
771	Israel invaded by the Assyrians under Phul.	
758		Syracuse founded.
753		Rome built.
747		Era of Nabonassar.
741	Pekah, king of Israel, lays siege to Jerusalem; 120,000 of the men of Judah are slain in one day.	
740	Ahaz, king of Judah, being defeated by Pekah, calls in the assistance of Tiglath-Pileser, king of Assyria, and becomes tributary to him—Israel is also made tributary to the same king—A Syrian altar is set up in the Temple, and the sacred vessels sent to Assyria.	
721	Samaria is taken by the king of Assyria—The Ten Tribes carried into captivity—End of the Kingdom of Israel—Isaiah and Micah, prophets in Judah.	Numa Pompilius, B. C. 715.
710	Sennacherib invades Judæa, but the destroying angel enters the camp of the Assyrians, and in one night destroys 185,000 of them.	
698	Manasseh, king of Judah—Gross idolatry of Judah.	
678	Samaria colonized by Assyrians.	Scythian invasion of Western Asia.
658		Byzantium founded.
656	Holofernes is killed at the siege of Bethulia by Judith.	
625		Alyattes, king of Lydia—Nabopolassar of Babylonia and Cyaxeres of Media destroy Nineveh.
624	In repairing the Temple Hilkiah discovers the book of the law, and Josiah keeps a solemn Passover—Jeremiah, prophet.	
608	Josiah killed in battle—Jehoiakim, king.	Babylon a great kingdom.
605	Jeremiah's prophecy of the 70 years' captivity—Nebuchadnezzar invades Judæa, takes Jerusalem—Jehoiakim, his vassal.	
602	Jehoiakim revolts from Babylon.	
598	Nebuchadnezzar besieges Jerusalem.	
597	Jerusalem taken—Jehoiakim deposed, and succeeded by Jehoiachin, who rebels.	
597	Zedekiah made king over the remnant of Judah.	
594		Solon, legislator at Athens.
588	Jerusalem having rebelled against Babylon, is besieged by Nebuchadnezzar.	
586	Jerusalem taken and destroyed by Nebuchadnezzar—Zedekiah's eyes are put out—He is taken to Babylon, where he dies—End of the kingdom of Judah.	
580		Copper money coined at Rome.
572		Fall of Tyre.
569		Amasis, king of Egypt.
562		First comedy performed at Athens.
559	The Jews captives in Babylon.	Founding of the Persian Empire by Cyrus.
539		Marseilles built by the Phœnicians.
539		Babylon taken by Cyrus and united to Persia.
536	Cyrus allows the Jews to return to their own country—Return of the first caravan under Zerubbabel and Joshua.	
535	Rebuilding of the Temple.	
534	Opposition of the Samaritans.	Tarquinius Superbus, king of Rome.
529	Letter to the Persian king from the adversaries.	Death of Cyrus.
525		Egypt conquered by Cambysses.
522	Work on the Temple stopped by a royal decree.	Death of Cambysses.
521	Haggai and Zechariah.	
520	Building of the Temple resumed.	
515	Dedication of the Second Temple.	
510		Expulsion of the Tarquins—Rome and Athens republics.



CHRONOLOGICAL TABLE.—Continued.

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
494		Tribunes.
490		Battle of Marathon.
486		Xerxes (the Ahasuerus of Esther).
480		Battles of Salamis and Thermopylae—Persians burn Athens.
479		Battles of Plataea and Mycale—Persians retreat from Greece.
474	Esther and Mordecai.	
468		Death of Aristides—Socrates born.
466		Cimon defeats the Persians.
465		Death of Xerxes.
458	Commission of Ezra.	Cincinnatus dictator.
457	Great reformation.	
449		Decemvirate at Rome—Appius Claudius.
444	Commission of Nehemiah—The walls rebuilt—reading of the law—Opposition of Sanballat.	Herodotus.
443		
431		Peloponnesian war.
429		Pericles dies—Plato born.
404		Lysander takes Athens—Death of Alcibiades.
400	Malachi.	Xenophon—Retreat of the 10,000.
399		Death of Socrates.
390		Rome taken by the Gauls.
371		Battle of Leuctra.
367	Murder of Joshua.	
366		Death of Epaminondas.
350		Birth of Alexander the Great—Temple of Diana at Ephesus burned.
348	Alleged captivity of the Jews.	
346	Jaddua, High Priest.	
345		Death of Plato.
336		Alexander the Great succeeds to the throne.
335		Destruction of Thebes.
333		Battle of Issus—Damascus taken and Tyre besieged by Alexander.
332		Alexander, king of Epirus in Italy.
331	The High Priest induces Alexander to spare Jerusalem.	
330	Settlement of Jews at Alexandria.	Battle of Arbela.
323	Onias, High Priest.	Demosthenes' oration for the crown.
322		Death of Alexander.
320		Romans humiliated by the Samnites at the Caudine forks—Demosthenes and Aristotle die.
315	Ptolemy takes Jerusalem—Jewish settlements in Egypt and Cyrene.	
314		Thebes rebuilt.
312	Palestine under Antigonos.	
300	Commencement of the Era of the Seleucids.	Appius Claudius, censor.
298	Simon I., the Just, High Priest.	
292	Eleazar, High Priest.	Third Samnite war.
265		Commencement of the Punic wars.
251	Manasseh, High Priest.	
241		End of the First Punic war.
235		Temple of Janus closed for the first time since Numa.
219	Antiochus overruns Palestine.	Second Punic war.
218		Hannibal crosses the Alps.
217	Ptolemy recovers Palestine, profanes the Temple, but is driven out supernaturally—He persecutes the Jews of Alexandria.	Battle of Trasimene.
216		
215		Battle of Cannæ.
206		Chinese wall built.
205	The Jews submit to Antiochus, the Great—Are well treated at first.	Dynasty of Han in China.
204		Scipio in Africa—Defeat of the Carthaginians.
201		Peace with Carthage.
197	Palestine and Coele-Syria conquered by Antiochus the Great, and confirmed to him by the peace with Rome.	
187	Attempt of Heliodorus to plunder the Temple.	
183		Death of Hannibal and Scipio.
175	Onias III. degraded from the High Priesthood which is sold to Jason.	
171		Third Macedonian war.
170	Jerusalem taken by Antiochus Epiphanes—Great cruelties towards the Jews.	
169	Meneleus deposed—Massacre at Jerusalem—Beginning of the Maccabean war of independence.	End of the Macedonian kingdom.
167	Judas Maccabeus defeats the Syrian Generals.	
166	Judas takes Jerusalem—Re-dedication of the Temple.	
164	Death of Antiochus—He is succeeded by Antiochus V., Eupator, who takes Bethsura and besieges Jerusalem—Peace with the Jews.	
162	Alcimus made High Priest—Judas calls on the Jews to resist.	
161	Victory of Adasa—embassy to Rome—Death of Judas—Death of John Maccabeus.	Alliance between Rome and Judæa.

CHRONOLOGICAL TABLE.—Continued.

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
158	Peace with Syria.	
153	Jonathan, High Priest.	Celtiberian war.
149		Third Punic war.
146	Alliance with Demetrius, whose life Jonathan saves.	Destruction of Carthage.
144	Death of Jonathan.	
141	Tower of Zion taken—First year of Jewish freedom.	
140	Simon made hereditary prince of the Jews.	
137	John Hyrcanus, High Priest.	
128	Hyrcanus goes to Parthia with Antiochus, who is killed there—Judæa independent.	Death of Tiberias Gracchus.
125	Hyrcanus conquers the land east of Jordan.	
121		Death of Caius Gracchus.
109	Hyrcanus destroys the Samaritan Temple on Mount Gerizim.	
107		Marius, First Consul.
106	Death of Hyrcanus—Aristobulus, High Priest, assumes the title of king.	Jugurtha taken—Cicero and Pompey born.
105	Alexander Jannæus—Civil war.	
100		Julius Cæsar born.
83		Sylla, dictator.
78	Alexandra, queen of Judæa.	
71		Defeat and death of Spartacus.
69	Hyrcanus II., king, deposed by his brother after 3 months—Succeeded by Aristobulus II.—Rise of Antipater.	
66		Syria a Roman province.
65	Civil war between the rival brothers—Appeal to the Romans.	
64	Arbitration of Pompey.	
63	Pompey carries Jerusalem by assault—Judæa subject to Rome from this time.	Cicero, consul.
57	Alexander, son of Aristobulus II., makes war on Hyrcanus, but is defeated by Gabinius, Proconsul of Syria.	
55		Cæsar's first descent on Britain.
54	Crassus at Jerusalem; plunders the Temple.	Second invasion of Britain.
52	Cassius enslaves 30,000 Jews, the partisans of Aristobulus.	
49	Cæsar releases Aristobulus, who is put to death by the Pompeians—Alexander put to death by Scipio at Antioch.	Cæsar crosses the Rubicon.
48	Antipater, first Roman Procurator of Judæa—Hyrcanus, Ethnarch.	Battle of Pharsalia—Death of Pompey.
46	Antipater appoints his sons Phasaël and Herod captains of Judæa and Galilee.	Reform of the Callendar.
44	Decree of Cæsar for re-fortifying Jerusalem.	Death of Cæsar.
43	Cassius plunders Jerusalem.	Death of Cicero.
42	Herod defeats Antigonos, and enters Jerusalem in triumph—Is reconciled to Hyrcanus, and betrothed to Mariamne.	Battle of Philippi—Death of Brutus and Cassius.
40	Herod appointed king by the Roman Senate.	Roman Empire divided—Octavian and Antony at Rome.
37	Herod takes Jerusalem on the day of atonement—Marries Mariamne—Death of Antigonos—End of the Asmonean line—Annel made High Priest.	Renewal of the triumvirate for five years.
36	Herod compelled by Cleopatra to make Aristobulus High Priest.	Antony and Cleopatra.
35	Murder of Aristobulus.	
34	Herod appeases Antony by gifts—Antony gives Coele-Syria to Cleopatra.	
31	Herod defeats the Arabians—Dreadful earthquake in Judæa.	Battle of Actium.
30	Herod meets Octavian at Rome, and is confirmed in his kingdom.	Death of Antony and Cleopatra—Egypt a Roman province.
29	Herod puts Mariamne to death.	
28	Murder of Alexandra, mother of Mariamne.	
27		The name of Augustus conferred upon Octavian.
26	Herod murders the last of the family of Hyrcanus—Introduces heathen games into Jerusalem.	
24	The dominions of Herod increased by the addition of Trachonitis, Batanea, and Auranitis—Sends his sons Alexander and Aristobulus to Rome.	
23	Herod visits Agrippa at Mytilene.	Death of Marcellus.
21	Herod rebuilds his palace—Founda Cæsarea.	
18	Rebuilding of the Temple.	
17	Completion of the Holy Place.	
12	Refuses the hand of Salome to the Arabian Syllæus.	Augustus Pontifex Maximus.
10	Herod opens David's tomb in search of treasure.	
6	Murder of Alexander and Aristobulus, Herod's sons by Mariamne—The Pharisees refuse the oath to Cæsar and Herod, and are fined.	
4	Birth of Christ, according to the common reckoning—Death of Herod.	Augustus, Emperor of Rome.

CHRONOLOGICAL TABLE.—Continued.

A.D.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
1	Archelaus and Antipas, tetrarchs.	
6	Judæa annexed to the Roman province of Syria.	Tiberius in Germany—Famine at Rome.
9	Birth of St. Paul.	Varus defeated by the Germans.
14		Death of Augustus—Accession of Tiberius.
26	Baptism of John.	
27	Pontius Pilate—Ministry of Jesus Christ.	Tiberius, Emperor of Rome.
30	Crucifixion and ascension of our Saviour.	
36	Spread of the Gospel at Jerusalem.	
36	Pilate deposed—Martyrdom of St. Stephen.	
37	Conversion of St. Paul.	Caligula, Emperor.
39	Caligula attempts to set up his statue in the Temple.	
41		Claudius, Emperor.
43	Herod Agrippa builds the walls of Jerusalem.	
54	Spread of Christianity in Judæa and the Roman Empire.	Nero, Emperor—Rome on fire for six days.
66	The Jews throw off the Roman yoke—Beginning of the war with Rome.	
67	Vespasian overruns the country.	Death of Nero.
69		Vespasian, Emperor.
70	The Christians of Jerusalem retire from the city to Pella before the siege is formed—Capture and destruction of Jerusalem and the Temple by Titus.	
130	Hadrian rebuilds Jerusalem, calling it Ælia Capitolina, and erects a temple to Jupiter.	Hadrian, Emperor.
135	Rebellion of the Jews under Bar-Cocheba.	
136	Second conquest and destruction of Jerusalem by the Romans—More than 500,000 Jews put to the sword—Final desolation of Judæa—The Jews forbidden to return to the Holy City—Final dispersion of the Jews—During this time they are scattered over the face of the earth—In the Eastern countries they are generally well treated—In Europe they are sometimes persecuted, and sometimes well treated. For the events of this period of their history, the reader is referred to the History of the Jews already given in the body of this work.	The events of Gentile history from A. D. 236 to 1078 are of the highest importance: the chief are the persecution and final triumph of Christianity; the downfall of the Roman Empire; the civilization of Europe, and the establishment of the age of chivalry.
1078	Jews first settle in England.	
1095		The first Crusade.
1146		Second Crusade.
1189	The Jews of London massacred at the instigation of the priests on the occasion of the coronation of Richard I.	
1187		Jerusalem taken by Saladin.
1204	Barbarous treatment of the English Jews under King John.	
1215		Magna Charta.
1348	A fatal distemper raging in Europe, the Jews are suspected of having poisoned the springs, and numbers of them are massacred.	
1357		Turks in Europe.
1492	Jews banished from Spain, Portugal, and France—Terrible sufferings caused thereby.	Discovery of America, 1492.
1494		Spanish Armada.
1588	Edicts against Jews rescinded by Pope Sixtus V.	
1603	Jews favored in Holland.	Accession of James VI. of Scotland to the English crown.
1657	Jews allowed by Cromwell to return to England.	
1658		Death of Cromwell.
1702	Statute to compel them to maintain their Protestant children enacted.	Queen Anne—Victories of Marlborough and Prince Eugene.
1723	Jews acquire the right to own land in England.	
1724		Congress of Cambrai.
1732	Failure of bill to naturalize Jews in Ireland.	George Washington born.
1746	Jews naturalized in England.	Battles of Falkirk and Culloden.
1753	Jewish naturalization bill repealed by Parliament.	
1754		War between France and England carried on in America—Earthquake at Lisbon.
1755		American Revolution.
1775		American Independence.
1789		Organization of the United States of America.
1790	The Jews of Spain, Portugal, and Avignon are declared citizens of France by the Republic—Beginning of universal toleration and protection for the Jews in Christian countries.	

MR. LEWIN'S SCHEME OF THE CHRONOLOGY OF OUR LORD'S LIFE.

B.C. 6 (about Feb. 22). Birth of John the Baptist; the time of Elizabeth's conception being inferred from the calculation that the course of Abia went out of office on May 22, B.C. 7.	A.D. 28 (about Aug. or Sept.). <i>Preaching of John the Baptist, in the first year of the Sabbatic cycle, in the sixth year of which our Lord's Ministry closed.</i>
B.C. 6 (about Aug. 1). THE NATIVITY OF JESUS CHRIST; nearly two years before the death of Herod (Matt. ii. 16). The Census under Sentius Saturninus, who displeased Varus before September 9, B.C. 6.	A.D. 29 (February). Baptism of Jesus. Age 33.* (Feb. to March). The Temptation.
B.C. 4 April 1. Death of Herod at Jericho. Return of the Holy Family from Egypt.	A.D. 29–A.D. 33. <i>The Duration of Christ's Ministry, from Passover to Passover, four full years, in accordance with Luke xiii. 7.</i>
A.D. 6. Banishment of Archelaus. Cyrenius, prefect of Syria.	A.D. 29. FIRST PASSOVER, ending April 2. Opening of our Lord's Ministry at Jerusalem.
A.D. 7. Completion of the Census of Cyrenius. CHRIST AT THE PASSOVER (April 9th).	Imprisonment of John.

* Mr. Lewin gives this latitude to the about thirty (weeks) of Luke iii. 23.

MR. LEWIN'S SCHEME OF THE CHRONOLOGY OF OUR LORD'S LIFE.—Continued.

A.D. 29 (Autumn). Beginning of Christ's Ministry in Galilee. Its duration—three years and six months. <i>First Circuit in Galilee, including (about October) his rejection at Nazareth.*</i>	Nov. 28 to Dec. 5. Feast of Dedication (John x.). Jesus returned to Bethabara (John x. 31).
A.D. 29 to A.D. 30 (Spring). <i>Second Galilean Circuit</i> ; duration—four or five months.	A.D. 32 (Beginning). Death and raising of Lazarus. Jesus retires to Ephraim, and thence to Casarea Philippi. Return to Capernaum. Tribute Money. Passover, April 13. Beginning of our Lord's last circuit, occupying a year, and terminating at Jerusalem. (Autumn). The warning to flee out of Galilee.
A.D. 30 (Spring). <i>Third Galilean Circuit</i> . April 22. The <i>ἑννεοστήριον σάββατον</i> , i. e., the first Sabbath of the second month (Jyar). May 27. <i>The Pentecost</i> , this year on a Sabbath. The "Feast" of John v. Jesus returns to Galilee. Sermon on the Mount. <i>Fourth Galilean Circuit</i> . (Autumn). Return to Capernaum.	A.D. 33 (Spring). The circuit resumed from West to East, along the borders of Samaria and Galilee, in the direction of Peræa, and so across the Jordan. Recrosses the Jordan to Jericho. Friday, March 27. Arrives at Bethany, six days before the Passover. Saturday, March 28. Rest at Bethany on the Sabbath evening. Supper at the house of Simon. Palm Sunday, March 29. Jesus enters Jerusalem. Monday, March 30—Thursday, April 2. As in our narrative. Thursday, April 2—Evening. The Passover and Lord's Supper. Good Friday, April 3. The Crucifixion. Jesus expires at 3 P.M. Easter Sunday, April 5. The Resurrection. Thursday, May 14. The Ascension. Sunday, May 24. Day of Pentecost.
A.D. 31 (about April). Death of John the Baptist. April 19 (10 of Nisan). Feeding of the Five Thousand. April 21. The discourse of John vi. on the Sabbath before the Passover. Sept. 20. Feast of Tabernacles (John vii. 1). Sept. 23 (about). Jesus reaches Jerusalem. He withdraws, probably to Bethabara.	

* Mr. Lewin's authority for this date is in the fact that Isaiah lxi. was the appointed lesson of the daily service about the *Feast of Tabernacles*, which in this year fell on October 21.

TABLE SHOWING THE PRINCIPAL EVENTS IN THE LIFE OF ST. PAUL.

ACCORDING TO THE PRINCIPAL AUTHORITIES.

CONYBEARE AND HOWSON.	LEWIN.	TABLE OF ST. PAUL'S LIFE.
A. D. About 5 or 6.	A. D. About 11.	Birth of Saul at Tarsus.
36.	36 or 37.	Martyrdom of St. Stephen.
37.	37.	Conversion of St. Paul.
39.	39.	His first visit to Jerusalem.
39–40.	39–40.	Rest of the Jewish Churches.
40.	40.	Conversion of Cornelius.
44.	43.	Barnabas fetches Saul from Tarsus to Antioch.
44.	44.	Famine; and death of Herod Agrippa I.
44 or 45.	44.	Barnabas and Saul go to Jerusalem with the collection. (Paul's second visit.)
48–49.	45–46.	Paul's First Missionary Journey.
50.	48.	Paul and Barnabas go up to the council at Jerusalem.
51.	49.	Paul's third visit.*
52.	52.	Paul's Second Missionary Journey.
54.	(February.)	Paul arrives at Jerusalem.
(Pentecost.)	(Tabernacles.)	His fourth visit.†
54.	54.	Winters at Antioch (Lewin).
(Latter half.)	(Beginning.)	Paul's Third Missionary Journey.
55.	54.	He reaches Ephesus, where he stays three full years (Lewin).
55–57.	(May.)	Leaves Ephesus for Macedonia.
57.	54–57.	Winters at Corinth (three months).
57–58.	57.	Reaches Philippi at the Passover.
58.	57–58.	Reaches Jerusalem at Pentecost.
58.	58.	Paul's fifth visit, and arrest in the Temple.
58.	(May 17.)	Imprisonment at Casarea.
58–60.	58–60.	Festus succeeds Felix.
60.	60.	Paul sails for Rome.
60.	(About Midsummer.)	His shipwreck at Malta.
61.	61.	Paul reaches Rome.
63.	(Beginning of March.)	His first imprisonment (two years).
64–66.	63.	On his release, Paul goes to Macedonia, and Asia Minor (C. & H.).
(In Spain?)	(Spring.)	(Lewin). Paul, after visiting Crete, leaves Ephesus for Macedonia.
64–66.	64.	Winters at Nicopolis.
67–8.	64–65.	(Lewin). Visits Dalmatia, and returns through Macedonia and Thracia to Ephesus, where he is arrested and sent to Rome.
68.	66.	Martyrdom of St. Paul at Rome.
(May or June.)	(June 29.)	

* Dr. Howson identifies this visit with that of *Galatians* ii., and places the collision with Peter at Antioch after it.

† Mr. Lewin identifies this visit with that of *Galatians* ii., and places the collision with Peter at Antioch after it.



CHRIST IN THE GARDEN.

TABULAR ARRANGEMENT OF OLD TESTAMENT HISTORY.

PROBABLE AUTHORS, AND TIME COVERED BY THE WRITINGS.

TITLES.	AUTHORS.	YEARS B. C.	TITLES.	AUTHORS.	YEARS B. C.
GENESIS.....	Moses.....	From 4004 to 1635.	1 SAMUEL.....	Compiled by Samuel, Nathan, Gad, or others.	From 1135 to 1055.
EXODUS.....	Moses.....	From 1635 to 1491.	2 SAMUEL.....		From 1055 to 1016.
LEVITICUS.....	Moses.....	1491.	1 KINGS.....	Probably Jeremiah.....	From 1016 to 889.
NUMBERS.....	Moses.....	From 1491 to 1451.	2 KINGS.....		From 889 to 588.
DEUTERONOMY.....	Moses.....	1451.	1 CHRONICLES.....	Ezra and others.....	From 4004 to 532.
JOSHUA.....	Joshua.....	From 1451 to 1425.	2 CHRONICLES.....	Ezra.....	From 536 to 456.
JUDGES.....	Samuel.....	From 1425 to 1120.	NEHEMIAH.....	Nehemiah.....	From 456 to 433.
RUTH.....	Unknown.	From 1241 to 1231.	ESTHER.....	In doubt.	From 521 to 495. (Out of line of narrative.)

AUTHORSHIP AND DATES OF POETICAL BOOKS.

TITLES.	AUTHORS.	YEARS B. C.	TITLES.	AUTHORS.	YEARS B. C.
JOB.....	Job, or perhaps Moses.....	Unknown, but before the Exode, B. C. 1491.	SOLOMON'S SONG.....	Solomon.....	About 1016.
PSALMS.....	David and others.....	Written at various times, those by David between 1060 and 1016.	PROVERBS.....	Solomon, and perhaps others.....	About 1000.
			ECCLESIASTES.....	Solomon.....	About 976, or in Solomon's old age.

CHRONOLOGICAL ORDER OF PROPHETICAL BOOKS.

TITLES.	DATES, B. C.	KINGS OF JUDAH.	KINGS OF ISRAEL.	TITLES.	DATES, B. C.	KINGS OF JUDAH.
	Between				Between	
JONAH.....	856-784	Joash, Amaziah or Azariah.....	{ Jehu and Jehoahaz, or Joash and Jeroboam I.	JEREMIAH.....	628-586	Josiah.
AMOS.....	810-795	Uzziah.....	{ Jeroboam II.	LAMENTATIONS.....	628-586	{ Supposed to have been written on the death of Josiah.
HOSEA.....	810-725	Uzziah, Jotham, Ahaz, Hezekiah.....	{ Jeroboam II.	HABAKKUK.....	612-598	Jehoiakim.
ISAIAH.....	810-698	Uzziah, Jotham, Ahaz, Hezekiah.....	{ Zechariah, Shallum, Menahem, Pekahiah, Pekah and Hoshea.	DANIEL.....	606-534	{ During the Captivity.
JOEL.....	810-660	Uzziah or Manasseh.....	{ Same as above.	OBADIAH.....	588-583	{ After the capture of Jerusalem, Nebuchadnezzar.
MICAH.....	758-699	Jotham, Ahaz, and Hezekiah.....	{ Pekah and Hoshea.	EZEKIEL.....	583-562	{ Captivity.
NAHUM.....	720-698	Hezekiah.....	{ Israel led captive.	HAGGAI.....	520-518	{ After the return from Babylon.
ZEPHANIAH.....	640-609	Josiah.....		ZECHARIAH.....	520-518	
				MALACHI.....	436-420	

PROPHECIES AND ALLUSIONS TO CHRIST IN THE OLD TESTAMENT,
EXPRESSLY CITED, EITHER AS PREDICTIONS FULFILLED IN HIM, OR APPLIED TO HIM IN THE NEW TESTAMENT.

[HALES'S ANALYSIS.]

FIRST SERIES.

Describing Christ in his Human Nature, as the Promised Seed of the Woman, in the grand Charter of our Redemption (Gen. iii. 15); and his Pedigree, Sufferings, and Glory, in his successive Manifestations of Himself until the End of the World.

I. THE SEED OF THE WOMAN.—Gen. iii. 15. Gal. iv. 4. 1 Tim. ii. 15. Rev. xii. 5.	VII. OF JACOB OR ISRAEL.—Gen. xxviii. 4-14. Exod. iv. 22. Num. xxiv. 7-17. Psalms cxxxv. 4, etc. Isaiah xlii. 8; xlix. 6. Jer. xiv. 8. Luke i. 68; ii. 30. Acts xxviii. 20.	XI. HIS PASSION OR SUFFERINGS.—Gen. iii. 15. Psalms xxii. 1-18; xxxi. 13; lxxxix. 38-45. Isaiah liii. 1-12. Dan. ix. 26. Zech. xiii. 6, 7. Matt. xxvi. 31. Luke xxiv. 26, John i. 29. Acts viii. 32-35; xxvi. 23.	XV. HIS ASCENSION INTO HEAVEN.—Psalms viii. 5, 6; xlvii. 5; lxxviii. 18; cx. 1. Acts i. 11; ii. 33. John xx. 17. Ephes. iv. 8-10. Heb. i. 3; ii. 9. Rev. xii. 5.
II. BORN OF A VIRGIN.—Psalms xxii. 10; lxi. 8; lxxxvi. 16; cxvi. 16. Isaiah vii. 14; xlix. 1. Mic. v. 3. Jer. xxxi. 22. Matt. i. 23. Luke i. 26-35.	VIII. OF THE TRIBE OF JUDAH.—Gen. xlix. 10. 1 Chron. v. 2. Mic. v. 2. Matt. ii. 6. Heb. vii. 14. Rev. v. 5.	XII. HIS DEATH ON THE CROSS.—Num. xxi. 9. Psalms xvi. 10; xlvii. 16; xxxi. 22; xlix. 15. Isaiah liii. 8, 9. Dan. ix. 26. John iii. 14; viii. 28; xii. 32, 33. Matt. xx. 19; xxvi. 2. 1 Cor. xv. 3. Col. ii. 15. Phil. ii. 8.	XVI. HIS SECOND APPEARANCE AT THE REGENERATION.—Isaiah xl. 10; lxii. 11. Jer. xxxiii. 5, 6. Hos. iii. 5. Mic. v. 3. Hab. ii. 7. Dan. vii. 13, 14. Matt. xxiv. 3-30; xxvi. 64. John v. 25. Heb. ix. 28. Rev. xx. 4; xxii. 20.
III. OF THE FAMILY OF SHEM.—Gen. ix. 26.	IX. OF THE HOUSE OF DAVID.—2 Sam. vii. 12-15. 1 Chron. xvii. 11-14. Psalms lxxxix. 4-36; cxxxii. 10-17. 2 Chron. vi. 42. Isaiah ix. 7; xi. 1; lv. 3, 4. Jer. xxxii. 5, 6. Amos ix. 11. Matt. i. 1. Luke i. 69; ii. 4. John vii. 42. Acts ii. 30; xiii. 23. Rom. i. 3. 2 Tim. ii. 8. Rev. xxii. 16.	XIII. HIS INTOMBMENT AND EMBALMENT.—Isaiah liii. 9. Matt. xxvi. 12. Mark xiv. 8. John xii. 7; xix. 40. 1 Cor. xv. 4.	XVII. HIS LAST APPEARANCE AT THE END OF THE WORLD.—Psalms i. 6. Job xix. 25-29. Eccles. xii. 14. Dan. xii. 2, 3. Matt. xxv. 31-46. John v. 28-30. Acts xvii. 31; xxiv. 25. Rev. xx. 11-15.
IV. OF THE RACE OF THE HEBREWS.—Exod. iii. 18. Phil. iii. 5. 2 Cor. xi. 22.	X. BORN AT BETHLEHEM, THE CITY OF DAVID.—Mic. v. 2. Matt. ii. 6. Luke ii. 4. John vii. 42.	XIV. HIS RESURRECTION ON THE THIRD DAY.—Psalms xvi. 10; xlvii. 15; xlix. 15; lxxxiii. 24. John i. 17. Matt. xii. 40; xvi. 4; xxvii. 63. John ii. 19. Acts ii. 27-31; xiii. 35. 1 Cor. xv. 4.	
V. OF THE SEED OF ABRAHAM.—Gen. xii. 3; xviii. 18; xxii. 18. Matt. i. 1. John viii. 56. Acts iii. 25.			
VI. OF THE LINE OF ISAAC.—Gen. xvii. 19; xxi. 12; xxvi. 4. Rom. ix. 7. Gal. iv. 23-28. Heb. xi. 18.			

SECOND SERIES.

Describing his Character and Offices, Human and Divine.

I. THE SON OF GOD.—2 Sam. vii. 14. 1 Chron. xvii. 13. Psalms ii. 7; lxxii. 1. Prov. xxx. 4. Dan. iii. 25. Mark i. 1. Luke i. 35. Matt. iii. 17; xvii. 5. John i. 34-50; iii. 16-18; xx. 31. Heb. i. 2-5. Rom. i. 4. 1 John iv. 14. Rev. i. 5, 6.	VI. THE WISDOM OF GOD.—Prov. viii. 22-30. Matt. xi. 19. Luke xi. 49. 1 Cor. i. 24.	X. THE MEDIATOR, INTERCESSOR, OR ADVOCATE.—Job xxxiii. 23. Isaiah liii. 12; lix. 19. Luke xxiii. 34. 1 Tim. ii. 5. Heb. ix. 15. 1 John ii. 1. Rev. v. 9.	XV. THE MESSIAH, CHRIST, KING OF ISRAEL.—1 Sam. ii. 10. 2 Sam. vii. 12. 1 Chron. xvii. 11. Psalms ii. 2; xlv. 1, 6; lxxii. 1; lxxxix. 38. Isaiah lxi. 1. Dan. ix. 26. Matt. ii. 3-4; xvi. 16. Luke xxiii. 2. John i. 41-49; vi. 69. Acts iv. 26, 27; x. 38.
II. THE SON OF MAN.—Psalms viii. 4, 5. Dan. vii. 13. John i. 51; iii. 13; v. 27. Matt. xvi. 13; xxvi. 64. Heb. ii. 7. Rev. i. 13; xiv. 14.	VII. THE ORACLE (OR WORD) OF THE LORD, OR OF GOD.—Gen. xv. 1-4. 1 Sam. iii. 1-21. 2 Sam. vii. 4. 1 Kings xvii. 8-24. Psalms xxxiii. 6. Isaiah xl. 8. Mic. vi. 2. Jer. xxv. 3. John i. 1-14; iii. 34. Luke i. 2. Heb. xi. 3; iv. 12. 1 Peter i. 23. 2 Peter iii. 5. Rev. xix. 13.	XI. SHILOH, THE APOSTLE.—Gen. xlix. 10. Exod. iv. 13. Matt. xv. 24. Luke ix. 18. John ix. 7; xvii. 3; xx. 21. Heb. iii. 1.	XVI. THE GOD OF ISRAEL.—Exod. xxiv. 10. Josh. vii. 19. Judg. xii. 23. 1 Sam. v. 21. 1 Chron. xvii. 24. Psalms xlii. 13. Isaiah xlvi. 3. Ezek. xlii. 4. Matt. xv. 31; xxii. 32. John xx. 28.
III. THE HOLY ONE, OR SAINT.—Deut. xxxii. 8. Psalms xvi. 10; lxxxix. 19. Isaiah x. 17; xxxix. 23; xlix. 7. Hos. xi. 9. Hab. i. 12; iii. 3. Mark i. 24. Luke i. 35; iv. 34. 1 John ii. 20.	VIII. THE REDEEMER, OR SAVIOUR.—Job xix. 25-27. Gen. xlviii. 16. Psalms xix. 14. Isaiah xlii. 14; xlv. 6; xlvii. 4; lix. 20; lxii. 11; lxviii. 1. Jer. i. 34. Matt. i. 21. John i. 29; iv. 42. Luke ii. 21. Acts v. 31. Rom. xi. 26. Rev. v. 9.	XII. THE HIGH PRIEST.—Psalms cx. 4. Isaiah lix. 16. Heb. iii. 1; iv. 14; v. 10; ix. 11.	XVII. THE LORD OF HOSTS, OR THE LORD.—2 Sam. vii. 26. 1 Chron. xvii. 24. Psalms xiv. 10. Isaiah vi. 1-5. Mal. i. 14. Rom. xii. 19. Phil. ii. 9-11.
IV. THE SAINT OF SAINTS.—Dan. ix. 24.	IX. THE LAMB OF GOD.—Gen. xxii. 8. Isaiah liii. 7. John i. 29. Acts viii. 32-35. 1 Peter i. 19. Rev. v. 6; xiii. 8; xv. 3; xxi. 22; xxii. 1.	XIII. THE PROPHET LIKE MOSES.—Deut. xviii. 15-19. Luke xxiv. 19. Mark vi. 15. John i. 17-21; vi. 14. Acts iii. 22, 23.	XVIII. KING OF KINGS, AND LORD OF LORDS.—Psalms lxxxix. 27; cx. 1. Dan. vii. 13, 14. Matt. xxviii. 18. John iii. 35; xiii. 3. 1 Cor. xv. 25. Ephes. i. 20-22. Col. iii. 2. Rev. xix. 16.
V. THE JUST ONE, OR RIGHTEOUS.—Zech. ix. 9. Jer. xxiii. 5. Isaiah xlii. 2. Psalms xxxiv. 20, 21. Luke i. 17. Matt. xxvii. 19-24. Luke xlii. 47. Acts iii. 14; vi. 52; xxii. 14. 1 John ii. 1, 29. James v. 6.		XIV. THE LEADER, OR CHIEF CAPTAIN.—John v. 14. 1 Chron. v. 2. Isaiah i. 4. Mic. v. 2. Dan. ix. 25. Matt. ii. 6. Heb. ii. 10.	

KINGS AND PROPHETS OF JUDAH AND ISRAEL, ARRANGED IN PARALLELS.

THREE KINGS OF ALL ISRAEL.

SAUL REIGNED 40 YEARS..... BEFORE CHRIST 1095.
DAVID..... REIGNED 40 YEARS..... BEFORE CHRIST 1055.
SOLOMON..... REIGNED 40 YEARS..... BEFORE CHRIST 1015.

PROPHETS OF JUDAH.	BEGAN TO REIGN.	YEARS REIGNED.	TWENTY KINGS OF JUDAH.	BEFORE CHRIST.	NINETEEN KINGS OF ISRAEL.	YEARS REIGNED.	BEGAN TO REIGN.	PROPHETS OF ISRAEL.
Shemaiah	1 Kings xii. 1	17	REHOBOAM	975				
	1 Kings xv. 1	3	ABIJAM, <i>or Abijah</i>	957	974	JEROBOAM	1 Kings xii. 20	Man of God from Judah. Abijah.
Oded	1 Kings xv. 9	41	ASA	955				
Azariah				954		NADAB	1 Kings xiv. 20	
Hanani				953		BAASHA	1 Kings xv. 16	
Jehu, <i>son of</i> <i>Hanani</i>				930		ELAH	1 Kings xvi. 6	
				929		ZIMRI	1 Kings xvi. 10	
						OMRI	1 Kings xvi. 16	Elijah.
	1 Kings xxii. 41	25	JEHOSHAPHAT	914	918	AHAB	1 Kings xvi. 28	Micaiah.
Eliezer				897		AHAZIAH	1 Kings xxii. 40	
Jahaziel	2 Kings viii. 16	8	JEHORAM, <i>or Joram</i>	889	896	JEHORAM, <i>or Joram</i> (<i>son</i> <i>of Ahab</i>)	2 Kings iii. 1	Elisha.
			(Four years jointly with Jehoshaphat, his father, and four years alone.)					
	2 Kings viii. 25	1	AHAZIAH, <i>or Jehoahaz</i>	885				
	2 Kings xi. 3	6	ATHALIAH	884	884	JEHU	2 Kings ix. 6	
	2 Kings xi. 21	40	JEHOASH, <i>or Joash</i>	878				
					856	JEHOAHAZ	2 Kings xiii. 1	Jonah.
Zechariah, <i>son</i> <i>of Jehoiaha</i>					839	JEHOASH, <i>or Joash</i>	2 Kings xiii. 10	
	2 Kings xiv. 1	29	AMAZIAH	838				
Zechariah	2 Kings xiv. 21	52	AZARIAH, <i>or Uzziah</i>	810	825	JEROBOAM II	2 Kings xiv. 22	Hosea. Amos.
(who had un- derstanding in the visions of God, 2 Chron. xxvi. 5.)					784	Interregnum for eleven years.		
					773	ZACHARIAH	6 mo. 2 Kings xv. 8	
					772	SHALLUM	1 mo. 2 Kings xv. 13	
					772	MENAHEM	10 2 Kings xv. 17	
					761	PEKAHIAH	2 2 Kings xv. 23	
					759	PEKAH	20 2 Kings xv. 27	
Isaiah	2 Kings xv. 32	16	JOTHAM	758				
Micah	2 Kings xvi. 1	16	AHAZ	742	739	HOSHEA kills PEKAH		Oded.
					730	HOSHEA settled in the kingdom	9 2 Kings xvii. 1	
Nahum	2 Kings xviii. 1	29	HEZEKIAH	726				
					721	The Kingdom of Israel overthrown by the Assyrians. Shalmaneser, king of Assyria, came up against Samaria in the sixth year of the reign of Hoshea (B. C. 724), and after a siege of three years took the city, car- ried Israel away into Assyria, and having removed them to the cities of Halah and Habor, by the river Gozan, and into the cities of the Medes, he placed Assyrians in the cities of Samaria in their room.		
Joel	2 Kings xxi. 1	55	MANASSEH	698				
	2 Kings xxi. 19	2	AMON	643				
Jeremiah	2 Kings xxii. 1	31	JOSIAH	641				
Habakkuk	2 Kings xxiii. 30	3 mo.	JEHOAHAZ, <i>or Shallum</i>	610				
Zephaniah	2 Kings xxiii. 34	11	JEHOIAKIM	610				
Ezekiel	2 Kings xxiv. 8	3 mo.	JEHOIACHIN, <i>or Jeconiah</i> , <i>or Coniah</i>	599				
Daniel			ZEDEKIAH	599				
Obadiah	2 Kings xxiv. 18	11	Judah carried captive to Babylon	588				
			GOVERNORS OF JERUSALEM AFTER THE CAPTIVITY.					
Haggai			ZERUBBABEL	546				
Zechariah			EZRA	457				
Malachi			NEHEMIAH	445				

NOTE.—The glory of Israel ended with the reign of Solomon. The kingdom was thenceforth dismembered. Ten tribes, of which Ephraim was chief, separated and formed the Kingdom of Israel. Judah and Benjamin alone remained faithful to the house of David. Most of the Levites and many out of the other tribes who feared God (2 Chron. xi. 13-36) adhered to Judah. Jeroboam, the first king of Israel, knew why Solomon had been rejected, and yet he established a system of idolatry at Dan and Bethel. The people shared his feelings, and ever afterward idolatry became a part of the national religion. All the kings of Israel were depraved, and the nation copied the conduct of their kings, refusing all reproof. At the captivity, the land was settled by people from the region of Tigris and Euphrates. A cloud of mystery has ever since hung over the fate of the ten tribes.

Very different were the destinies of Judah. Of twenty kings, *all descendants of David*, who for 388 years held the throne, six are mentioned with great praise—Asa, Jehoshaphat, Uzziah, Jotham, Hezekiah, and Josiah—while others are commended. Others were fearfully wicked—Jehoram, Ahaz, Manasseh, and Amon—introducing idolatrous worship into the temple itself, and filling Jerusalem with blood. After the captivity of Judah, the country was not colonized, thus leaving the land free for the people to return. Thus, while prophets warned, and while threatened judgments were disregarded, the solemn lesson was displayed that when men and nations voluntarily choose evil and reject counsel, they prepare themselves for the retributions that *necessarily* follow in the Divine government.



THE HEBREWS IN THE FIERY FURNACE.

A COMPLETE LIST OF THE HIGH-PRIESTS OF THE HEBREWS, FROM THE COMMENCEMENT TO THE SUBVERSION OF THEIR STATE AND GOVERNMENT.

BEFORE CHRIST.	ORDER.	1. SUCCESSION, ACCORDING TO SEVERAL PORTIONS OF THE SCRIPTURES.	2. TAKEN FROM 1. CHR. VI. 3-15.	3. FROM JOS. ANT. JUD., I. X. C. 8, I. XX. C. 10.	4. FROM THE JEWISH CHRONICLE, ENTITLED SEDER OLAM.	ORDER.	THE FOLLOWING IS FROM EZRA, NEHEMIAH AND JOSEPHUS.
1490	1	Aaron consecrated	Aaron	Aaron	Aaron.	36	Eleazar, B. C. 291; under this pontiff the Septuagint translation is said to have been made about B. C. 285; died 276.
1452	2	Eleazar consecrated.....	Eleazar	Eleazar	Eleazar.	37	Manasseh, B. C. 276; died 250.
1433	3	Phinehas consecrated.....	Phinehas....	Phinehas....	Phinehas.	38	Onias II., B. C. 250; died 217.
1414	4	Abiezer, or Abishua, } During the	Abishua.....	Abiezer.....	Eli.	39	Simon II., B. C. 217; died 195.
	5	Bukki, } rule of the	Bukki.....	Bukki.....	Ahitub.	40	Onias III., B. C. 195; deposed 175, and died 167.
	6	Uzzi, } Judges.	Uzzi.....	Uzzi.....	Abiathar.	41	Jesus, or Jason, B. C. 175; deposed 172.
1186	7	Eli, of the race of Ishamar, consecrated.	Zerahiah....	Eli.....	Zadok.	42	Onias IV., otherwise called Menelaus, B. C. 172; died 163.
1146	8	Ahitub.....	Meraioth....	Ahitub.....	Ahimaaz, under Rehoboam.	43	Lysimachus, vicegerent of Menelaus, killed B. C. 170.
	9	Abiah.....	Amariah....	Ahimelech....	Azariah, under Abiah.	44	Alcimus, Jacimus or Joachim, B. C. 160.
	10	Ahimelech, or Abiathar.....	Ahitub I....	Abiathar.....	Jehoachash, under Jehoshaphat.	45	Onias V. did not exercise his office in Jerusalem, but retired into Egypt, where he built the temple Onion, B. C. 157.
1090	11	Abiathar, Ahimelech or Abimelech.	Zadok I....	Zadok.....	Jehoiarib, under Jechoram.	46	Judas Maccabæus restored the altar and the sacrifices in 165; died in 153.
1045	12	Zadok consecrated.....	Ahimaaz....	Ahimaaz....	Jehoshaphat, under Ahaziah.	47	Jonathan, the Asamonæan, brother of Judas Maccabæus, consecrated 153; died 143.
989	13	Ahimaaz	Azariah.....	Azariah	Jehoiadab, } under	48	Simon Maccabæus, B. C. 143; died 136.
	14	Azariah, perhaps Amariah of 2 Chron. xix. 11.	Johanan, } 1 Chron. vi. 9, 10.	Joram	Phadaiah, } Joash.	49	John Hyrcanus, B. C. 136; died 106.
959	15	Johanan, perhaps Jehoiada of 2 Chron. xxiv. 15.	Azariah.....	Issus.....	Zedekiah, under Amaziah.	50	Aristobulus, king and pontiff, died 106.
863	16	Azariah, perhaps Zechariah, son of Jehoiada.	Amariah.....	Axioramus....	Joel, under Uziah.	51	Alexander Jannæus, king and pontiff, 105.
825	17	Amariah, perhaps Azariah, under Uziah.	Ahitub II....	Phideas.....	Jotham, under Jotham.	52	Hyrcanus, from 68 to 42.
768	18	Ahitub II. } under Jotham, king	Zadok II. ...	Sudeas.....	Uriah, under Ahaz.	53	Aristobulus, brother of Hyrcanus, usurped the high-priesthood, and held it three years and three months, from 69 to 66.
	19	Zadok II. } of Judah.	Shallum.....	Juclius.....	Neriaiah, under Hezekiah.	54	Antigonus, his son, also usurped the office and held it from 42 to 37, when he was taken by Socius.
734	20	Uriah, under Ahaz.....	Hilkiah.....	Jotham	Hosaiiah, under Manasseh.	55	Ananeel of Babylon, made high-priest by Herod, B. C. 37; held the office till 36.
	21	Shallum.....	Azariah.....	Uriah.....	Shallum, under Amon.	56	Aristobulus, the last of the Asamonæans, held the position less than one year, and Ananeel was made high-priest again in 35.
711	22	Azariah, under Hezekiah (2 Chr. xxxi. 10).	Seraiah.....	Neriaiah.....	Hilkiah, under Josiah.	57	Jesus, son of Phabis, deposed B. C. 20.
	23	Hilkiah, under Hezekiah	Jehozadak...	Odeas	Azariah, under Jehoiakim and Zedekiah.	58	Simon, son of Boethus, B. C. 20; deposed 5 B. C.
645	24	Eliakim, or Joakim, under Manasseh, continued to live under Josiah, B. C. 609, and longer.	Joshua.....	Sallumus.....	Jehozadak, after the taking of Jerusalem.	59	Matthias, son of Theophilus, B. C. 5; meeting with an accident that prevented the discharge of his duties, Ellem was elevated for one day.
608	25	Azariah, perhaps Neriaiah .....	.....	Hilkiah.....	Jesus, son of Joza-	60	Joazar, son of Simon, B. C. 4; relieved A. D. 1.
	26	Seraiah, at commencement of Captivity.	.....	Seraiah.....	dak, after Captivity.	61	Eleazar, brother of Joazar, A. D. 1.
575	27	Jozadak, during Captivity .....	.....	Jozadak.....	.....	62	Jesus, son of Siah, A. D. 6; Joazar was restored A. D. 7; deposed 13.
520	28	Joshua, or Jesus, son of Jozadak ..	.....	Jesus, or Joshua.	.....	63	Ananus, son of Seth, A. D. 13 to 24.
SUCCESSION AFTER THE CAPTIVITY.							
THE FOLLOWING IS FROM EZRA, NEHEMIAH AND JOSEPHUS.							
29		Joachim under the reign of Xerxes, <i>Jos. Ant.</i> , I. ii. 5.				64	Ishmael, son of Phala, in 24.
30		Eliashib, Joasib or Chasib, consecrated high-priest during governorship of Nehemiah, B. C. 420.				65	Eleazar, son of Ananus, made in 24.
31		Joiada, or Judas, <i>Neh.</i> xii. 10, B. C. 413.				66	Simon, son of Camithus, made high-priest in 25.
32		Jonathan, or John, 373.				67	Joseph, surnamed Caiaphas, made in 26, and continued till 35.
33		Jaddua, or Jaddus, who received Alexander the Great at Jerusalem in B. C. 341, and died in 321.				68	Jonathan, son of Ananus, made in 35, and continued till 37.
34		Onias I., B. C. 321; died 301.				69	Theophilus, son of Jonathan, made in 37, and continued till 41.
35		Simon I., called the Just, 300; died 291.				70	Simon, surnamed Cantharus, and son of Simon Boethus, was made high-priest in 41.
						71	Matthias, son of Ananus, made high-priest in 42.
						72	Elioneus, made in 44, and continued till 45. Simon, son of Cantharus, was a second time made high-priest A. D. 45, and deposed the same year.
						73	Joseph, son of Caneus, was made high-priest in A. D. 45, till 57.
						74	Ananias, the son of Nebodeus, was made high-priest in the year of the vulgar era 47, and enjoyed the priest-hood till 63.
						75	Ismael was ordained high-priest, A. D. 63.
						76	Joseph, surnamed Cabeai, in 63.
						77	Ananus, the son of Ananus, in 63.
						78	Jesus, the son of Ananus, in 64.
						79	Jesus, the son of Gamaliel, in 64.
						80	Matthias, the son of Theophilus, was made high-priest in A. D. 70.
						81	Phannias, the son of Samuel, was made high-priest in 70, the year Jerusalem and the temple were destroyed, and a final period was put to the Jewish priesthood.

BIBLE AIDS FOR SOCIAL AND PRIVATE PRAYER.

"Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.—HOSEA xiv. 2.

EXPRESSIONS FOR SOCIAL PRAYER.

ADORATION.

- Jer. x. 6, 7. Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might; who would not fear thee, O King of nations?
- Psa. cxlv. 10. All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power.
- Psa. lxxv. 2. O thou that hearest prayer, unto thee shall all flesh come.

CONFESSION.

- Den. ix. 5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments.
- 1 John i. 8. If we say we have no sin, we deceive ourselves, and the truth is not in us.
- Isaiah lxiv. 6. We are all as an unclean thing.

SUPPLICATION.

- Psa. lxxvii. 1. God be merciful unto us, and bless us; and cause his face to shine upon us.
- Psa. lxxxv. 7. Will thou not revive us again, that thy people may rejoice in thee?
- Psa. lxxxv. 8. Show us thy mercy, O Lord, and grant us thy salvation.

INTERCESSION.

- Psa. lxxvii. 3. Let the people praise thee, O God; let all the people praise thee.
- Psa. vii. 9. Oh let the wickedness of the wicked come to an end; but establish the just.

THANKSGIVING.

- Psa. cvii. 15. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!
- Psa. cviii. 4. For thy mercy is great above the heavens, and thy truth reacheth unto the clouds.
- Psa. cxlii. 2. Blessed be the name of the Lord from this time forth and for evermore.
- Psa. cxlii. 3. From the rising of the sun unto the going down of the same, the Lord's name is to be praised.
- Psa. cxlii. 5, 6. Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven and in the earth.
- 2 Cor. ix. 15. Thanks be unto God for his unspeakable gift.
- 2 Cor. ix. 7. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.
- 1 Pet. i. 3, 4. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away.
- Eph. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ.

DEDICATION.

- Isaiah xxvi. 13. O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name.
- Isaiah lxiii. 19. We are thine.

DOXOLOGY.

- Phil. iv. 20. Now unto God and our Father be glory forever and ever. Amen.
- Rev. vii. 10. Salvation to our God which sitteth on the throne, and unto the Lamb.
- Rev. vii. 12. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever, Amen.

EXPRESSIONS FOR PRIVATE PRAYER.

ADORATION.

- Psa. xviii. 1. I love thee, O Lord, my strength.
- Psa. xviii. 2. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.
- Psa. lxvii. 1. Truly my soul waiteth upon God; from him cometh my salvation.
- Psa. lxvii. 2. He only is my rock and my salvation; he is my defence, I shall not be greatly moved.

CONFESSION.

- Psa. li. 3. I acknowledge my transgression, and my sin is ever before me.
- Rom. vii. 18. For I know that in me, that is in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.
- Rom. vii. 24. O wretched man that I am, who shall deliver me from the body of this death?
- Job xi. 4. Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth.

SUPPLICATION.

- Luke xviii. 13. God be merciful to me, a sinner.
- Psa. li. 10. Create in me a clean heart, O God; and renew a right spirit within me.
- Psa. li. 1. Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies, blot out my transgressions.

- Psa. xxv. 11. For thy name's sake, O Lord, pardon my iniquity, for it is great!
- Psa. li. 9. Hide thy face from my sins, and blot out all mine iniquities.
- Psa. xxv. 7. Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness' sake, O Lord.

- Psa. xxv. 11. Cast me not away from thy presence: and take not thy holy spirit from me.

- Psa. xxv. 12. Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

- Psa. xxv. 15. O Lord, open thou my lips; and my mouth shall show forth thy praise.

- Psa. xxv. 17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

- Psa. xvii. 5. Hold up my goings in thy paths, that my footsteps slip not.

- Psa. cxix. 149. Hear my voice according unto thy loving kindness: O Lord, quicken me according to thy judgment.

- Psa. cxix. 175. Let my soul live, and it shall praise thee; and let thy judgments help me.

- Psa. cxix. 176. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

- Psa. cxxxix. 23. Search me, O God, and know my heart; try me, and know my thoughts.

- Psa. cxxxix. 24. And see if there be any wicked way in me, and lead me in the way everlasting.

- Psa. xxv. 4. Show me thy ways, O Lord; teach me thy paths.

- Psa. xxv. 5. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

- Psa. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

- 1 Chron. iv. 10. O that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me!

- Gen. xxxii. 26. I will not let thee go, except thou bless me.

- Prov. xxx. 8. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me.

- Prov. xxx. 9. Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.

- Job xvi. 22. When a few years are come, then I shall go the way whence I shall not return.

- Psa. xxxix. 4. Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

INTERCESSION.

- Eph. vi. 24. Grace be with all them that love our Lord Jesus Christ in sincerity.
- Psa. exxxv. 4. Do good, O Lord, unto those that be good, and to them that are upright in their hearts.
- Isaiah lxiv. 1. O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.
- Psa. xliii. 3. O send out thy light and thy truth.
- Psa. lvii. 11. Be thou exalted, O God, above the heavens; let thy glory be above all the earth.
- Psa. lxxii. 18. Blessed be the Lord God, the God of Israel, who only doeth wondrous things.
- Psa. lxxii. 19. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen and Amen.

THANKSGIVING.

- Psa. xl. 1. I waited patiently for the Lord; and he inclined unto me, and heard my cry.
- Psa. xl. 5. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.
- Psa. cxxxix. 17. How precious also are thy thoughts unto me, O God! how great is the sum of them!
- Psa. cxxxix. 18. If I should count them they are more in number than the sand: when I awake I am still with thee.
- Psa. ciii. 1. Bless the Lord, O my soul, and all that is within me, bless his holy name.
- Psa. ciii. 2. Bless the Lord, O my soul, and forget not all his benefits.
- Psa. ciii. 3. Who forgiveth all thine iniquities, who healeth all thy diseases.
- Psa. ciii. 4. Who redeemeth thy life from destruction: who crowneth thee with loving kindness and tender mercies.
- Psa. cxvi. 12. What shall I render unto the Lord for all his benefits toward me?
- Psa. cxvi. 13. I will take the cup of salvation and call upon the name of the Lord.
- Psa. cxiv. 10. All thy works shall praise thee, O Lord, and thy saints shall bless thee.
- Psa. cxlix. 4. For the Lord taketh pleasure in his people, he will beautify the meek with salvation.

DEDICATION.

- Psa. cxvi. 16. O Lord, truly I am thy servant; I am thy servant and the son of thine handmaid: thou hast loosed my bonds.
- Psa. cxvi. 9. I will walk before the Lord in the land of the living.

DOXOLOGY.

- 1 Tim. i. 17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.
- Rom. xvi. 27. To God, only wise, be glory, through Jesus Christ, for ever. Amen.



ELIJAH'S SACRIFICE ON MOUNT CARMEL.

HISTORY

OF THE

RELIGIOUS DENOMINATIONS OF THE WORLD,

BOTH ANCIENT AND MODERN.

ABYSSINIAN CHURCH.—The established religion of the Empire of Abyssinia. The doctrines of this church present a strange mixture of Judaism and Christianity, mingled with a vast amount of superstition. There is much of Christian truth in this creed; but it is so obscured by error, that it is difficult to discover it. The Abyssinians claim to be descended from Solomon, and to imitate the service of the Jewish Temple in their worship. They circumcize females as well as males, have two Sabbaths in each week—the first and seventh days—abstain from all meats prohibited by the Mosaic law, remove their sandals before entering their churches, and sit on the floor. They observe numerous fasts in the year with great rigidity, offer prayers for the dead, accord great honor and power to the Virgin Mary, and the saints and angels. They venerate paintings of religious subjects, but reject all images except the crucifix. Their belief respecting the person of Christ is singular. “They maintain that the divine and human nature are united in him, without either confusion or mixture; yet, though the nature of Christ is really one, it is at the same time two-fold and compound.” They admit the real presence of Christ in the sacrament, but deny the doctrine of transubstantiation, as well as that of the Pope’s supremacy. “They believe in a middle state, in which departed souls must be purged from their sins, use confession, receive penance and absolution from the priests.” Their great festival is the Epiphany, and they have four Lents. The chief dignitary of the church is a Bishop, styled *Abuna*. He receives his appointment from the Patriarch of Alexandria; but the inferior clergy, including canons, etc., are appointed by the emperor. The worship of the church is very simple, and both clergy and people are frightfully superstitious and immoral.

THE AFRICAN METHODIST EPISCOPAL CHURCH was organized in Philadelphia, in 1816, by the colored Methodists, who found their connection with the Methodist Episcopal Church very inconvenient from various causes. They adopted the forms and retained the faith of the Methodist Episcopal Church, and set apart the leader of their movement, Richard Allen, as bishop, “fully satisfied with the validity of his Episcopal organization.” They have six annual Conferences, 600 travelling preachers, 1300 local preachers, seven bishops, and about 200,000 members.

THE AFRICAN METHODIST EPISCOPAL ZION CHURCH was organized in 1820 by the separation of the Zion Colored Church in New York from the Methodist Episcopal Church. Its doctrines and general polity are the same as those of the parent body. Its bishops, however, are elected for four years, but are eligible to re-election. It returned in 1875, six bishops, 694 preachers, and 164,000 lay members. For other colored Methodist churches, see page 12.

AGAPÆMONIANS.—In 1845, a Mr. Prince established at Charlynn, near Bridgewater, England, a small band of followers who bore this name. They advocated a community of goods, and were charged with also advocating a community of persons.

AGUETÆ.—This sect appeared about the year 370. They denied the omniscience of God, asserting that past events were known to him only by memory, and that he had only a vague prescience of the future. Another sect existed in the sixth century, by the same name, and held that Christ was totally ignorant of certain things, particularly of the time of the final judgment.

ALBIGENSES.—Several sects were known by this name, particularly the Cathari and Waldenses. They were very numerous in the south of France, particularly around Toulouse, about the last of the twelfth century; and derived their name from the district of Albigeois. They were evidently a band of sincere and earnest Christians, who sought to correct the errors and abuses of the Church of Rome. The monkish writers have charged them with numerous and grave crimes, but it seems certain they were innocent of these accusations. They became so numerous and powerful in the south of France that, in 1209, Pope Innocent III. proclaimed a general crusade against them. The Catholic army was made up of Knights and men-at-arms from all parts of Europe; and its members were promised rare spiritual blessings for their services in extirpating the heretics. They carried on the war with the utmost severity, and entirely desolated Provence, the fairest part of the South of France. Though fighting in the name of religion, the Crusaders, as the Catholics were called, were guilty of the most diabolical cruelty, and of the most outrageous excesses. The chief effort of the Crusaders was made to deprive Raymond VI., Count of Toulouse, and his successor, of their territories, for protecting the heretics. This was finally accomplished, after a war which continued, with irregular intervals of peace, for twenty years. Hundreds of thousands of people fell in this struggle; at the taking of the City of Beziers, the Pope’s legate put sixty thousand persons, without distinction of creed, to the sword; and Provence was terribly ravaged. The possessions of the Count of Toulouse finally passed into the hands of the French King, and the Inquisition was established for the purpose of torturing and killing such heretics as had escaped the Crusaders. The cruel Dominicans performed this task with a thoroughness at which the student of history is horrified. These persecutions caused the Albigenses to gradually disappear after the middle of the thirteenth century; but fugitives from their party formed, in the mountains of Piedmont and in Lombardy, what is called the *French Church*, which was continued through the Waldenses, till the time of the Reformation, when such of them as were left fell in with the Vaudois, and conformed to the doctrine of Zuinglius and the disciples of Geneva.

ALBRIGHTS, OR EVANGELICAL ASSOCIATION.—This denomination was founded by Jacob Albright, who began his teachings in 1800 in Pa. In 1803, Albright was chosen presiding elder, ordained by the other preachers, and rules for church government were adopted. The bishops are elected every four years. Presiding elders are elected by the conferences. Doctrines are similar to, but church government differs from, M. E. Church. Churches exist principally in the middle

and western states, also in Canada and Germany, numbering 83,195 members, with 691 itinerant and 486 local preachers.

ALLENITES.—The name given to the followers of Henry Allen, of Nova Scotia, who taught that the souls of the entire human race are “emanations or scattered parts of the one Great Spirit,” that they all existed in Eden and took part in the first transgression. He held that Adam and Eve were pure spirits, and that at the time of the fall the material world was not in existence, but was created afterwards in order that man might not be entirely destroyed. For the same purpose, our first parents were given material bodies, in which each of their descendants must pass through a state of probation for eternal happiness. Between the years 1778 and 1782, Allen made a great many proselytes.

ANABAPTISTS—those who maintain that baptism ought always to be performed by immersion. The word is compounded of *ana*, “new,” and *baptistes*, “a baptist,” signifying that those who have been baptized in their infancy ought to be baptized *anew*. The Anabaptists of Germany, besides their notions concerning baptism, considered it possible, by human industry and vigilance, to purify the Church. Some, and the most prudent, seeing the attempts of Luther to be successful, hoped the period had arrived in which the Church was to be restored to this purity. Others, not satisfied with Luther’s plan of reformation, undertook a more perfect plan, or, more properly, a visionary enterprise, to found a new church entirely spiritual and divine. This sect was soon joined by great numbers, whose characters and capacities were very different. Their progress was rapid. The most pernicious faction of this motley multitude was that which pretended that the founders of this *new* and *perfect* Church were under a divine impulse, and were armed against all opposition by the power of working miracles. It was this faction that, in the year 1521, began their fanatical work, under the guidance of Munzer, Stubner, Storck, etc. These men taught, that among Christians, who had the precepts of the Gospel to direct, and the Spirit of God to guide them, the office of magistracy was not only unnecessary, but an unlawful encroachment upon their spiritual liberty; that the distinctions occasioned by birth, rank, or wealth should be abolished; that all Christians, throwing their possessions into one stock, should live together in that state of equality which becomes members of the same family; that as neither the laws of nature, nor the precepts of the New Testament, had prohibited polygamy, they should use the same liberty as the patriarchs did in this respect.

They employed at first the various arts of persuasion, in order to propagate their doctrines, and related a number of visions and revelations, with which they pretended to have been favored from above; but when they found that this would not avail, and that the ministry of Luther and other reformers was detrimental to their cause, they then madly attempted to propagate their sentiments by force of arms. Munzer, and his associates, in the year 1525, put themselves at the head of a numerous army, and declared war against all laws, governments, and magistrates of every kind, under the chimerical pretext that Christ Himself was now to take the reins of all government into His hands; but this seditious crowd was routed and dispersed by the elector of Saxony and other princes, and Munzer, their leader, put to death.

Many of his followers, however, survived, and propagated their opinions through Germany, Switzerland, and Holland. In 1533, a party of them settled at Munster, under two leaders of the names of Matthias and Bockholdt. Having made themselves masters of the city, they deposed the magistrates, confiscated the estates of such as had escaped, and deposited the wealth in a public treasury, for common use. They made preparations for the defence of the city, invited the Anabaptists in the Low Countries to assemble at Munster, which they called Mount Sion, that from thence they might reduce all the

nations of the earth under their dominion. Matthias was soon cut off by the bishop of Munster’s army, and was succeeded by Bockholdt, who was proclaimed, by a special designation of heaven, as the pretended king of Sion, and invested with legislative powers like those of Moses. The city of Munster, however, was taken, after a long siege, and Bockholdt punished with death.

It is but justice to observe, that whilst in the insurrections of this period, the greater part of the insurgents were Anabaptists, yet it appears from history, that a great many also were Roman Catholics, and still a greater part—those who had scarcely any religious principles at all.

This sect must not be confounded with the Baptists of the present day.

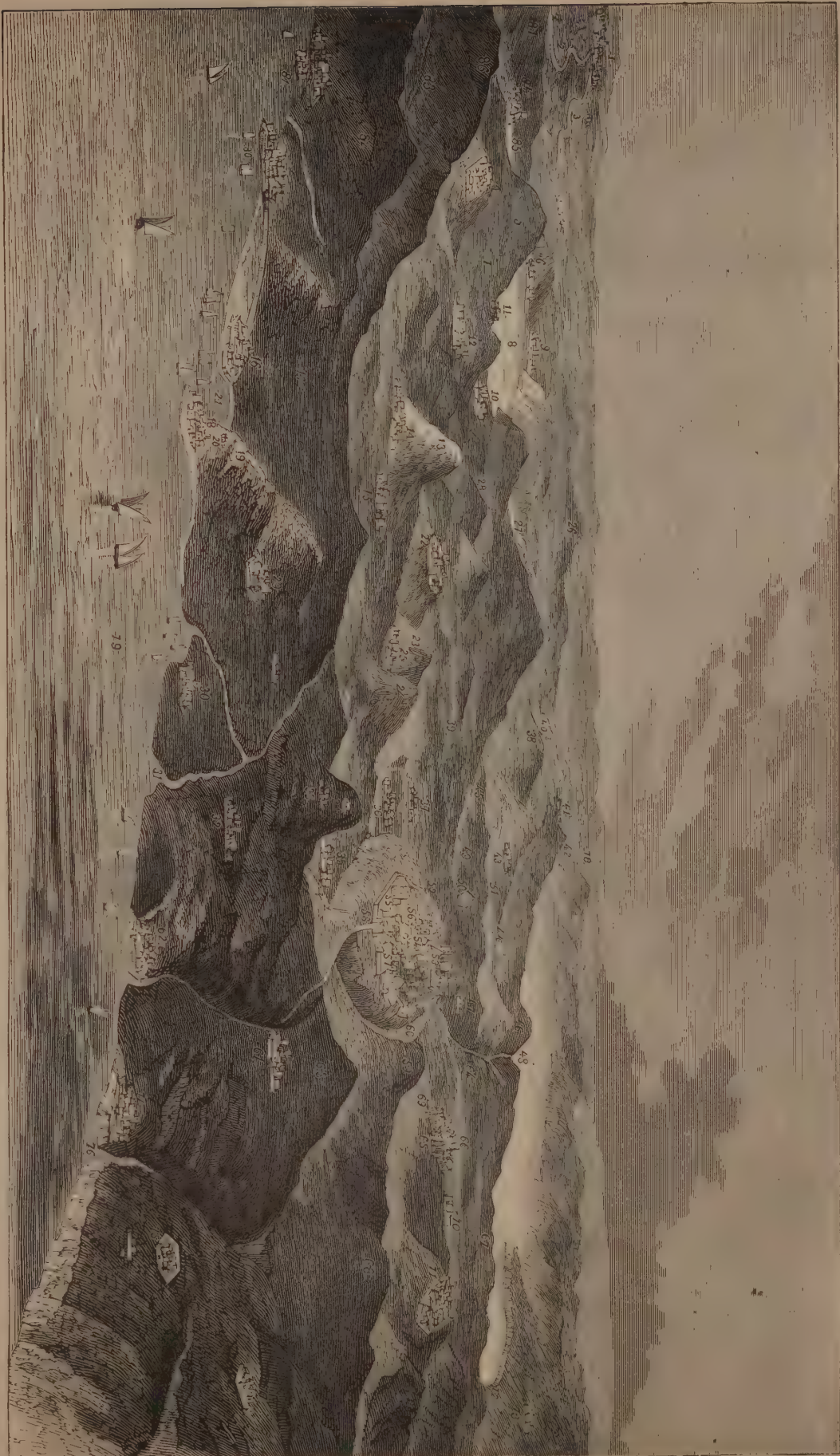
ANTINOMIANS.—A sect founded by John Agricola about the year 1538. They denied that the Mosaic law is a rule of life to believers in the Gospel, and held that good works do not promote our salvation, or ill ones hinder it; that repentance is not to be preached from the decalogue, but only from the Gospel. This sect sprang up in England during the protectorate of Cromwell, and extended their system of libertinism much farther than Agricola did. Some of them, it is said, maintained that if they should commit any kind of sin, it would do them no hurt, nor in the least affect their eternal state; and that it is one of the distinguishing characters of the elect that they cannot do anything displeasing to God.

ANTI-SABBATARIANS.—The name of a modern sect who deny that it is necessary to observe the Sabbath day. They hold that the Jewish Sabbath was merely a ceremonial observance, which was abolished by the Christian dispensation; that Christ did not enjoin the observance of any particular day as a Sabbath; that his apostles, so far from setting apart a Sabbath, warned their disciples against the “observance of days and times;” and that Christians, being commanded “not to forsake the assembling of themselves together,” ought not to hold one day more holy than another.

APOSTOOLIAN.—A small branch of the Mennonites, so called from their minister, Samuel Apostool, of Amsterdam. They appear to have been Calvinists and Millenarians in sentiments, and strict in their terms of communion. They existed in the seventeenth century.

AQUARIANS.—A branch of the Encratites. They were distinguished for their aversion to wine. They sometimes used it in the morning celebrations of the Holy Communion; but substituted water for the wine upon all other occasions. Hence their name.

ARIANS.—Followers of Arius, a presbyter of the church of Alexandria, about 315, who maintained that the Son of God was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created—the instrument by whose subordinate operation he formed the universe, and, therefore, inferior to the Father, both in nature and dignity; also that the Holy Ghost was not God, but created by the power of the Son. The Arians owned that the Son was the Word; but denied that Word to have been eternal. They held that Christ had nothing of man in him but the flesh, to which the *λογος*, or Word, was joined, which was the same as the soul in us. Alexander admonished Arius of his error; but the latter proving obstinate, the Bishop called a Council at Alexandria, which condemned and anathematized the doctrines of Arius and all who accepted them, in 320, and expelled Arius from the Church. In 325, the General Council of the Church, held at Nice, did likewise. Arius was banished to Illyricum, where he was soon after proscribed, and obliged to flee farther. Three or four years later Arius was recalled by Constantine, who demanded that he should be received into the communion of the church at Alexandria. That church, however, refused to comply with this demand, and Arius was sent for to Constantinople. There the emperor ordered that he should be received



BIRD'S EYE VIEW OF THE HOLY LAND.



Showing Cities, Mountains, Seas, Rivers, and other Important Places mentioned in the HOLY SCRIPTURES.

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| 1. Damascus. | 12. Nazareth. | 23. Mount Ebal. | 33. Rameth. | 44. Bethphage. | 55. Church of the Holy Sepulchre. | 66. Chapel of Nativity. | 77. Ziklag, [yond Jordan. |
| 2. River Pharpar. | 13. Mount Tabor. | 24. Mount Gerizim. | 34. Samuël's Tomb. | 45. Brook Kedron. | 56. Calvary. | 67. Engedi. | 78. Moab, the country be- |
| 3. River Abana. | 14. Bithor. | 25. Shechem. | 35. Emmaus. | 46. Siloam. | 57. Castle of David. | 68. Caves of Adullam. | 79. The Mediterranean Sea. |
| 4. Satei. | 15. Nain. | 26. Mountains of Gilead. | 36. Beer. | 47. Monastery of St. Saba. | 58. Bethlehem or Jaffa Gate. | 69. Tomb of Rachel. | |
| 5. Mount of Beatitudes. | 16. Acre. | 27. The Jordan joining the Dead Sea. | 37. Bethel. | 48. The Dead Sea. | 59. Mount Zion. | 70. Convent of St. John. | 80. Tyre. |
| 6. Ruins of Capernaum. | 17. Great Plain of Esdraslon. | 28. Waters of Gadara. | 38. Gilegal. | 49. Mount of Olives. | 60. Valley of Hinnom. | 71. Bethan. | 81. Sidon. |
| 7. Plains of Gennesaret. | 18. Haifa. | 29. Volsan. | 39. Hills of Ephraim, [Isr. | 50. Parthenon of Aseniane. | 61. Valley formerly Joppa. | 72. Zoot. | 82. Ruins of Cesarea Philip. |
| 8. State of Paphlagonia. | 19. Mount Carmel. | 30. Volsan. | 40. Place of Baptism. | 51. Valley of Jehoshaphat. | 62. Vale of Sharon. | 73. Askelon. | 83. Vile of Lebanon. |
| 9. State of Paphlagonia. | 20. Bay of Acre. | 31. River Akhdar. | 41. Jericho. | 52. Mosque of Omar. | 63. Wilderness of St. John. | 74. Gaza. | 84. Waters of Vitrom. |
| 10. City of Therias. | 21. Bay of Acre. | 32. Lydda. | 42. Mount of Temptation. | 53. Palace of the Pasha. | 64. Wilderness of St. John. | 75. Gaza. | 85. Antilebanon. |
| 11. Village of Magdala. | | | | | | 76. River Eschol. | 86. Mount Hermon. |

into the communion of the church by Alexander, Bishop of that city. He died on the day appointed for this ceremony. His friends declared he was poisoned. Arianism did not die with him, however. It spread rapidly in the East, and has since made its appearance with more or less success at various periods of the world's history.

ARMENIANS.—Inhabitants of Armenia, whose religion is the Christian of the Eutylian sect; that is, they hold but one nature in Jesus Christ. They assert, also, the procession of the Holy Ghost from the Father only. They believe that Christ, at his descent into hell, freed the souls of the damned from thence, and rerieved them to the end of the world, when they shall be remanded to eternal flames. They believe that the souls of the righteous shall not be admitted to the beatific vision till after the resurrection, notwithstanding which they pray to departed saints, adore their pictures, and burn lamps before them. The Armenian clergy consist of patriarchs, archbishops, doctors, secular priests, and monks. The Armenian monks are of the order of St. Basil, and every Wednesday and Friday they eat neither fish, nor eggs, nor oil, nor anything made of milk; and during Lent they live upon nothing but roots. They have six sacraments: baptism, confirmation, penance, extreme unction, orders, and matrimony. They admit infants to the communion at two or three months old. They seem to place the chief part of their religion in fastings and abstinences; and among the clergy, the higher the degree the lower they must live; inasmuch, that it is said the Archbishops live on nothing but pulse. They consecrate holy water but once a year, at which time every one fills a pot and carries it home, which brings in a considerable revenue to the church.

BAPTISTS.—"A denomination of evangelical Christians, which differs from others in certain principles connected with baptism as the initiatory ordinance of Christianity. This difference is commonly understood as limited to the proper age and mode of its administration, and hence Baptists have been defined as 'those who believe in adult baptism by immersion.' But this definition is inaccurate and incomplete. Inaccurate, for in the view of the Baptists age is nothing, but spiritual qualification is everything; hence they baptize all who repent and believe the gospel, whether in childhood, youth, or manhood, and, very frequently, whole households at once, as did the Apostles. The definition is incomplete, for many who are not Baptists believe that the immersion of adults was the primitive baptism of the New Testament. Baptists, then, properly defined, are those who hold that the baptism of Christian believers is of universal obligation, and practise accordingly. And they hold this because they acknowledge no master but Christ; no rule of faith but his word; no baptism but that which is preceded and hallowed by personal piety. . . . The Baptists reject the substitution of sprinkling for the entire immersion of the body, which, they maintain, was originally practised in the administration of baptism, and (except in the case of the sick) universally observed throughout Christendom for 1300 years. For the universal obligation of immersion, as identical with baptism itself, and essential to its specific spiritual purposes, they urge the admitted signification of the word βαπτίζω, the necessity of adhering to the ordinary meaning of words in the interpretation of laws, the places where the rite was originally performed, the phraseology employed in describing it, the undeniable example of Christ himself, and the metaphorical allusions of the Sacred writers when explaining the spiritual import of the rite; all which, they say, confirm the meaning to be immersion, and necessarily exclude every other. . . . On the subject of church communion the Baptists generally agree with other denominations, that it is not proper before baptism. As they find no exception to this rule in the New Testament, they do not feel authorized to invite those who are not, in their view, duly baptized, to unite with them at the Lord's table, however

highly they may esteem them. They profess, in this limitation of church communion, that they do not judge the consciences of others, but seek to preserve their own. Yet, while holding these views, they claim to feel a cordial sympathy with other evangelical denominations, and rejoice to co-operate with them, as far as possible, in the work of Christ.

"As it regards church government, the Baptists believe in the spiritual unity of the whole believing Church under Christ, its head, and in the duty of making this unity visible by subjection to him in all things. Local churches, like those of Jerusalem and Antioch, composed of converted members, duly baptized, embodied under the law of Christ by free, mutual agreement, and maintaining the truth in love, they hold to be, according to the New Testament, the appointed means, in the first place, for manifesting this unity. The government of these churches is Congregational. Each body, being immediately dependent on Christ, is therefore independent of all others, and is complete in itself for the management of its internal affairs, such as the choice of officers, declaration of faith, reception, dismissal, or discipline of members. Each church is a tribunal, where Christ himself presides, ratifying in heaven whatever is done according to his will on earth. Baptists recognize no higher ecclesiastical tribunal on earth as constituted by Christ. This principle of independence is, however, quite distinct, in their view, from selfish isolation. It is balanced by another principle, equally dear to them—that of intercommunion, or the communion of churches. This intercommunion is the highest form of visible unity, and is never to be interrupted without necessity. On this principle their churches associate, invite councils for advice, and organize societies for mutual co-operation in benevolent, educational, or missionary enterprise. But all such associations disclaim the slightest jurisdiction over the churches, and any attempt to usurp ecclesiastical power would be indignantly repelled. Baptists make no distinction but that of office between clergymen and laymen. As each church is a little spiritual republic, so every member is entitled to a vote, and is trained to all the duties of an active citizen. The voice of the majority governs, but they seek by fraternal discussion and prayer, mingled with love and forbearance, to secure perfect unanimity, according to the will of God. They recognize no higher church officers than pastors and deacons. Elders, as evangelists and missionaries, are also ordained, after due trial, and sent out to preach the gospel. Councils are usually called by the churches, to advise and assist in the ordination of ministers, the formation of churches, and the settlement of serious difficulties. Such councils have neither judicial nor appellate powers. Whatever be their differences in other things, Baptists all agree in maintaining the Congregational form of church government. With Congregationalists, so called, they differ only in regard to baptism and in being more strictly Congregational."

The Baptists are very numerous both in Europe and America. In Great Britain they have 2000 churches, 1600 ministers, and over 200,000 members, and a population of about 1,000,000 souls. They have also six colleges, and several publications. They are increasing steadily on the Continent, but we have no accurate estimate of their strength. The *American Baptist Year Book* for 1873 gives the following statistics of the Regular Baptist Church in the United States: number of Associations, 853; number of churches, 19,720; number of ordained ministers, 11,892; members, 1,585,232. The United States census of 1870 gives the following statistics of the Baptist Church: *Regular Baptists*: number of organizations or congregations, 14,474; edifices, 12,857; sittings, 3,997,116; value of church property, \$39,229,221. *Other Baptists*: number of organizations, 1355; edifices, 1105; sittings, 363,019; value of church property, \$2,378,977. They had thirty-two colleges, fourteen theological seminaries, about one hundred academies and high schools for both sexes, and forty-seven church periodicals.

BENI KHAIBER.—An Arabian sect, now living in that country, and conforming their conduct strictly to the commands of Jonadab, the son of Rechab, from whom they claim to be descended. A description of them will be found in the 35th chapter of Jeremiah.

BEREANS.—A small sect of dissenters from the Church of Scotland, who take their title from, and profess to follow, the example of the ancient Bereans (Acts xvii. 11). It was founded by Mr. Barclay, a Scotch clergyman, in 1773. The Bereans agree with the established churches of England and Scotland respecting the Trinity, predestination, and election (though they allege that these doctrines are not commonly taught in either); but they differ from them in various points—particularly, they reject all natural religion. They consider faith in Christ, and assurance of salvation, as inseparable, or, rather, as the same thing. They say that the sin against the Holy Ghost is nothing else but unbelief. They consider the whole of the Old Testament prophetic, and they maintain the sovereignty of God, and unconditional election. The Bereans practise infant baptism, and administer the Lord's Supper monthly; but, in admitting to communion, they do not require that account of personal experience which many of the churches do; but, after due admission, they exclude unworthy members for immoral conduct.

BRAHMINS.—Brahma is the name of the first person in the Trinity, or Trimurti, of the Hindoos, consisting of *Brahma*, the Creator; *Vishnu*, the preserver or redeemer; and *Siva*, the destroyer. The Brahmins are the first of the four castes of the Hindoos. They proceeded from the mouth of Brahma, which is the seat of wisdom. They form the sacred or sacerdotal caste, and its members have maintained a more absolute and extensive authority than the priests of any other nation. Their great prerogative is that of being the sole depositories and interpreters of the *Vedas*, or Sacred books. Hassell computes the number of Brahmins in all Asia at eighty millions. "The Hindoo religion, in one form or another," says Mr. Ward, the missionary, "it is highly probable, is professed by more than half the human race; the doctrines of the Vedu, it is well known, are acknowledged all over India; the religion of Boodh, a Hindoo incarnation, prevails throughout the Burman empire, Siam, Ceylon, etc. Lamaism, spread throughout Tartary, may also be traced to a Hindoo origin; and if, as is conjectured, the Fo, of the Chinese, be the Boodh of India, then it will be evident, that far more than half the population of the world remain under the influence of the superstitions taught by the Vedu." Since the great struggle of 1857, in India, to cast off the British dominion, and expel Christianity, a great change has come over the people. It is felt that the power of their gods is gone, hence Brahminism is shorn of a great part of its former prestige, and there is growing up a disposition to hear Christian missionaries, and read Christian books with more respect and attention.

BUDDHISTS.—*Buddha* was the founder of this very ancient religion called after him. His worship, after the Brahmins had put a stop to it in India, spread to Japan, Thibet and China, where, as well as in Ceylon, it exists at the present day. The Buddhists believe that, like the Hindoo Vishnu, Buddha has had ten incarnations, which are described in the *Iatus*, amounting, it is said, to five hundred and fifty books. According to Abel Remusah, Buddha, whose historical name was Tshakia-muni, was born under the reign of Tshao-Wang, of the dynasty of Tsheu, 1029 B. C., and died under the reign of Mow-Wang, 950 B. C. There are probably thirty-three persons who succeeded Buddha in the patriarchate, each of whom intrusted to his successors his mysteries. Five of the last, who succeeded to this dignity, were Chinese, the last of whom died A. D. 713.

CAMPBELLITE BAPTISTS, OR DISCIPLES.—This denomination is sometimes known by the name of *Christians*. It was

founded by the Rev. Alexander Campbell about the year 1827. The Disciples claim that their object is simply to bring back Christianity to its early simplicity. They reject all symbols of faith except the Bible, and object to all technicalities in theology. From taking exceptions to the word "Trinity," and, perhaps, for other reasons, they have been extensively regarded as Unitarians. It appears, however, from their chief book in theology, and from a tract setting forth their principles, that they clearly and unequivocally deny Unitarian doctrines. They require faith in Christ, and deep repentance before baptism is administered, and attach to this ordinance no abstract efficacy. They have a college at Bethany, in Brooke County, West Virginia. It was presided over by Mr. Campbell until his death in 1866, and has a full corps of officers, and is in a flourishing condition. During his life, Mr. Campbell conducted the *Millennial Harbinger*, an octavo periodical devoted to the interests of the *Disciples*. Unlike the Associate Baptists, they invite Christians of all denominations to commune with them at the table of the Lord, which service they celebrate on every Lord's day.

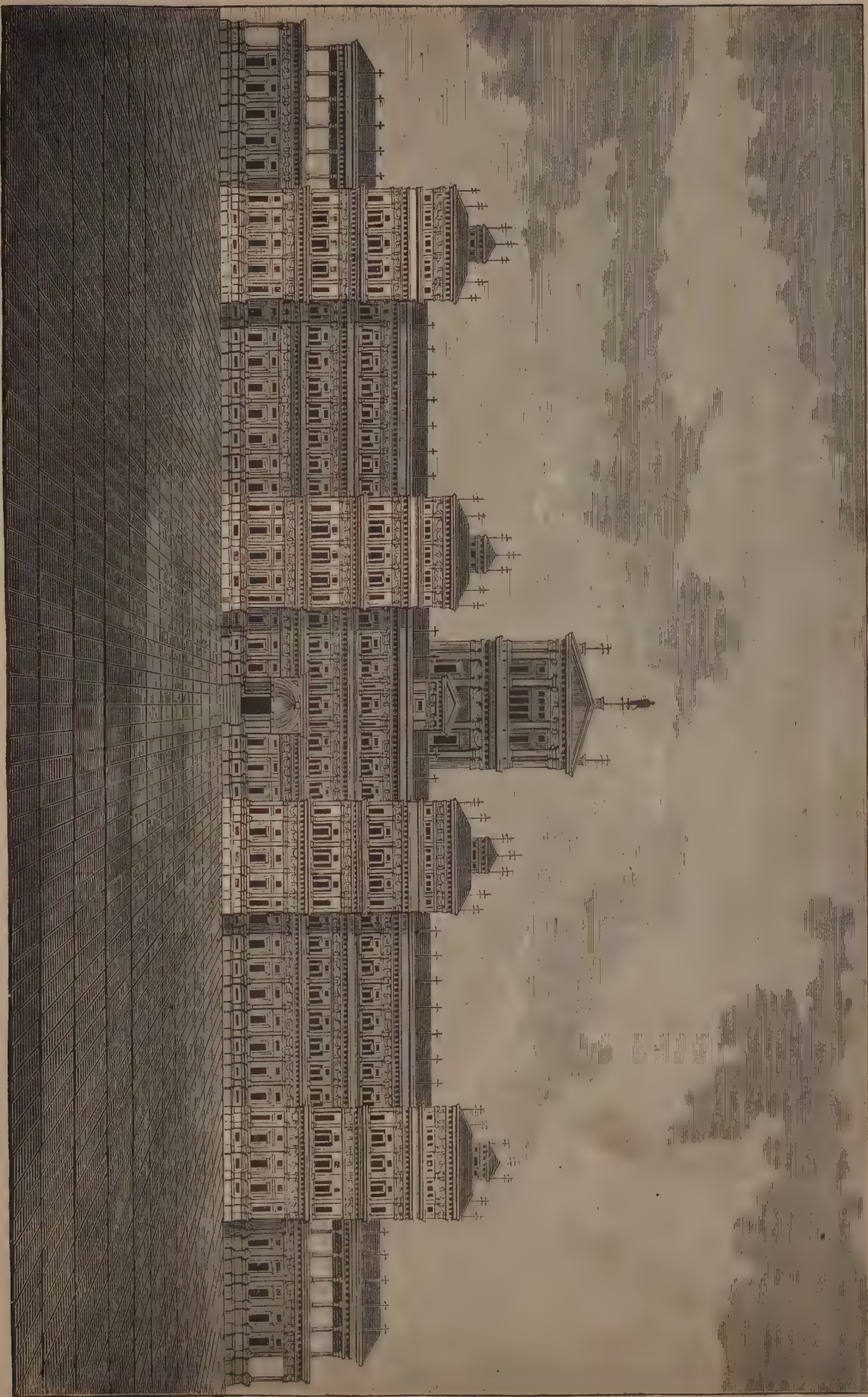
CHRISTIANS.—Sometimes called *Christians*. A religious body composed of dissenters from the Methodist, Presbyterian and Baptist Churches. They withdrew from their respective churches about the year 1800, without any previous plan or knowledge of each other's action; but their course and reasons for it being made known, they began a mutual correspondence, which resulted in their union in one body. They are Unitarians in doctrine, and Baptists both in respect to the mode and the subjects of baptism. In New England, however, many of them are orthodox and evangelical in their creed. They accept the doctrines of the Trinity and Atonement, and only object to the use of the word "person" in reference to the Trinity. They have a Christian college in Indiana, and throughout the United States have 1200 churches, 1100 ministers, and over 80,000 communicants. The census of 1870 gives the following statistics relating to this denomination: number of organizations, 3578; edifices, 2822; sittings, 865,602; value of church property, \$6,425,137.

CHRISTIANS OF SAINT JOHN.—A sect of so-called Christians, living in the neighborhood of Bassora city, on the borders of the Desert of Irac. They profess to derive their traditions from St. John the Baptist. They baptize in rivers, and have no notion of the Third Person in the Trinity. Their bishoprics are hereditary, and they believe in and use charms, etc. They are Christians in little more than name.

CHRISTIANS OF SAINT THOMAS.—A Christian sect inhabiting the coast of Malabar, in the East Indies. They do not use images in their churches, and receive only the cross, to which they pay great veneration. They hold that the souls of "the dead in Christ" will not see God until after the final resurrection. They admit but three sacraments, viz.: baptism, orders, and the eucharist. They do not use holy oils in administering the rite of baptism, but after the ceremony anoint the infant with an unction composed of oil and walnuts, without any benediction. In the celebration of the Lord's Supper, they use small cakes made of oil and salt, and in the place of wine use water in which raisins have been infused.

CHURCH OF ENGLAND.—The Established Church of the Kingdom of Great Britain and the British Colonies. Being the same in doctrine with the Protestant Episcopal Church in the United States, it will be referred to again under that head.

CONGREGATIONALISTS.—The Rev. John Robinson is regarded as the father of Congregationalism. He organized a dissenting church in the north of England in 1602, but was driven, with his followers, by persecution, into Holland. They settled at Leyden, and there conducted their church according to the principles which still prevail in New England. There was full sympathy between Robin-



SOLOMON'S TEMPLE.

son and his followers and the Puritans of England, in some points, but they differed in others. It was the younger portion of Robinson's congregation that composed the band of "Pilgrims" that sailed for America in the Mayflower, and made the first settlement in New England in 1620.

"There is no 'Congregational Church' in this or in any country, in the sense in which the word is usually applied. But there is a collection of Congregational churches, who constitute the denomination. The Congregationalists define a church to be an organization of professed believers stately meeting in one place, and united together by a covenant or agreement mutually to watch over and edify each other, and for the maintenance of the ordinances of the Gospel. A church, as thus understood, differs from a congregation, which includes all those who assemble in a place of worship, non-communicants as well as communicants. A church also differs from 'a society,' which is a legal phrase, intended to represent those persons who are incorporated by the law of the land for the purpose of holding and transferring property, and providing for the expenses of the church. The church also differs from the 'parish,' which last is a term properly employed only to designate territorial limits.

"Congregationalists insist upon the competence of each church to elect its own officers, to regulate its own affairs, to receive or reject candidates for membership, to pronounce censure upon any member who is guilty of impropriety; and that its allegiance in all these matters is due to Christ alone. In the administration of church affairs all the members have equal rights. Each male member of full age is entitled to vote on all questions appertaining to the interests of the society. The internal structure of Congregational societies is of the simplest nature. Their only officers are pastors and deacons; for the office of ruling elder was abolished about the year 1745, first at Plymouth, and afterward in all the churches. The deacons are elected from and by the church members. The pastors are chosen by the members of the church from among those persons who are either already in the ministry, and settled over other churches, or are recommended by well-known clergymen as fit to assume the functions of the pastoral office. In electing a pastor, it is usual for the 'church' to nominate a person to the 'society,' and upon the concurrence of the latter, to give an invitation to the candidate to settle. Provision for the support of the pastor is made, either by a voluntary subscription, or a tax, or from the pew rents. When a pastor who is selected, accepts the congregation tendered him, he is inducted into office by a council of ministers; being ordained by them if he has never before been set apart to the ministry; if otherwise, simply installed. Each church selects a clerk, who keeps their records, and a committee appointed by the members examines candidates for admission, in connection with the pastors and deacons, and has a general superintendence over the interests of the church. The pastor is the moderator of the church, the spiritual counsellor of its members, their authorized teacher, and has full control over the pulpit, administers the ordinances of baptism and the Lord's Supper, and performs the marriage ceremony. The deacons distribute the alms of the church, visit the sick and needy, and are the counsellors of the minister, whenever he desires the benefit of their advice.

"Congregationalists believe in the parity of the ministry, and hold that there is but one order of ministers. The deacons they regard as belonging to the laity. Licentiates are not ministers, but merely candidates for the sacred office. Those ministers who are employed to preach to churches from one year to another, without being installed, are termed stated supplies. The terms bishop and elder are not often used by Congregationalists; but when they are employed, they are intended merely to represent the pastors. Excommunication is enforced as the penalty upon those who make themselves amenable to church discipline by irregularities of conduct.

"The liturgy and form of worship of Congregationalists are simple.

The ordinary service of the Sabbath consists of extemporaneous prayers, the singing of psalms and hymns, the reading of the Scriptures, and the delivery of a sermon either written or unwritten."

They are very careful to promote the co-operation and sympathy of churches, and while they frequently unite in concerted efforts, no council or consociation can in the least degree interfere with or hamper the independence of any church with reference to its own affairs.

The doctrines of the Orthodox Congregationalists are in all essential points the same as those taught in the Westminster Confession of 1643. In other words, they are Calvinists in faith, believing in absolute decrees in reference to man's salvation. They believe in man's total depravity by nature, and in his eternal punishment in hell if he does not repent before death. They admit infant baptism, and practise it. In 1785, the New England Congregationalists were divided, and now form two distinct organizations—those holding the Orthodox faith, and those whose religious views are Unitarian. The latter control Harvard University. The *Congregational Quarterly* for January, 1871, reports the statistics of Congregationalism in the United States as follows: churches, 2341; ministers, 2170; members, 306,518. The United States census for 1870 gives the following statistics: number of organizations, 2887; edifices, 2715; sittings, 1,117,212; value of church property, \$25,069,698.

COPTS; or, COPTI.—A name given to the natives of Egypt who are Christians of the sect of the Jacobites. They are presided over by a patriarch, who resides at Cairo, but takes his title from Alexandria. He has eleven or twelve bishops under him, but no archbishop. The clergy are highly venerated by the laity, which is singular, considering the fact that none but the lowest classes become ecclesiastics.

The religious Copts, it is said, make a vow of perpetual chastity; renounce the world, and live with great austerity in deserts; they are obliged to sleep in their clothes and their girdle, on a mat stretched on the ground; and to prostrate themselves every evening one hundred and fifty times with their face and breast on the ground. They are all, both men and women, of the lowest class of the people, and live on alms. The nunneries are properly hospitals, and few enter but widows reduced to beggary.

CUMBERLAND PRESBYTERIANS.—A branch of the Presbyterian Church. In 1800, a great revival of religion took place in Kentucky. It being impossible to supply the demand for preachers, the Transylvania Presbytery licensed men to preach who, though they had not received classical educations, were considered sound in faith and doctrine. This action gave offence in the church, and the Kentucky Synod forbade the preaching of uneducated ministers. Those who upheld the measure at once formed themselves into an independent Presbytery, with the above name. The Cumberland Presbyterians hold a doctrine about midway between Calvinism and Arminianism. The official statistics of this church for 1870-71 are as follows: ministers, 1116; congregations, 1863; communicants, 96,335.

THE REFORMED CHURCH IN AMERICA (late Dutch Reformed).—This church was early identified with the colony of New Amsterdam, afterwards New York. At present, it is no longer a Dutch church. Its services are in English, and the whole establishment is thoroughly American in all its features. "If its name were changed, and its dominion were called a minister, its consistory a session, its classis a presbytery, and its general synod a general assembly, there would be little remaining to distinguish it from the American Presbyterian Church. There is a single point in which the government differs from other branches of the Presbyterian Church." The ruling elders are elected for two years instead of for life, but are eligible for a second term, after an interval of one year.

The Reformed Church has a limited liturgy, which is allowed to

be used by those who, through a defective education or inexperience, need such helps. The only part which is enjoined is the reading of the Ten Commandments at the opening of the morning service, the form of baptism, the short prayer before the vows taken by parents in the baptism of infants, and the formula of the Holy Communion of the Lord's Supper. This last is read by the minister, while all the members carefully and devoutly follow him with the book open before them. The church returns for 1870 give the following statistics: churches, 464; ministers, 493; communicants, 61,444. The statistics of the United States census of 1870 are as follows: organizations, 471; edifices, 468; sittings, 227,228; value of church property, \$10,359,255.

EPHRATA BAPTISTS; or, SEVENTH DAY BAPTISTS.—A society of Baptists, near Lancaster, Penna. It was formed in 1730, by Conrad Beissel, a native of Germany, and was composed of seceders from the Tunkers. They have a monastic establishment at Ephrata, and both men and women are distinguished by a peculiar dress. They possess their goods in common, but are bound by no vows. They honor celibacy, but do not prohibit marriage. They receive the Bible as the only rule of faith. They hold to the divinity of Christ, the doctrine of the Trinity, salvation by grace alone, the baptism of believers only, which they administer by trine immersion, with the laying on of hands, while the recipient remains kneeling in the water. Their numbers are now inconsiderable.

EPISCOPALIANS; or, PROTESTANT EPISCOPAL CHURCH.—Episcopacy is that form of church government in which diocesan bishops are established as distinct from and superior to priests or presbyters. The term "Episcopal Church" is usually applied to the Established Church of England and its branch, the Protestant Episcopal Church in the United States of America. These two organizations constitute one and the same church in all points of faith and doctrine, and differ only in those points of church government which are required by the different political organizations of the countries in which they exist. The doctrines of the Episcopal Church are stated in the Thirty-nine Articles, to be found in the Book of Common Prayer. "Doctrinally, the Church of England claims to be based on the Holy Scriptures, as interpreted in the Apostles' and other ancient creeds of the church that have been universally received, and to have kept herself aloof from all the modern systems of faith, whether of Calvin, or Luther, or Arminius, leaving her members free to enjoy their own opinions upon all points not represented in the Scriptures as necessary to the soul's health, and refusing to be narrowed down to any other creed or creeds than those of the apostles and primitive church. She claims, also, to have retained all that is essential to church organization in her episcopate, and in her liturgy to have not only a wise and judicious compend of doctrine and devotion, but also one of the most effectual of all possible conservative safeguards for the faith once delivered to the saints. The characteristic tenets of the Church of England, beside the fundamental doctrines of the Trinity and redemption through the all-sufficient atonement once made for all by the death of Christ on the cross, are a regeneration or spiritual birth in baptism, in which the baptized becomes a member of the church, and a growth in grace by the use of the sacraments and ministrations of the church duly administered and duly received, made efficacious by the Word of Divine truth and the gracious influences of the Holy Ghost, freely given to all who duly seek and faithfully use them. The condition of man after the fall is such that he can do nothing acceptable to God without preventing grace; good works, though pleasing to Heaven, have no power to put away sin; works of supererogation over and above God's commandments cannot be taught without arrogance and impiety; the church has power to decree rites and ceremonies, and to decide matters of faith; the Roman

Catholic doctrines of purgatory, invocation of saints, and respect to relics and images, are rejected; clergymen are allowed to marry; and communion is to be given in both kinds. The number of sacraments is two: Baptism and the Lord's Supper." In all these doctrines the Protestant Episcopal Church in the United States agrees with the parent church.

As regards the system of church government, the sovereign is the supreme head, with authority to convoke and prorogue convocations of the clergy. The sovereign also appoints archbishops and bishops, by what is called a *Congé d'élire*, or leave to elect, which is sent to the dean and chapter, naming the person to be chosen.

There are two archbishops, and twenty-five bishops.

The Archbishop of Canterbury is styled the *Primate of all England*. He possesses the exclusive privilege of crowning the sovereign. The province of Canterbury comprehends twenty-one bishoprics, and extends over the greater part of the kingdom. The Archbishop of York is called the *Primate of England*, and has four bishoprics in his province.

The Bishop of London, as presiding over the capital, "has the precedence of all the others. The Bishop of Durham has certain prerogatives, as presiding over a see that constitutes a county palatine; the Bishop of Winchester is third in dignity; the others take rank according to seniority of consecration. The archbishops and bishops (except the Bishop of Sodor and Man) have seats in the House of Lords, and are styled the *spiritual lords*.

"The archbishops have the title of *grace*, and *most reverend father in God*, by divine providence; bishops are addressed by the title of *lord*, and *right reverend father in God*, by divine permission. The former are said to be *enthroned*, the latter *installed*.

"To every cathedral belong several prebendaries and a dean, who form the dean and chapter, or council of the bishop. The next order of the clergy is that of archdeacons: their number is sixty; their office is to reform abuses, and to induct into benefices.

"The most numerous and laborious order of the clergy are the deacons, curates, vicars, and rectors. The office of the deacon is confined to baptism, reading in the church, and assisting the priest at the communion.

"A parson is one who has full possession of all the rights of a parish church; if the great tithes are *impropriated*, the priest is called a *vicar*; if not, a *rector*: a *curate* is one who is not instituted to the cure of souls, but exercises the spiritual office in a parish under a rector or vicar."

The Protestant Episcopal Church in the United States differs, as we have said, from the Church of England, in points of government. The liturgy has been changed to suit the state of affairs in this country.

The Union is divided into dioceses, some of which comprehend an entire State, and others a portion of a State. Each diocese is presided over by a bishop, and holds an Annual Convention composed of the clergy and lay delegates, the latter elected from the parishes of the diocese. The bishop presides over the Convention, which is the supreme authority in its own diocese. Every three years a General Convention is held, composed of the bishops, who form the House of Bishops; and clerical and lay delegates from each diocese, who form the House of Clerical and Lay Delegates. The Canons of the General Convention govern the church throughout the United States.

Each parish chooses its own rector, but the consent of the bishop is necessary to his installation. The senior and junior wardens are chosen by the communicants, and the vestry by the parish. In 1870 the Protestant Episcopal Church comprised 45 dioceses and missions, 53 bishops, 2898 ministers, and 224,995 communicants. The statistics of the United States census respecting this church are as follows: organizations, 2887; edifices, 2601; sittings, 991,051; value of church property, \$36,514,549.



JOB IN AFFLICTION.

EVANGELICAL LUTHERAN CHURCH.—"The establishment of Lutherans in this country was made a little more than a century after the re-discovery of America by Columbus, in 1492, within a few years of the landing of the Pilgrims on Plymouth Rock, 1620, and whilst the thirty years' war was raging in Germany and threatening to exterminate Protestantism from Europe." The earliest settlement was by immigrants from Holland, in New York city. To this succeeded that of the Swedes, on the banks of the Delaware, in 1636. The third was that of the Germans, which gradually spread over Pennsylvania, Maryland, Virginia, and the interior of New York and the Western States. In government and discipline the Lutheran Church in this country differs somewhat from the churches in Europe. Its General Synod is wholly an advisory body, and it has special conferences, which consist of subdivisions of synods, and contain ordinarily from five to ten ministers each. In 1866, the Synod of Pennsylvania seceded from the General Synod, and united all Lutheran synods which accept the unaltered Confession of Augsburg as their doctrinal standard, to meet in a general convention and form a new General Synod. In doctrine, the Lutheran Church in this country cannot be said to adhere strictly, as a whole, to any symbols. A great respect is maintained for the Augsburg Confession, the Apology, or defence of this Confession, the Standard Articles by Luther, and also his Catechisms. In her rites of worship, the Lutheran Church in Europe employs *liturgies* "differing in minor points, but agreeing in essentials." In this country, a short, uniform liturgy has been adopted, the use of which, however, is left to the option and discretion of each minister, as "he may deem most conducive to edification."

FIFTH MONARCHY MEN.—A small but troublesome religious sect, which arose during the great civil war in England, in the seventeenth century. They never amounted to more than a few thousand men, and were led by Thomas Venner, a wine cooper, who was their preacher. They gave Cromwell considerable annoyance, until they were silenced by him, in 1653. They derived their name from maintaining that there will be a fifth universal monarchy on earth, with Christ for the king.

FREE-WILL BAPTISTS.—A branch of the Baptist Church, founded at New Durham, in New Hampshire, in 1780, by the Rev. Benjamin Randall. Their creed is what is generally known as Arminianism, and their church government is a blending of Presbyterianism and Congregationalism. They were divided in the Northern and Southern States on the subject of slavery, previous to the late war. What action they have since taken towards a reunion, if any, is unknown to us. They were at first called Free-Willers, by way of reproach, but subsequently they assumed the name as one by which they are willing to be known. They have in the United States 1386 churches, 1145 ordained ministers, and 66,909 communicants. They conduct an extensive denominational publishing house at Dover, N. H.

GALLICAN CHURCH.—The name commonly given the Roman Catholic Church in France, when referred to as a national organization.

THE REFORMED CHURCH IN THE UNITED STATES (late German Reformed).—This church in the United States dates its origin in about 1740, and was formed by emigrants from Germany and Switzerland. It commenced its existence in this country in the eastern portion of Pennsylvania, but soon extended through Virginia, the Carolinas, Maryland, New Jersey, and New York. It is to be found at present in every portion of the Union, except in New England. It consists at this time of two independent Synods, which are slightly bound together by a Triennial Convention. This Convention, however, is not a court of appeal, and does not possess any of

the powers of a General Synod. This church is strictly Presbyterian. It has jurisdiction over ten Classes. Its weight is given to the doctrines set forth in the Heidelberg Catechism, which are Calvinistic, but many of its members incline towards Arminianism with respect to the doctrine of predestination. The rite of confirmation is practised, but it is, in reality, merely a ceremony admitting to full communion candidates who have given evidence of regeneration. They have colleges at Lancaster, Penn., and Tiffin, Ohio, and a theological seminary at Mercersburg, Penn., all of which are in flourishing condition. They publish a quarterly review and several periodicals devoted to their interests. Owing to the rapid increase of our German population, this church is rapidly becoming one of the most numerous religious bodies in the country. In 1870, the official statistics of this church were as follows: ministers, 526; congregations, 1179; members, 217,910; unconfirmed members, 68,362. The census of 1870 gave the following returns: organizations, 1256; edifices, 1145; sittings, 431,700; value of church property, \$5,775,212.

GHEBERS, OR GUEBRES.—Persian fire-worshippers, living in the city of Yerd and the province of Kerman. They are the descendants of the ancient magicians.

GLASSITES.—The name given to the followers of John Glass, who, in the early part of the eighteenth century, dissented from the Scotch Church on the subject of the duty of covenanting. His followers still exist in Scotland. In England a few of them are to be found under the name of Sandemanians.

GREEK CHURCH.—So called in contradistinction to the Latin Church. Called the Eastern Church, in contradistinction to the Western Church. It embraces that portion of professing Christians who conform in their religious faith, usages, and church government, to the views of Christianity introduced into the former Greek empire, and matured since the fifth century. It embraces the following countries in its communion: a part of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Libya, Arabia, Mesopotamia, Syria, Cilicia, and Palestine, which are all under the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. To these may be added the whole of the Russian empire in Europe, a large part of Siberia in Asia, Astracan, Casan, and Georgia. These professing Christians in all these countries do not agree in all things; but there is a sufficient harmony amongst them in respect to both faith and discipline that they hold mutual communion with each other, and in reality constitute but one church. The final separation between the Greek and Latin Churches took place about the middle of the ninth century, and the breach thus made has grown wider ever since. The head of the Greek Church is the Patriarch of Constantinople, elected by the neighboring archbishops and metropolitans, and confirmed by the Sultan. He is the director of the Eastern Church, except that of Russia, of which the Czar is the head. The other high dignitaries are the Patriarchs of Jerusalem, Antioch, and Alexandria, ranking in the order named. The other officers are metropolitans, archbishops, bishops, archimandrites (directors of one or more convents), abbots, archpriests, priests, deacons, under-deacons, chanters, and lecturers. The bishops and all above that grade are chosen from amongst the Greek monks. The secular clergy are bound by no rules, and never attain a higher dignity than the priesthood. There are few nunneries attached to the Greek Church, but religious houses for monks are numerous. All priests are obliged to labor at some regular avocation, and are required to lead austere lives. In Russia, however, this latter requirement is entirely ignored, and the clergy are anything but good examples to their people.

"The following are some of the chief tenets held by the Greek Church:—They disown the authority of the pope, and deny that the Church of Rome is the true Catholic Church. They do not baptize their children till they are three, four, five, six, ten, nay, sometimes

eighteen years of age; baptism is performed by trine immersion. They insist that the sacrament of the Lord's Supper ought to be administered in both kinds, and they give the sacrament to children immediately after baptism. They grant no indulgences, nor do they lay any claim to the character of infallibility, like the Church of Rome. They deny that there is any such place as purgatory; notwithstanding they pray for the dead, that God would have mercy on them at the general judgment. They practise the invocation of saints; though, they say, they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction and matrimony, out of the seven sacraments. They deny auricular confession to be a Divine precept, and say it is only a positive injunction of the church. They pay no religious homage to the eucharist. They administer the communion in both kinds to the laity, both in sickness and in health, though they have never applied themselves to their confessors; because they are persuaded that a lively faith is all which is requisite for the worthy receiving of the Lord's Supper. They maintain that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculptures in copper or silver. They approve of the marriage of priests, provided they enter into that state before their admission into holy orders. They condemn all fourth marriages. They observe a number of holydays, and keep four fasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief. They believe in the doctrine of consubstantiation, or the union of the body of Christ with the Sacramental bread."

HARMONISTS.—Between the years 1803 and 1805, a number of emigrants came to America from Wurtemberg, under the lead of their pastor, George Rapp. The government of their native country occasioned this exile by compelling them to attend the parish church after some alterations in the liturgy to which they were opposed. Upon reaching America, they first settled about one hundred and twenty miles from Philadelphia. In 1814, they removed to Harmony, in Butler County, Penn., afterwards to New Harmony, Indiana, and in 1824 to Economy, seventeen miles northwest of Pittsburg, Penn. George Rapp died there in 1847. The Harmonists profess the Protestant religion, but tolerate all creeds. They have their goods in common, abstain from marriage, observe lives of strict morality, and keep the Sabbath day with unusual solemnity.

HICKSITES, OR HICKSITE FRIENDS.—A branch of the Quakers or Friends, established by Elias Hicks prior to the year 1830. He advocated doctrines of a decided Socinian tendency, and caused a very great discord amongst the Quakers, many of whom adopted his tenets.

HOPKINSIANS.—The name applied to the followers of the Rev. Samuel Hopkins, a distinguished American divine of Connecticut. The following is a summary of the principal doctrines advanced by him: That all true virtue, or real holiness, consists in disinterested benevolence;—that all sin consists in selfishness;—that there are no promises of regenerating grace made to the doings of the unregenerate;—that the impotency of sinners, with respect to believing in Christ, is not natural, but moral;—that in order to faith in Christ, a sinner must approve in his heart of the Divine conduct, even though God should cast him off forever;—that the infinitely wise and holy God has exerted his omnipotent powers in such a manner as he purposed should be followed with the existence and entrance of moral evil into the system;—that the introduction of sin is, upon the whole, for the general good;—that repentance is before faith in Christ;—that though men became sinners by Adam, according to a divine constitution, yet they have, and are accountable for, no sins but personal;—that though believers are justified *through* Christ's righteousness, yet his righteousness is not *transferred* to them. The Hopkinsians usually

contend for the doctrine of the divine decrees, that of particular election, total depravity, the special influences of the Spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence, and therefore claim it as their just due, since the world will make distinctions, to be called Hopkinsian Calvinists.

HUGUENOTS.—A name given to the French Protestants in the sixteenth century. It is of uncertain origin, and was at first applied through contempt. They first made their appearance in the reign of Francis I. The teachings of Luther, Zuinglius, and Calvin had the effect of creating a large body of Protestant reformers in France. The State endeavored during this reign, and those of Henry II. and Francis II., to suppress them by cruel persecutions, which, in the reign of Charles IX., culminated in the terrible massacre of Saint Bartholomew, in 1572. They took up arms to secure their rights several times, and were at length confirmed in them in the reign of Henry IV. by the Edict of Nantes, in 1598. They formed a powerful party during this reign and that of Louis XIII. Richelieu, in the latter reign, conquered them and took their city of Rochelle, by means of which they had maintained communication with the Protestants of England. Louis XIV. revoked the Edict of Nantes, and persecuted them severely. His harshness drove over 500,000 of them from France into Switzerland, Germany, Holland, and England, and even to America. From his reign until the Revolution of 1789, they enjoyed periods of rest from persecution, broken by great troubles. The Revolution restored them to their civil and political rights, which they have since enjoyed. Those who came to America settled principally in the Southern States, which were then British Colonies. In their religious faith, the Huguenots were principally Calvinists.

HUSSITES.—The adherents of John Huss, of Bohemia, the incidents of whose life have already been sketched in these pages. After the murder of Huss, they took up arms to avenge him, first under the leadership of John Ziska, and then under Procopius, and for a number of years waged a successful war against the Emperor Sigismund. They were divided into two parties, called Calixtines and Taborites.

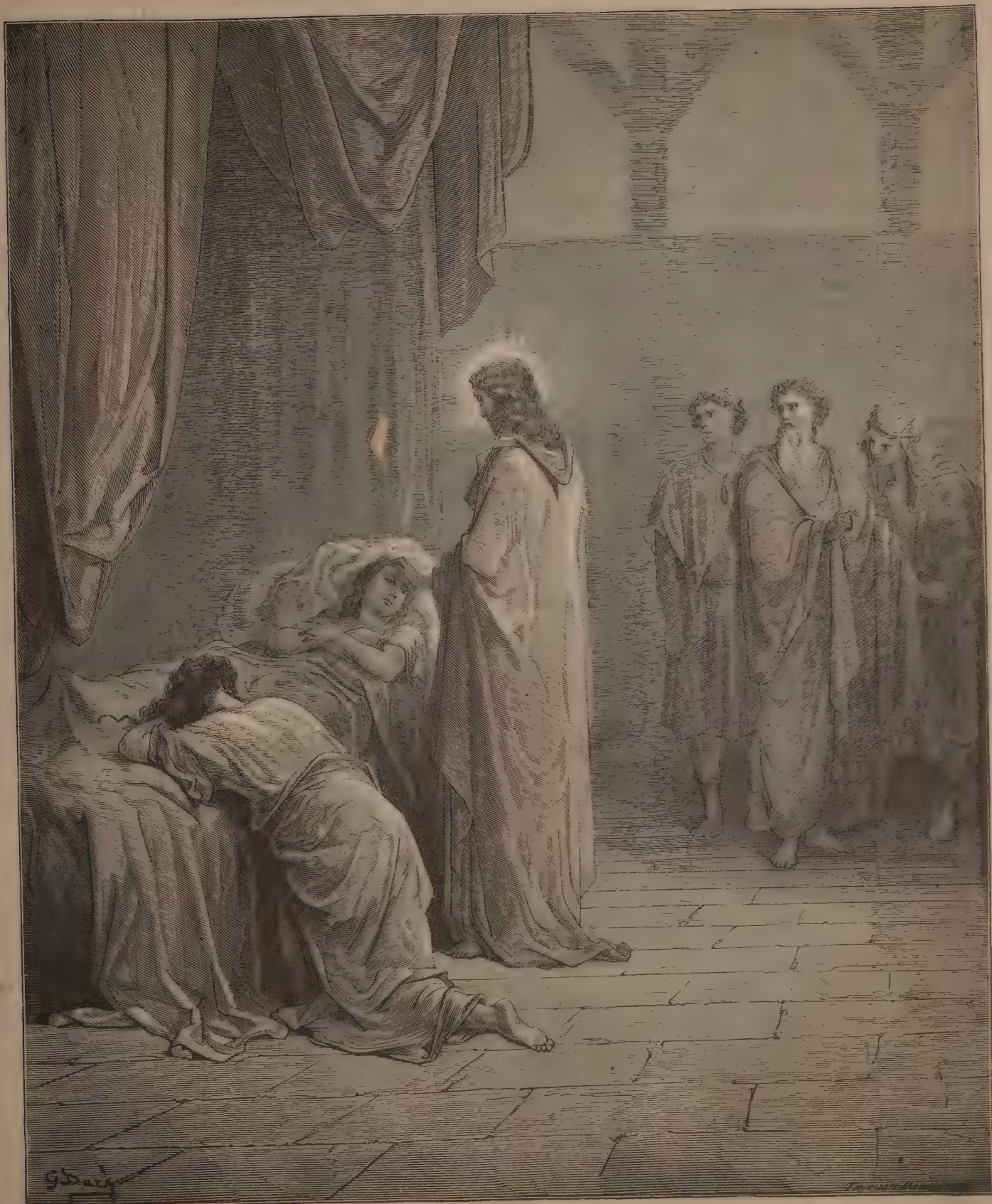
INDEPENDENTS.—A name given to those English Christians who, under the guidance of Robert Brown, in 1585, and of John Robinson, a few years later, laid the foundation of the present Congregational system. It was Robinson's congregation that formed the first colony in New England. *See Congregationalists.*

IRVINGITES.—Followers of the Rev. Edward Irving, who now call themselves the "Holy Catholic Apostolic Church." They use a liturgy (framed in 1842, and enlarged in 1853), and have church officers named apostles, angels, prophets, etc. In 1852, lighted candles were placed on the magnificent altar; burning of incense during prayers was prescribed. They have a fine church in Gordon Square, London, and about thirty chapels in England. It is said that all who join the church offer it a tenth of their income.

JESUITS.—The Society or Company of Jesus, founded by Ignatius Loyola, a page to Ferdinand V. of Spain, subsequently an officer in his army, and afterwards canonized. Having been wounded in both legs at the siege of Pampeluna in 1521, he devoted himself to theology, and renounced the military for the ecclesiastical profession. He dedicated his life to the Blessed Virgin as her Knight; made a pilgrimage to the Holy Land, and on his return laid the foundation of his society at Paris, August 16, 1534. He presented his institutes in 1539, to Pope Paul III., who made many objections; but Ignatius adding to the vows of chastity, poverty, and obedience, a fourth of implicit submission to the Holy See, the institution was confirmed by a bull, September 27, 1540: the number of members was not to exceed sixty. That restriction was taken off by another bull, in 1543,



CHRIST NAILED TO THE CROSS.



JESUS RAISING JAIRUS' DAUGHTER.

and prosperous fortune of every person in this world, in the most minute particulars, but also his faith or infidelity, his obedience, or disobedience, and consequently his everlasting happiness or misery after death; which fate or predestination it is not possible by any foresight or wisdom to avoid.

Concerning their religious practice, they insist upon the following: I. *Prayer*, under which are also comprehended those legal washings or purifications which are necessary preparations thereto. For the regular performance of the duty of prayer, it is necessary, while they pray, to turn their faces towards the temple of Mecca. II. *Alms*, of which there are two sorts, *legal* and *voluntary*. The legal alms are of indispensable obligation, being commanded by the law, which directs and determines both the portion which is to be given and of what it ought to consist; but the voluntary alms are left to every one's liberality, to give more or less as he shall see fit. III. *Fasting*, which is a duty of so great moment that Mahomet used to say that it was the *gate of religion*, and that "the odor of the mouth of him who fasteth is more grateful to God than that of musk." IV. *The pilgrimage to Mecca*, which is so necessary a point of practice that he who dies without performing it may as well die a Jew or a Christian, and the same is expressly commanded in the Koran.

Mahometanism obtained its hold in the East by the sword, and in consequence of the disagreements and strifes between the Eastern Christians.

MARONITES.—A sect of Eastern Christians, living on Mount Lebanon, in Syria. They practise the Syrian rite, and acknowledge the supremacy of the Pope, though their immediate head is the Patriarch of Antioch. They are under the protection of the Roman Catholic Church, but their priests are allowed to marry once, and then to select maidens, and not widows. They celebrate the mass in the Syriac, of which few of them have any knowledge. They read the Gospel in Arabic, and administer the communion in both kinds. They have over two hundred convents for men and women. These are of the order of St. Anthony, and the rules are observed with great rigidity. They have an hospitium at Rome, granted them by the Papal Court, to which they send a certain number of young men to be educated gratuitously.

MENNONITES.—A branch of the Baptist Church, which originated in Holland, and took its name from Menno Simon, one of the reformers of the sixteenth century. Some church historians assert that they were, in fact, the ancient Waldenses, and that Menno merely organized the concealed and scattered congregations as a denomination. "In doctrine and usages they agree in general with the other Baptist churches. But, like the Society of Friends, they are utterly averse to oaths, to war, and to capital punishment, which they regard as inconsistent with the spirit of Christianity. They also differ from the other Baptists in the mode of baptism, as they generally baptize by sprinkling, or pouring, and not by immersion. They plead for this usage the authority of Menno, but the correctness of this assertion has been denied by the writers of other Baptist denominations. They observe the ordinance of feet-washing, and forbid their members to be married to any except those who have been united with the church." They existed in Pennsylvania as early as 1692, and organized their first church at Germantown in 1708. They spread into various parts of the country, and now have churches in Virginia, Ohio, and Western New York, and the Canadas. The new connection of Mennonites was formed by a seceding party from the old body in 1811. The cause of the separation was purely on the principles of experimental religion, which the new interest sought to inculcate and maintain, in the spirit as well as the letter, according to the pattern set them by Menno Simon and his associates.

METHODISM.—The name given to the form of worship adopted by a large branch of the Christian church founded by John Wesley

(born 1703, died 1791) and his brother Charles, who, in 1727, with a few other students, formed themselves into a small society for the purpose of mutual edification in religious exercises. On account of their strictness of life they were called Methodists, in 1729, (as living according to the modes laid down in the Bible.) The Wesleys were soon after sent to America as chaplains to the colony of Georgia, and the society was broken up. In 1738 they returned to England, and being refused admission to the pulpits of the London churches, John Wesley began to preach in the streets, in the cemeteries, and in the open fields. In these efforts he was vigorously seconded by his brother Charles. Crowds flocked to hear them, and the result was a general religious awakening throughout England. "So numerous became their followers, that they conceived the idea of forming them into classes according to their respective localities, and appointed over each a leader, who was to look over its spiritual interests in their absence. Thus originated the Methodist societies in 1739. For the government of these societies, the Wesleys drew up a set of rules. The only condition of membership was 'a desire to flee from the wrath to come, and be saved from sin.' These rules prohibited 'profane swearing, Sabbath breaking, drunkenness, buying or selling spirituous liquors or drinking them, fighting, quarrelling, brother going to law with brother, the using many words in buying or selling, the buying or selling of goods that had not paid the duty, the giving or taking of things on usury, or unlawful interest, uncharitable speaking, wearing of gold or costly apparel, laying up treasure on earth, borrowing without the probability of paying, or taking up goods without the probability of paying for them.' These things were particularly specified, because, as the rules state, they were most generally practised at that time." In addition to these prohibitions, the members of the societies were earnestly enjoined to observe the following: "The doing good of every possible sort, and as far as possible to all men, by giving food to the hungry, clothing the naked, visiting or helping those who were sick and in prison, by instructing, reproving, or exhorting all they had any intercourse with, doing good, especially to those who are of the household of faith, employing them in preference to others, buying of one another, helping each other in business, attending upon all the ordinances of God, such as public worship, the ministry of the word, whether read or expounded, the Supper of the Lord, family and private prayer, searching the Scriptures, and fasting or abstinence."

Thus was laid the foundation of the **WESLEYAN METHODIST CHURCH** in England. The brothers travelled extensively through the kingdom, meeting with such great success in their preaching that they soon found it necessary to employ lay preachers to assist them in their great work; and in order to secure concert of action it became essential that all the preachers should assemble in an annual meeting for deliberation and mutual agreement. These meetings were termed Conferences, and have been held regularly from that day to this. The first was held in 1747, and was presided over by John Wesley, who also presided over forty-six others. "Mr. Wesley adopted the articles of religion of the Church of England for substance of doctrine, though he distinctly declared himself Armenian in relation to the article on predestination, understanding it in a sense not contrary to the doctrine of redemption and the possible salvation of the whole human race. The Wesleyan Methodists maintain the doctrines of original depravity, and unlimited atonement, justification by faith, and a divine assurance of acceptance with God."

There have been several secessions from the Wesleyan Church, but the original body has continued to grow, and is now the largest and most powerful of all the dissenting Churches of Great Britain. In 1872, it had in Great Britain and her colonies 3061 ministers, and 594,485 communicants.

THE METHODIST NEW CONNECTION was organized in England, 1797. It differs little from the parent body, except in the

prominence given to laymen. The statistical returns in 1874 gave 240 itinerant preachers, 1270 local preachers, and 33,563 lay members.

PRIMITIVE METHODIST CHURCH was organized in England in 1810. The doctrines are the same as those of the parent body. In 1875, the statistics returned 1020 itinerant preachers, 14,838 local preachers, and 164,660 lay members.

UNITED METHODIST FREE CHURCHES. Organized in England in 1849 by the union of three secessions from the parent body, viz.: Protestant Methodist, Methodist Wesleyan Association, and Reformers. In 1875 they numbered 358 itinerant preachers, 3361 local preachers, and 66,909 lay members.

There are other bodies of Methodists in England, viz.: Band-Room Methodists, Welsh Calvinistic Methodists, Wesleyan Reform Union, etc., etc., and most of them report considerable numbers, but they are generally on the decrease.

METHODIST EPISCOPAL CHURCH IN THE UNITED STATES. In 1766, Philip Embury, a Wesleyan local preacher from Ireland, formed the first Methodist society organized in America, at his residence in the city of New York. Two years later the first church edifice was erected (John street, New York), and soon after, this and other churches were placed under the pastoral charge of preachers sent over by Mr. Wesley. The Methodist Episcopal Church, as a separate and independent organization, dates, however, from 1784. In that year, Rev. Thomas Coke, LL.D., of Oxford University, a presbyter of the Church of England, and one of the Wesleyan preachers, was ordained by Mr. Wesley for the purpose, and sent over as the bishop, or general superintendent of the Methodist societies in this country. Dr. Coke appeared at a Conference of the preachers held in Baltimore, December 25, 1784, and was unanimously received by them as bishop. In accordance with instruction from Mr. Wesley, and assisted by other presbyters present, he ordained Rev. Francis Asbury (chosen by the Conference) as bishop to act with him in the general supervision of the "Methodist Episcopal Church in the United States," this being the name adopted by the Conference for the now separate church. In doctrine there is entire agreement with the parent Wesleyan Church in England. The government, both legislative and judicial, is in the General Conference, which meets quadrennially, and is composed of clerical and lay delegates, elected, the former by Annual Conferences composed of ministers, and the latter by lay Electoral Conferences composed of laymen. The bishops preside in General and Annual Conferences (but have no vote in either), and appoint the preachers of the Annual Conferences to their work, under such rules as are prescribed by the General Conference. One of these rules prohibits a preacher from being pastor of the same church more than three years in six, except in the case of missionaries and persons in charge of literary and beneficiary institutions. The General Conference has no power to change the articles of religion or doctrines of the church, but by a two-thirds vote may change the general or restrictive rules with the concurrence of three-fourths of the members of the Annual Conferences present and voting on the question. All the connectional officers are elected by the General Conference quadrennially, except the bishops, who hold their office for life, unless removed by resignation or for cause. All the property of the church and of the several societies is controlled and administered by trustees or other officers appointed under specific charters granted by the legislatures of the States in which they are located. The publishing department, consisting of the "Book Concern" at New York, and the "Western Book Concern" at Cincinnati, have at this date (1875) a joint capital of about \$1,500,000, and an immense number of publications on theological, historic and other subjects. The official statistics up to January 1, 1875, furnished the following sum-

maries: Annual Conferences, 80; itinerant ministers, 10,854; local preachers, 12,581; lay members, 1,563,521; churches, 15,010; parsonages, 4893; value of churches and parsonages, \$78,893,045; Sunday-schools, 18,628; Sunday-school scholars, 1,363,876; academies and colleges, 27; seminaries, 69; property in literary institutions, over \$7,000,000.

METHODIST EPISCOPAL CHURCH SOUTH. In 1844, because of differences in discipline arising chiefly from the question of slavery, the church became divided into the M. E. Church, and M. E. Church South. The latter body, confined chiefly to the Southern States, is also rapidly prospering, having now (1875) 3371 itinerant preachers, 5344 local preachers, nearly 700,000 lay members, 7019 Sunday-schools, and 321,572 Sunday-school scholars. The church has also a great publishing house in Nashville, Tenn. In doctrine and general discipline this church agrees with the M. E. Church.

METHODIST PROTESTANT CHURCH. Organized in 1830 by seceders from the M. E. Church, who rejected episcopacy, and gave equal privileges to preachers and laymen in the government of the church. In 1874, there were reported 423 itinerant preachers, 250 local preachers, and about 65,000 lay members.

AMERICAN WESLEYAN METHODIST CHURCH, a secession from the M. E. Church, because of radical anti-slavery views, was organized in 1843. The general organization is similar to the M. E. Church, except it has no bishops or general superintendents. The presidents of the Annual Conferences are elected annually. The latest reports return 250 preachers, and 20,000 church members:

THE METHODIST CHURCH was organized in 1867 chiefly by churches separating from the Methodist Protestant Church. In 1875 it reported about 624 itinerant preachers, 300 local preachers, and 65,000 lay members.

COLORADO METHODIST EPISCOPAL CHURCH OF AMERICA. Organized in 1872 under the auspices of the M. E. Church South, and composed of most of the colored preachers and members previously belonging to that church. In 1874 it reported four bishops, 635 itinerant preachers, 683 local preachers, and 67,888 lay members. For other colored Methodist churches, see page 1.

The Free Methodists and Primitive Methodists in the United States are small bodies, numbering together about 110 itinerant preachers, 100 local preachers, and 8000 lay members.

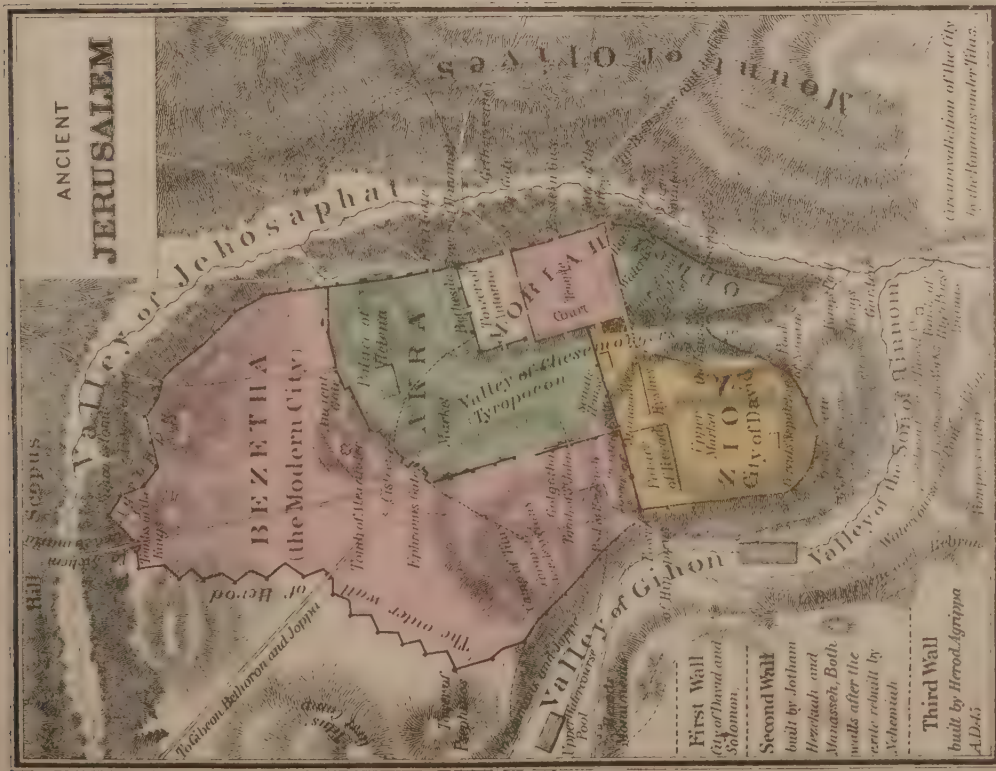
METHODIST CHURCH OF CANADA. Organized 1874 by a union of Wesleyan and New Connection Methodists of Canada, and of the Wesleyan Conference of Eastern British America. It has a large publishing house at Toronto, with a branch at Halifax, Nova Scotia. At the first General Conference, September 17, 1874, the reports showed a membership of 1004 itinerant preachers, 1027 local preachers, 8094 probationers, 94,793 full members, and 1946 churches.

METHODIST EPISCOPAL CHURCH IN CANADA. Reorganized in 1834, the year after the union of the Canada Conference with the British Wesleyans. In Church polity and doctrine it is similar to that of the M. E. Church in the United States. In 1875 it reported one Bishop, 247 itinerant preachers, 23,012 lay members.

There are several smaller Methodist organizations in Canada, but a vigorous movement is on foot for union.

MILLENNARIANS.—Sometimes called **CHILIASTS**. Those who hold that Christ and his saints will reign on earth a thousand years.

MORAVIANS.—Also called *Unitas Fratrum*, or, *The United Brethren*. A church of evangelical Christians, historically and ecclesiastically distinct from the society of the "United Brethren in Christ," with whom they are often confounded. Their history proper



- MODERN JERUSALEM.**
- I.—THE CHRISTIAN QUARTER.**
- 1 Goliah's Castle.
 - 2 Church of the Holy Sepulchre.
 - 3 Church of the Holy Sepulchre.
 - 4 Greek Convent.
 - 5 Coptic Convent.
 - 6 Ruins of St. John's Hospital.
 - 7 Greek Church, St. John's.
 - 8 Residence of the Christian Bishop.
 - 9 Church of the Greek Schismatics.
 - 10 Tower of Hippicus David's Tower.
 - 11 Supposed site of the Tower of Phasaelus.
 - 12 The Prussian Consulate.
- II.—THE ARMENIAN QUARTER.**
- 13 Modern Evangelical Church.
 - 14 Hospital and Syrian Convent.
 - 15 Armenian Convent, with the Church of St. James.
- The only building in Jerusalem which presents any appearance of comfort.*
- III.—THE JEWS' QUARTER.**
- The most wretched in the city.*
- 16 Nunnery of St. George.
 - 17 Barracks.
 - 18 Synagogue of the Shephardim.



- MODERN JERUSALEM.**
- I.—THE CHRISTIAN QUARTER.**
- 1 The Christian Quarter
 - 2 The Armenian Quarter
 - 3 The Jews Quarter
 - 4 The Mohammedan Quarter
 - 5 The Moslems Quarter
- II.—THE MOHAMMEDAN QUARTER.**
- 19 Synagogue of the Portuguese Jews.
 - 20 Mosque.
 - 21 Khan and Bazaar.
 - 22 Mineral Bath.
 - 23 Convent and Schools.
 - 24 Institute for Blind Derrishes.
 - 25 Hospital of St. Helena.
 - 26 Reputed site of the House of the Rich Man.
 - 27 Reputed site of the House of St. Varonica.
 - 28 Residence of the Turkish Pasha.
 - 29 Arch of the "Eace Homo."
- III.—THE JEWS' QUARTER.**
- 30 Place of the "Scala Sancta," the Holy Staircase
 - 31 Pilate's House.
 - 32 Place of Flagellation.
 - 33 Ruins of a Church.
 - 34 Church of St. Anna.
 - 35 House of Herod.
- IV.—THE MOSQUE QUARTER.**
- a Armenian Convent.
 - b American Burial ground.
 - c David's Tomb.
 - d Place of Weeping of the Jews.
- Just within Zion's Gate are the wretched abodes of Lepers.*

begins with the year 1457, sixty years previous to Luther's reformation; but their preparatory history extends back as far as the ninth century. They were identified with the early Bohemian reformers, whose leader, John Huss, was burnt at the stake by order of the Council of Constance. As Hussites they took up arms to avenge their leader's death. They were forcibly subdued by their former brethren, the Calixtines, and about the year 1457, organized themselves into a society called *Unitas Fratrum*. They were severely persecuted in the seventeenth century, and during the early part of the eighteenth, until only a remnant was left. In 1722, a number of them escaped to the estate of Count Zinzendorf, at Berthelsdorf, in Saxony; and, under his care and protection, the Church began to revive and increase.

The Moravians were induced to come to America by the Parliament of Great Britain, which, in 1749, acknowledged them as an Episcopal Church, and invited them to settle in the North American Colonies.

The Moravians live in distinct communities, and unite their interests very closely, but do not hold to a community of goods. They read the Church Litany on every Sunday morning, in addition to having a sermon delivered. They celebrate such festivals days as Easter and Christmas. The ecclesiastical church officers are the bishops, the presbyters, and the deacons. They have no symbol of faith but the Bible, yet they adhere mostly to the Augsburg Confession. The United States Census of 1870 gives the following statistics concerning them: organizations, 72; edifices, 67; sittings, 25,700; value of church property, \$709,100.

MORMONS.—A sect calling themselves the Church of Jesus Christ, or the Latter-Day Saints. This sect derives its origin from Joseph Smith; an illiterate religious enthusiast, who assumed to be a prophet sent from God, and the receptacle of direct divine revelations. He was living at Palmyra, in New York, when, at the age of eighteen years, he announced that he had been visited by the angel Moroni, who told him of a hidden book, written on plates of gold, which contained an account of the lost tribes of Israel, and directions for the promulgation of the true Gospel concerning the millennial era. In 1827, he announced that he had found the book, the Book of Mormon. The book was translated and published in 1830, under the title of *The Book of Mormon*. This was afterwards proved to have been based upon a sort of religious romance, written in Scripture style, about the year 1813, by an invalid clergyman named Solomon Spaulding, whose manuscript, by some means, fell into the hands of Smith and his confederates.

The Mormon Church was formally established at Manchester, Ontario County, New York, on the 6th of April, 1830. At a conference in June, Smith found himself at the head of a visible church of thirty men and women. Under the auspices of Sidney Rigdon and others, preparations were made to plant the new church in the western wilderness. They first settled at Kirtland, Ohio; where, in 1831, they numbered over one thousand. Thence they removed to Missouri, and at length to Illinois. In both these States they were greatly harassed by the "Gentiles," or citizens; their prophet, Joe Smith, was killed by the mob, and they were compelled to leave Illinois. They emigrated to the Great Salt Lake Valley, in Utah Territory, under the leadership of their prophet, Brigham Young, where they have built up a large and flourishing community. At home and abroad, the Mormon Church is said to number over 200,000 souls.

"The priesthood of the Mormon Church is organized into the following quorums: the first presidency, the twelve apostles, the high councils, seventies, high priests, elders, priests, teachers, and deacons. The members of the first presidency preside over and direct the affairs of the whole Church. . . . The Mormon Church teaches that there are many gods, and that eminent saints become gods in heaven, and rise one above another in power and glory to infinity. Joseph Smith is now the god of this generation. His superior god is Jesus, whose superior god and father is Adam. Above Adam is Jehovah, and

above Jehovah is Elohim. All these gods have many wives, and they rule over their descendants, who are constantly increasing in number and dominion. The glory of a saint, when he becomes a god, depends in some degree on the number of his wives and children; and, therefore, polygamy is inculcated, and wives are 'sealed' to saints here on earth to augment their power in the heavens."

PRESBYTERIANISM.—"A system of church government by presbyteries or associations of teaching and ruling elders. In the Presbyterian Church, the presbytery is the leading judicatory; the whole care of the flock is committed to ministers or teaching elders and ruling elders; all ministers of the word and sacraments are on an equality; ruling elders, as the representatives of the people, form a part of all ecclesiastical bodies, in which they have equal authority with teaching elders; and a series of judicatories, rising one above another, secures to each church the watch and care of its appropriate judicatory, and to the whole body an efficient system of review and control. Though there may be much diversity in the names of the several judicatories, as well as in the minuter details of arrangement, yet any church embodying the above principles is strictly a Presbyterian church. Presbyterians believe that the representative system of church government, in opposition to that which is conducted by the entire ecclesiastical population, has its germ in the Old Testament; and that this was a well-known feature of the synagogue system up to the time of the Saviour's advent. . . . Presbyterians hold that preaching the gospel, 'feeding the sheep and lambs' of Christ, and administering the Christian sacraments, are the highest offices entrusted to Christian ministers; that a plurality of elders was, by divine direction, ordained in every church; that in no instance in the New Testament do we find an organized congregation under the watch and care of a single officer; that bishop and elder are titles given interchangeably to the same persons, showing that the title of bishop in the apostolic age designated the pastor or overseer of a single flock or church. They hold that there is but one commission given to the authorized ministers of the word and sacraments; that the ordaining power is manifestly represented as possessed and exercised by ordinary pastors, and that ordination is performed by 'the laying on of the hands of the presbytery;' that there is not a solitary instance recorded in the New Testament of an ordination being performed by a single individual."

The church officers are bishops or pastors, ruling elders, and deacons. The pastor is the spiritual teacher of the congregation. He is expected to preach the gospel in the church on the Lord's day, to instruct the people by occasional lectures, to superintend the catechismal teaching of the young, and to visit the sick and bereaved, and console them by spiritual counsel adapted to their necessities. Ruling elders are elected by the people as their representatives in the ecclesiastical courts, and to co-operate with the pastor in watching over the spiritual interests of the congregation. Deacons are secular officers, whose duty is the care of the poor, and the reception and disbursement of the charities of the congregation.

The ecclesiastical bodies are: I. *The Session*, which is the primary court of the Church, and consists of the pastor and the ruling elders; the pastor presides, as "Moderator." All the legislative action of the Church originates here, none of the higher bodies having the right to adopt a measure involving new constitutional principles until the will of the churches is known through the sessions. II. *The Presbytery*, consisting of all the ministers, and one ruling elder from each church within a certain district. III. *The Synod*, consisting of three or more presbyteries united. It is in reality a larger presbytery, having jurisdiction over a wider field. IV. *The General Assembly*, the highest judicatory in the Presbyterian Church. It is constituted of an equal number of pastors and elders from the presbyteries.

In doctrine, the Presbyterian Church is Calvinistic, "unitedly Calvinistic, so that any man who should avow himself Arminian could

not obtain ordination in the Presbyterian Church of either Scotland or America." These doctrines are clearly set forth in the Westminster Confession of Faith, and in the "Larger and Shorter Catechisms" used in the Presbyterian Church, to which the reader is referred.

PRESBYTERIANS, ENGLISH.—The appellation *Presbyterian* is in England appropriated to a large denomination of dissenters, who have no attachment to the Scotch mode of church government any more than to episcopacy amongst us, and therefore to this body of Christians the term *Presbyterian*, in its original sense, is improperly applied. This misapplication has occasioned many wrong notions, and should be rectified. English Presbyterians, as they are called, adopt nearly the same mode of church government with the Independents. Their chief difference from the Independents is, that they are less attached to Calvinism, and consequently admit a greater latitude of religious sentiment. It may be added that their mode of admitting members into communion differs from that commonly practised among the Presbyterians.

Recently a remarkable change has taken place in the ecclesiastical arrangements of the English Presbyterians. The Free Church of Scotland has erected its banner in England, and is now rallying its forces. The character of this new Presbyterian Church in England is the same with that of the Free Church. The general principles of its doctrines, order of worship and government, may be found in the article on American Presbyterians.

Under the care of the Presbyterian Synod of England, besides a theological college, there are seven Presbyteries, viz.: Berwick-on-Tweed, Birmingham, Cumberland, Lancashire, London, Newcastle-on-Tyne and Northumberland. In the Presbyteries there are seventy-three clergymen, seventy-eight churches and two foreign missionaries. The Synod also attends to various schemes of benevolence, among which are prominent, foreign and home missions, and ministerial education. Considering the comparatively short time in which this progress has been made, it appears to be highly encouraging.

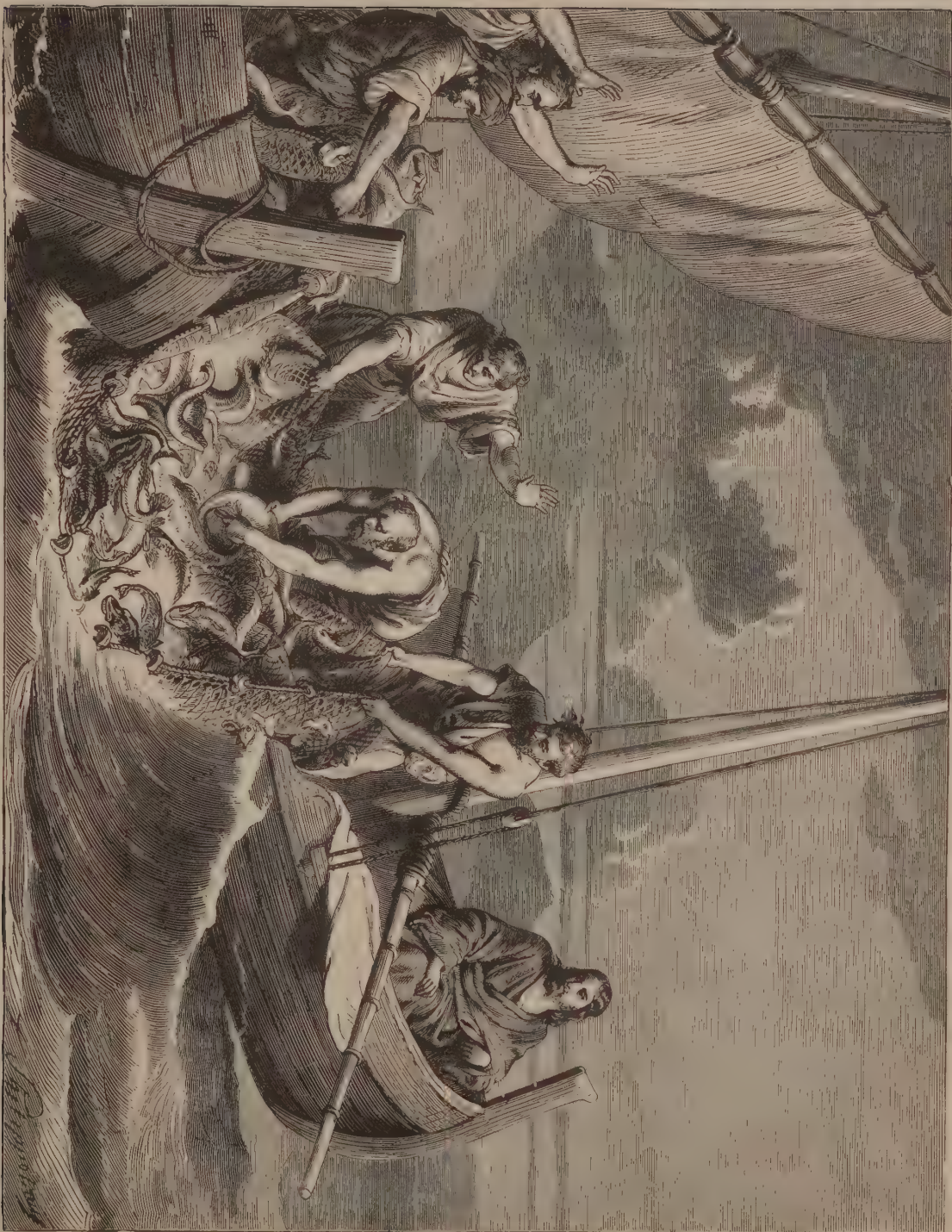
PRESBYTERIANS, ASSOCIATE.—This Church is an offshoot from the Church of Scotland. In 1649, the patronage of kirks had been formally abolished by parliament, as "an evil and bondage," as "a custom popish," and as "prejudicial to the liberties of the people." This act of parliament remained in force until the year 1712, when the doctrine of patronage was again revived. A case having arisen, in which a minister was forced upon a congregation against the wishes of the great body of the people, the proceeding came before the General Assembly in 1732; and this, together with other similar cases, led to the adoption of an act, "*Anent planting vacant churches*," wherein the general doctrine of patronage was strongly asserted. The year following, the Rev. Ebenezer Erskine, in a sermon preached at the opening of the Synod of Perth and Stirling, denounced, with great freedom, the Act of Assembly above referred to. Mr. Erskine was censured by the Synod, and hence rose the secession and the organization of the "Associate Presbytery of Scotland," in 1733, which was followed by the formation of a Synod, in 1744. In November, 1754, the Associate Presbytery was organized in this country, by a committee sent hither by the Synod for this purpose. The Associate Presbyterian Church and the Associate Reformed Presbyterian Church entered into an organic union, under the title of The United Presbyterian Church, in 1858. There is still a small remnant of its members who did not go into this union, and who call themselves by the old name.

PRESBYTERIANS, ASSOCIATE REFORMED.—This branch of the Presbyterian family of churches was called into existence, and took its name from a union that was formed between large portions of the Associate and the Reformed Presbyterian Churches, at Pequea, Pennsylvania, in June, 1782. Modifying the doctrine of the Westminster Confession of Faith concerning the power of the civil magis-

trate in matters of religion, and adapting the form of church government and the directory of worship to the Word of God, the Synod formally issued its Constitution and Standards at Greencastle, Pennsylvania, May 31st, 1799. This Church established, in 1805, an institution to train young men for the gospel ministry, of which the Rev. J. M. Mason, D. D., was appointed professor, and which was the first theological seminary in the United States. The Associate and Associate Reformed Presbyterian Churches entered into an organic union in 1858, and are now known as the United Presbyterian Church. The Associate Reformed Presbyterian Church at this time is located in the Southern States, that part being a separate Synod, which never entered into the negotiations for union. It is a most respectable body, having a theological seminary and college at Due West, S. C. Its ministry is educated and efficient. It is thoroughly Calvinistic in doctrine, and maintains a Scripture Psalmody.

PRESBYTERIAN, REFORMED.—At the accession of William and Mary in 1689, Episcopacy was established in England and Ireland, and Presbyterianism in Scotland. A portion of the Scottish Kirk declined to avail themselves of an establishment of this kind, and covenanted to resist it, and protested that it was at variance with the "solemn league and covenant," which they considered a part of the constitution of the empire. They maintained that the civil rulers had usurped an authority over the Church, which conflicted with the proper headship of the Redeemer. For fifteen or sixteen years, these staunch and determined men remained without pastors, preserving their distinct social existence by uniting in praying societies, and meeting stately for religious worship. In 1743, the "Reformed Presbytery" was constituted. The Reformed Presbytery was organized in the colony of Pennsylvania in 1774. In 1782, a union was effected between the Reformed Presbytery and the Associate Presbyterian Church. This union, instead of combining two bodies in one, left a small minority in each of the elementary portions, which perpetuates the original organizations; so that, in fact, two churches were divided into three. The doctrinal principles of the Reformed Church are thoroughly Calvinistic. The Reformed Presbyterians objected to the Constitution of the United States, when it was formed, on account of its having no exclusive religious character, and its tolerating Jews, Mahometans, Deists and Atheists. They also objected to its recognition of slavery. They declared that they would not take the oath of allegiance. In 1830, a portion of their ministers began to entertain different views, and were in favor of acknowledging the government of this country, and avowing allegiance to it. This led to what was called the New Light Controversy, and the formation of two organizations, which still remain separated. Among the well-known efficient and distinguished ministers of this denomination were Alexander McLeod, D. D., and Samuel B. Wylie, D. D.

PRESBYTERIAN, UNITED.—The history of this Church dates from May 26th, 1858; it at that time being organized in the city of Pittsburgh, Penn., by a union of the Associate and Associate Reformed Presbyterian Churches. The history of these Churches, however, is the history of the United Presbyterian Church. Its principal membership is in Western Pennsylvania, Northwestern New York, and the Western States. Its home missionaries are found in every State and Territory of the West, while it has large and flourishing missions in India, China, Syria, and Egypt. The Egyptian mission has been most successful, and all other missions have almost given up the field to this mission of the United Presbyterian Church of America. The Maharajah, Prince Dhuleep Singh, is one of its most liberal supporters. According to the official statistics of 1872, it had 603 ministers; 746 congregations; 34 mission stations. The contributions amounted to the sum of \$1,241,507. It has five theological seminaries, two colleges, while many of the Presbyteries have under their charge academies. The various benevolent enterprises of the Church



THE MIRACULOUS DRAUGHT OF FISHES.

are well conducted by efficient Boards of Church Extension, Home, Foreign, and Freedmen's Missions, Education and Publication.' It has among its ministers some of the most eloquent speakers and learned men of the country. It sings in worship the Scripture Psalms exclusively.

PRESBYTERIAN CHURCH IN THE UNITED STATES.—

The Presbyterian Church of the United States is undoubtedly to be reckoned as a daughter of the Church of Scotland. In 1689, Presbyterians from Scotland and the North of Ireland began to emigrate to America. They settled principally in Maryland and Pennsylvania, and soon began to establish there church organizations similar to those to which they had been devoted in their own countries. Somewhat later the Rev. Francis McKensie, from Ireland, and the Rev. John Hampton, from Scotland, were sent over by the Church in Europe, to preach the gospel in the Middle and Southern Colonies. They were very successful. The Puritans in the New England Colonies being devoted to the Congregational system, Presbyterianism made little or no progress there. In 1698, the first Presbyterian church was organized in Philadelphia, and near about the same time churches were organized in New Jersey, Maryland, Delaware, Virginia, and South Carolina. About the year 1705, the Philadelphia Presbytery, consisting of seven ministers, was formed; and by 1716, the Church had grown so rapidly that it was found necessary to organize the Philadelphia Synod, in which four presbyteries were represented. From this time the growth of the Church was rapid and steady. In 1741, there was serious trouble in the Church, and the Synod was rent asunder, in consequence of the strife of parties which had sprung up in the Church. One of these parties, called the *Old Side*, consisted of "those who were most zealous for strict orthodoxy, for adherence to presbyterial, and for a learned ministry." The other was called the *New Side*, and consisted of "those who laid a greater stress on vital piety than any other qualification, and who undervalued ecclesiastical order and learning." In 1788, this division was healed, and the Church was divided into four Synods, all subject to the supervision of a General Assembly, which was modelled upon that of the Church of Scotland. In 1838, the Church was separated into two branches, known respectively as the *Old School* and *New School*. Each branch grew rapidly, and many efforts were made for their reunion, which was finally accomplished at the General Assemblies of the two branches which met at Pittsburgh, Pa., towards the close of the year 1869. The United Church now enters upon a new and enlarged field of usefulness, with the fairest prospect of success in its holy work. In 1872, the two branches of the United Church, according to its official statistics, embraced 4730 churches, 4441 ministers, and 468,164 communicants. The contributions amounted during the year to the sum of \$10,086,526. The census of 1870 gives the following statistics: *Presbyterian (Regular)*: organizations, 6262; edifices, 5683; sittings, 2,198,900; value of church property, \$47,828,732. *Presbyterian (Other)*: organizations, 1562; edifices, 1388; sittings, 499,344; value of church property, \$5,436,524.

PURITANS.—The name given to those English dissenters who, in the sixteenth and seventeenth centuries, demanded a more thorough reformation and a *purser* form of worship than were contained in the doctrines and liturgy of the Church of England. They gradually became a formidable political party, and eventually accomplished the overthrow of Charles I., and the establishment of the Commonwealth. They also emigrated to the New England Colonies of North America in such numbers as to give-character to and leave their impress upon those settlements.

PUSEYITES.—A portion of the members of the Established Church of England, so called from Dr. Pusey, of Oxford, their most distinguished leader, whose doctrines, first promulgated in the "Ox-

ford Tracts," in 1833, are designed to reunite the English Church with that of Rome.

QUAKERS, or FRIENDS.—A name given in derision to, but since the distinguishing appellation of, a religious body which took its rise in England about the middle of the seventeenth century, and thence spread into the English Colonies in North America. They at first called themselves *Seekers*, from their seeking the truth; but, after the society was formed, they assumed the appellation of *Friends*. George Fox is regarded as their founder, but Penn and Barclay, after the Restoration, remodelled their principles, and reduced them to a more regular form. They believe in the doctrine of the Trinity, and repel the charge of Socinianism. They believe that we obtain salvation through the atoning merits of the death of Christ; that man was created a free and responsible agent, that he forfeited his right to the blessings of the Creator by his fall, and will owe his restoration to his lost estate to the mercy of God and the blood of Christ; that the Holy Scriptures are the work of inspiration, and a good rule of life and faith. "The society does not call them the Word of God, this term being peculiarly applied in them to the Lord Jesus; yet it believes them to be the words of God, written by holy men as they were moved by the Holy Ghost, and that they are able to make wise unto salvation, through faith which is in Christ Jesus." "The baptism which saves the soul is not dipping or sprinkling with water, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." "The communion of the body and blood of the Lord Jesus is inward and spiritual." Divine worship must be performed immediately between the soul and its Maker; therefore the worship of the Quakers is conducted in silence. Those who feel moved by the Holy Spirit to speak are free to do so, women as well as men. The call to preach God's word comes to all persons, and not to any particular class of men. War is opposed as contrary to the spirit and teachings of the Gospel, and oaths of all kinds are forbidden. Temperance and the utmost simplicity in all things are enjoined.

Some years ago the Quakers were divided into two branches—the *Orthodox*, or those maintaining the doctrines stated above; and the *Hicksites*, whose principles have been already mentioned. The census of 1870 gives the following statistics respecting this denomination: organizations, 692; edifices, 662; sittings, 224,664; value of church property, \$3,939,560.

RIVER BRETHREN.—A small branch of the Baptist Church, existing in this country only.

ROMAN CATHOLIC CHURCH.—The name popularly given to the body of Christians throughout the world in communion with the Bishop of Rome. It is not assumed by the Church herself. The holy Roman Church is understood of the local church of Rome; but the term Roman is used, especially in French documents, as one of the characteristics of this Church, which is styled Catholic, Apostolic, and Roman, because the see of Rome is its centre. It is not confined to the Latin rite, but it includes all of every rite who acknowledge the Bishop of Rome as their head under Christ. Its membership is estimated at over 160,000,000 of souls.

The government of this Church is monarchical. The Pope is the supreme head, the Vicar of Christ on earth, and the remotest bishop receives his appointment from him. The three orders of bishops, priests, and deacons are held necessary to a valid ministry. The superiority of the Pope arises from his being the bishop of the highest see—that of Rome—in the Church. The episcopal character is the same in all bishops, but governing authority, which is called jurisdiction, is possessed in various degrees—in its fulness by the Pope, who is the fountain, the streams of which flow to all others. He alone has apostolic authority, which may be everywhere exercised, with due regard to the local prelate, and which is suited to every

emergency. Bishops govern their own dioceses, and cannot be interfered with so long as they faithfully perform the duties of their office. Several dioceses constitute a province, which is presided over by an archbishop, who, however, has no power to interfere with his suffragans except when appealed to, or when a council over which he presides deems a visitation necessary. The Pope is chosen by the local church of Rome as its bishop, and is elected by the cardinals, who are its highest officers. The general government of the Church is carried on at Rome by the Pope, assisted by the College of Cardinals. A number of cardinals constitute the congregation of propaganda, which is charged with the regulation of all missionary enterprises. A number of religious orders exist in the Church, each of which is devoted to some particular object, to the accomplishment of which its members are bound by special vows. The highest authority is a General Council, presided over by the Pope. From the decisions of this body there is no appeal.

It would be as impossible to present a full and complete view of all the doctrines of the Catholic Church with regard to faith and discipline, as to write its history in an article like this; and we shall be compelled to confine ourselves to a brief statement of its principal tenets. These may be found in the creeds used in the public service of the Church, and in the following formulary of faith, called the Creed of Pius IV., which persons becoming members of this Church are expected to recite, and which is sworn to upon taking any degree, or being appointed to a chair in a university.

The preamble runs as follows: "I, N. N., with a firm faith believe and profess all and every one of those things which are contained in that creed, which the holy Roman Church maketh use of." Then follows the Nicene creed:

"I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church.

"I also admit the Holy Scriptures, according to that sense which our holy mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

"I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one, to wit: baptism, confirmation, the eucharist, penance, extreme unction, holy orders, and matrimony; and that they confer grace; and that of these, baptism, confirmation, and orders cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

"I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

"I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a change of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which change the Catholic Church calls *transubstantiation*. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

"I firmly hold that there is a *purgatory*, and that the souls therein detained are helped by the suffrages of the faithful.

"Likewise, that the saints reigning with Christ are to be honored and invoked, and that they offer up prayers to God for us; and that their relics are to be had in veneration.

"I most firmly assert that the images of Christ, of the mother of

God, and also of other saints, ought to be had and retained, and that due honor and veneration are to be given them.

"I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

"I acknowledge the holy Catholic Apostolic Roman Church for the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ."

Then follow clauses condemnatory of all contrary doctrines, and expressive of adhesion to all the definitions of the Council of Trent.

Since the above was adopted the Roman Catholic Church has promulgated as a dogma of faith, which it insists upon, the doctrine of the Immaculate Conception of the Blessed Virgin—that is, that she was conceived and born without the taint of original sin, which is the heritage of all the rest of Adam's race.

The Catholic Church is identified with the history of America from the date of its discovery, and at present is one of the largest and most powerful religious bodies on this continent. The United States are divided into thirty-six dioceses, which constitute seven provinces, over each of which is an archbishop. The province or metropolitan see of Baltimore ranks first. In 1860, there were 2517 churches of this denomination in the Union, with an estimated population of over three millions adhering to their doctrines. The United States census of 1870 gives the following statistics respecting this Church: organizations, 4127; edifices, 3806; sittings, 1,990,514; value of church property, \$60,985,566.

SAINT SIMONIANS.—A sect, now extinct, of Infidel Socialists, established in France about the beginning of the present century by Claude Henri, Count de Saint Simon. The society never had any considerable strength out of Paris.

SAMARITANS.—An ancient sect of the Jews, still in existence, and to be found in small numbers at Nablous and Jaffa, in Syria, and at Cairo, in Egypt. They are descended from those Israelites who separated from the tribe of Judah, in the days of King Rehoboam. They still conduct their worship according to their ancient rite, and claim that their priesthood is regularly descended from Aaron.

SE-BAPTISTS.—A religious sect which sprang up in England in the early part of the seventeenth century. Their distinguishing doctrine was, that it was lawful for every man to baptize himself. A small sect is said to exist in Russia at the present day, who practise baptism in this way, because, they say, there is no one left on earth sufficiently holy to administer the rite in a valid manner.

SECOND ADVENTISTS.—Also known as *Millerites*, and *Millenarians*. Those who maintain that the Millennium will follow the Second Coming of Christ, and that it will be inaugurated by his Second Advent, and will be simply the reign of the Lord on earth. They differ among themselves as to its details, and the signs which are to precede it; also as to the time at which it will occur. Some say it is close at hand; others have pretended to fix the exact day.

SHAKERS.—A sect which was instituted about the year 1774, in England, by Ann Lee, who is regarded as the head of this party. Her followers style her the Elect Lady, and assert that she is the woman spoken of in the 12th chapter of Revelation. They say she speaks seventy-two tongues, and though these tongues are unintelligible to the living, she converses with the dead, who understand her language. They add, further, that she is the Mother of all the elect, and that she travails for the whole world; that, in fine, no blessing can descend to any person but only by and through her, and that in the way of her being possessed of their sins by their confessing and repenting of them, one by one, according to her direction. They vary in their exercises: their heavy dancing, as it is called, is per-



JESUS PRAYING IN THE GARDEN.

formed by a perpetual springing from the house floor, about four inches up and down, both in the men's and women's apartments, moving about with extraordinary transport, singing sometimes one at a time, and sometimes more. This elevation affects the nerves, so that they have intervals of shuddering, as if they were in a violent fit of the ague. They sometimes clap their hands, and leap so high as to strike the joists above their heads. They throw off their outside garment in these exercises, and spend their strength very cheerfully this way; their chief speaker often calls for their attention, when they all stop, and hear some harangue, and then begin dancing again. They assert that their dancing is the token of the great joy and happiness of the Jerusalem state, and denotes the victory over sin. One of their most favorite exertions is turning round very swiftly for an hour or two. This, they say, is to show the great power of God. Such is the account which different writers have given us of this sect; but others observe that though, at first, they used these violent gesticulations, now they have "a regular, solemn, uniform *dance*, or genuflection, to a regular, solemn hymn, which is sung by the elders, and as regularly conducted as a proper band of music."

The sect was introduced into this country in 1780, and in 1787 a settlement of Shakers was formed at New Lebanon, New York, and a community of goods in all respects inaugurated. At present a number of such settlements are to be found in various parts of the United States. They are generally prosperous, and their members are noted for their industry, skill in agriculture and the domestic arts, and for their harmlessness, sobriety, and neatness.

SIX PRINCIPLE BAPTISTS.—This appellation is applied at the present time to a few churches in Rhode Island and some of the other States, who make the imposition of hands on all newly baptized persons an indispensable pre-requisite to church fellowship and communion. They give, as their authority for this practice, Hebrews vi. 1-3. They are often called in Rhode Island the *Old Baptists*.

SPIRITUALISTS.—A sect which has grown up during the present century, and which, without doing any good in the world, has been the cause of much harm. Spiritualists profess to hold communications with departed spirits, and to regulate their conduct according to the revelations received from them. Of late years their number has largely increased, their converts being principally the ignorant and vicious, and persons of weak understanding. Dr. William B. Potter, of Trenton, New Jersey, a prominent Spiritualist, has recently published a work upon the subject, from which we make the following extracts:

"Spirit communications, full of the wildest fancies, and the most absurd and contradictory teachings, have been so common that it is no wonder that men of science and sound sense, who have not had the most ample test of spirit manifestations, look upon the whole thing as the vagaries of a diseased brain, the hallucinations of a moon-struck imagination, or the tricks of the vilest impostors.

"Among the innumerable follies, of which Spiritualists have been guilty, the greatest is following the advice of free lovers, libertines, and low spirits, in refusing to disfellowship the persistently vicious, when it is a notorious fact that many mediums are practising the most detestable trickery, deceit, fraud, and falsehood. That leading teachers, noted mediums, and popular speakers have deserted companions, obtained divorces, gone off with affinities, or practised *promiscuous intercourse* to get spiritual elements, or to impart vital magnetism for the cure of diseases. Hundreds of families have been broken up, and many affectionate wives deserted by affinity-seeking husbands; many once devoted wives have been seduced, and left their husbands, and tender, helpless children, to follow some higher attraction; many well-disposed but simple-minded girls have been deluded by affinity notions, and led off by affinity hunters, to be deserted in a few months, with blasted reputations, or led to deeds still more dark

and criminal to hide their shame. Yet, in the face of all this, at the National Convention of Spiritualists, at Chicago, called to consider the question of a National Organization, the only plan approved by its committee *especially provided that No charge should ever be entertained against any member, and that any person, without any regard to moral character, might become a member.*"

SWEDENBORGIANS.—A denomination whose proper title is the *New Jerusalem Church*, based upon the doctrines and teachings of Baron Swedenborg, who was born at Stockholm, January 29th, 1688. This denomination is found chiefly in Sweden, England, and the United States. In this country it includes about 10,000 members. Swedenborg, a man of great learning and piety, and of most exemplary life, based his system upon revelations which he asserted were made to him from heaven. He claimed to be able, by divine permission, to see what was going on in heaven, and his works contain many curious descriptions of his visions. The leading doctrines advanced by him, and accepted by his adherents, may be stated as follows:

"First. That the Sacred Scriptures contain three distinct senses, called *celestial*, *spiritual*, and *natural*; and that, in each sense, it is divine truth, accommodated respectively to the angels of the three heavens, and also to men on earth.

"Secondly. That there is a correspondence between all things in heaven and all things in man; and that this science of correspondences is a key to the spiritual or internal sense of the Sacred Scriptures, every page of which is written by correspondences, that is, by such things in the natural world as correspond unto and signify things in the spiritual world.

"Thirdly. That there is a divine trinity of Father, Son, and Holy Ghost, or, in other words, of the all-begetting Divinity (*Divinum a quo*), the divine human, and the divine proceeding or operation; and that this trinity consisteth not of three distinct persons, but is united, as body, soul, and operation in man, in the one person of the Lord Jesus Christ, who, therefore, is the God of heaven, and alone to be worshipped, being Creator from eternity, Redeemer in time, and Regenerator to eternity.

"Fourthly. That redemption consisteth not in the vicarious sacrifice of the Redeemer, and an atonement to appease the Divine wrath, but in a real subjugation of the powers of darkness; in a restoration of order and good government in the spiritual world; in checking the overgrown influences of wicked spirits on the souls of men, and opening a nearer and clearer communication with the heavenly and angelic powers; in making salvation, which is regeneration, possible for all who believe on the incarnate God, and keep his commandments.

"Fifthly. That there is an universal *influx* from God into the souls of men. The soul, upon receiving this influx from God, transmits it, through the perceptive faculties of the mind, to the body. The Lord, with all his divine wisdom, consequently with all the essence of faith and charity, entereth by influx into every man, but is received by every man according to his state and form. Hence it is that good *influxes* from God are changed, by the evil nature of their recipients, into their opposites, good into evil, and truth into falsehood.

"Sixthly. That we are placed in this world subject to the influences of two most opposite principles: of good from the Lord and his holy angels; of evil from hell or evil spirits. While we live in this world, our spirits have their abode in the spiritual world, where we are kept in a kind of spiritual equilibrium by the continual action of those contrary powers, in consequence of which we are at perfect liberty to turn to which we please. That, without this *free will* in spiritual things, regeneration cannot be effected. If we submit to God, we receive real life from him; if not, we receive that life from hell which is called, in Scripture, *spiritual death*.

"Seventhly. That heaven and hell are not arbitrary appointments.

of God. Heaven is a state arising from the good affections of the heart, and a correspondence of the words and actions, grounded on sincere love to God and man; and hell is the necessary consequence of an evil and thoughtless life, enslaved by the vile affections of self-love and love of the world, without being brought under the regulations of heavenly love by a right submission of the will, the understanding, and actions, to the truth and spirit of heaven.

"Eighthly. That there is an intermediate state for departed souls which is called *the world of spirits*, and that very few pass directly to heaven or hell. This is a state of purification to the good; but to bad spirits it is a state of separation of all the extraneous good from the radical evil which constitutes the essence of their natures.

"Ninthly. That, throughout heaven, such as are of like dispositions and qualities are consociated into particular fellowships; and such as differ in these respects are separated, so that every society in heaven consists of similar members.

"Tenthly. That man, immediately on his decease, rises again in a spiritual body, which was inclosed in his material body; and that, in this spiritual body, he lives as a man to eternity, either in heaven or in hell, according to the quality of his past life.

"Eleventhly. That those passages in the Sacred Scriptures generally supposed to signify the destruction of the world by fire, etc., commonly called the *last judgment*, must be understood according to the above-mentioned science of correspondences, which teaches, that by the end of the world or consummation of the age, is not signified the destruction of the world, but the end or consummation of the present Christian Church, both among Roman Catholics and Protestants of every description and denomination. That this consummation, which consists in the total falsification of the Divine truth, and adulteration of the Divine good of the word, has actually taken place; and, together with the establishment of a new Church, in place of the former, is described in the Revelations, in the internal sense of that book; in which the new Church is meant, as to its internals, by the new heaven, and as to its externals, by the new earth; also, by the *New Jerusalem descending by God out of heaven*." The census of 1870 gives the following statistics of this Church in the United States: organizations, 90; edifices, 61; sittings, 18,755; value of church property, \$869,700.

TUNKERS.—A sect which first appeared in America in the year 1719. Twenty families landed in Philadelphia, and settled in various parts of Pennsylvania. They now exist in considerable numbers in various parts of the United States. They are Baptists in principle. "Their church government is nearly the same as that of other Baptists, except that every brother is allowed to stand up in the congregation and exhort. When by this means they find a man apt to teach, they choose him to be their minister, and ordain him by the laying on of hands, attended with fasting and prayer, and giving the right hand of fellowship. They also have deacons, and aged women for deaconesses. From among the teachers who have been tried they choose bishops. An elder among them is, in general, the first or oldest chosen teacher in a congregation which has no bishop. They use great plainness of dress and language, like the Society of Friends; and, like them, they neither take oaths nor fight. They will not go to law, and, until lately, the taking of interest on money was not allowed among them. They celebrate the Lord's Supper, with its accompanying usages of love feasts, the washing of feet, the kiss of charity, and the right hand of fellowship. They anoint the sick with oil for recovery, and use trine immersion, with laying on of hands and prayer, even while the person baptized is in the water. They believe in general redemption, though it is not with them an article of faith; but they deny that they are Universalists.

UNITARIANS.—The name given to a large and respectable denomination in the United States. They maintain the unity of God in a more restricted view than is accepted by other denominations.

They hold that he is a being of infinite goodness, and give very great prominence to his paternal character, and insist much on those attractive views of God which represent him as a compassionate father of the human race. They deny the doctrine of the Trinity, and reject the proper Deity of Christ and the atoning merits of his death. They do not accept the doctrine of the native depravity of man, or of his justification independent through Christ's death alone. Of late years a division has been manifest in this Church—one branch maintaining a more orthodox belief than formerly, and the other denying the inspiration of the Scriptures. The Unitarians in this country have an able ministry, and include many of the most highly cultivated men in America in their number. The census of 1870 gives the following statistics concerning this denomination: organizations, 331; edifices, 310; sittings, 155,471; value of church property, \$6,282,675.

UNITED BRETHREN IN CHRIST.—A large religious denomination of the United States, founded at Lancaster, Pennsylvania, by Rev. William Otterbein, in 1775. This denomination resembles the Methodist Episcopal Church in most of its features. It is distinguished from it chiefly by making its ministers equal with the laymen, that is, by giving each the same powers. Rulers are chosen and hold office only by the consent of the governed. Their officers are ordained elders, who alone exercise the functions of the ministry, class leaders, stewards, preachers in charge, presiding elders, and bishops. Their ecclesiastical bodies are called Quarterly and Annual Conferences. The official statistics of the Church for 1870 were as follows: organized societies, 3924; churches, 1473; members, 118,055. The census of 1870 gives the following statistics of this denomination: organizations, 1445; edifices, 937; sittings, 265,025; value of church property, \$1,819,810.

UNIVERSALISTS.—Those who believe in the final holiness and happiness of the whole human family. Concerning the punishment for sin, they are divided. Some hold that such punishment is endured here upon earth; others that it extends to a future state, but is only temporary, and that the objects of it will ultimately be pardoned by God, and admitted to eternal happiness and holiness. The census of 1870 gives the following statistics concerning this denomination: organizations, 719; edifices, 602; sittings, 210,884; value of church property, \$5,692,325. Tufts College, a flourishing institution in Massachusetts, is conducted by this denomination.

WALDENSES.—Also called *Valdenses* and *Vaudois*. A sect inhabiting the Cottian Alps, the most numerous Protestant body of the Middle Ages, said by some authors to have been so called from Peter Waldo, of Lyons (1170). They had a translation of the Bible, and allied themselves to the Albigenses, and were much vilified and persecuted, which led to the establishment of the Holy Office, or Inquisition. A crusade was organized against them by Pope Innocent III., 1203-4. All obstinate heretics were placed at the disposal of Simon de Montfort, commander of this crusade, and the whole race of the Waldenses and Albigenses were ordered to be pursued with fire and sword. They settled, after this persecution, in the valleys of Piedmont, about 1375, but were frequently dreadfully persecuted, especially in the seventeenth century, when Charles I., of England, interceded for them, and Oliver Cromwell obtained for them some degree of toleration. They were permitted to have a church at Turin, 1853. They have now many congregations in Italy, and a colony in Uruguay.

WINEBRENNARIANS.—A sect calling itself *The Church of God*. It is a small Baptist denomination, established by the Rev. John Winebrenner, of Harrisburg, Pa., in 1830. They reject infant baptism, and practise immersion, and the literal washing of the Saints' feet, as an appointed ordinance. They hold that domestic slavery and civil war are sinful, and believe in the personal reign of Christ.



"A LITTLE CHILD SHALL LEAD THEM."

COMPREHENSIVE AND CRITICAL HISTORY OF THE BOOKS OF THE HOLY BIBLE,

COMPILED EXPRESSLY FOR THIS EDITION,

FROM THE WRITINGS OF

WILLIAM SMITH, LL.D.,

AUTHOR OF "SMITH'S DICTIONARY OF THE BIBLE," "THE HISTORY OF THE BIBLE," ETC. ETC.

INTRODUCTORY.

THE application of the word Bible to the collected books of the Old and New Testaments, is not to be traced back further than the fifth century. The word is derived from the Greek term βιβλος, a book. The Greek writers enumerate τὰ βιβλία of the Old and New Testaments; and as these were contrasted with apocryphal books circulated by heretics, there was a natural tendency to the appropriation of the word as limited by the article to the whole collection of the canonical Scriptures. The liturgical use of the Scriptures, as the worship of the church became organized, would naturally favor this application. The MSS. from which they were read would be emphatically *the* books of each church or monastery. And when this use of the word was established in the East, it was natural that it should pass gradually to the Western Church. It is, however, worthy of note, as bearing on the history of the word in our own language, and on that of its reception in the Western Church, that "Bible" is not found in Anglo-Saxon literature. In R. Brunne (p. 290), Piers Ploughman (1916, 4271), and Chaucer (*Prolog.* 437), it appears in its distinctive sense. From that time the higher use prevailed to the exclusion of the lower; and the choice of it, rather than of any of its synonyms, by the great translators of the Scriptures, Wycliffe, Luther, Coverdale, fixed it beyond all possibility of a change.

The idea of grouping the Old and New Testaments into a complete and harmonious volume, which should be regarded as an authority in matters of religion, obtained among men long before the term Bible was given to the volume. The Old Testament books had been collected into one volume about the time of Ezra, and were regarded as authoritative by the Jews. The books of the New Testament came to be regarded as authoritative by the Christian Church immediately upon their appearance. The writing of a man who spoke as inspired could not fail to be regarded as participating in the inspiration. It is part of the development of the same feeling, that the earliest records of the worship of the Christian Church indicate the liturgical use of some, at least, of the writings of the New, as well as of the Old Testament. Theophilus of Antioch, Irenæus, Clement of Alexandria, Tertullian, I speak of the New Testament writings as making up with the Old whole of Scripture.

The division of the books of the Old Testament into chapters and

verses dates from a not very remote period. In the time of the Saviour the great division of the Old Testament into books was familiar to the people (see Mark xii. 26; Luke xx. 37; Acts viii. 32), and it would seem from the passages referred to, and from Luke iv. 17, that the division had also extended to the books themselves. At a later period, the Talmud divided the books into lessons, upon the following plan: The Law was, in the first instance, divided into fifty-four *Parshioth*, or sections, so as to provide a lesson for each Sabbath in the Jewish intercalary year. Co-existing with this, there was a subdivision into lesser *Parshioth*. The lesser *Parshioth* themselves were classed under two heads—the *open* (*Pethuchoth*), which served to indicate a change of subject analogous to that between two paragraphs in modern writing, and began accordingly a fresh line in the MSS., and the *shut* (*Sethumoth*), which corresponded to minor divisions, and were marked only by a space within the line. A different terminology was employed for the *Prophetæ Priores* and *Posteriores*, and the division was less uniform. The name of the sections in this case was *Haphtaroth*. They were intended to correspond with the larger *Parshioth* of the law, but the traditions of the German and the Spanish Jews present a considerable diversity in the length of the divisions. Of the traditional divisions of the Hebrew Bible, however, that which exercised the most influence upon the received arrangement of the text was the subdivision of the larger sections into verses (*Pesukim*). These do not appear to have been used till the post-Talmudic recension of the text by the Masoretes of the ninth century.

The chief facts that remain to be stated, as to the verse divisions of the Old Testament are, that it was adopted by Stephens in his edition of the Vulgate, 1555, and by Frellon in that of 1556; that it appeared for the first time in an English translation, in the Geneva Bible of 1560, and was thence transferred to the Bishops' Bible of 1568, and the authorized version of 1611. In Coverdale's Bible we meet with the older notation, which was in familiar use for other books, and retained in some instances (*e. g.*, in references to Plato) to the present times. The letters A. B. C. D. are placed at equal distances in the margin of each page, and reference is made to the page (or, in the case of Scripture, to the chapter), and the letter accordingly. As regards the Old Testament, the present arrangement grows out of the union of Cardinal Hugo's capitular division and the Masoretic verses.

The Apocryphal books, to which, of course, no Masoretic division was applicable, did not receive a versicular division till the Latin

edition of Pagininus, in 1528, nor the division now in use till Stephens's edition of the Vulgate, in 1545.

The history of the New Testament presents some additional facts of interest. Here, as in the case of the Old, the system of notation grew out of the necessities of study. The comparison of the Gospel narratives gave rise to attempts to exhibit the harmony between them. Of these, the first of which we have any record, was the *Diatessaron* of Tatian in the second century. This was followed by a work of like character from Ammonius of Alexandria in the third century. The system adopted by Ammonius, however, was practically inconvenient. The search after a more convenient method of exhibiting the parallelisms of the Gospels led Eusebius of Cæsarea to form the ten canons which bear his name, and in which the sections of the Gospels are classed according as the fact narrated is found in one Evangelist only, or in two or more. The Epistles of St. Paul were first divided in a similar manner by the unknown Bishop to whom Euthalius assigns the credit of it (*circ.* 396), and he himself, at the instigation of Athanasius, applied the method of division to the Acts and the Catholic Epistles. Andrew, Bishop of Cæsarea in Cappadocia, completed the work by dividing the Apocalypse (*circ.* 500). With the New Testament, however, as with the Old, the division into chapters adopted by Hugh de St. Cher superseded those that had been in use previously, appeared in the early editions of the Vulgate, was transferred to the English Bible by Coverdale, and so became universal. The notation of the verses in each chapter naturally followed on the use of the Masoretic verses for the Old Testament. In the preface to the Concordance, published by Henry Stephens, 1594, he gives an account of this division. The whole work was accomplished "inter equitandum" on his journey from Paris to Lyons. While it was in progress men doubted of its success. No sooner was it known than it met with universal acceptance. The edition in which this division was first adopted was published in 1551; another came from the same press in 1555. It was used for the Vulgate in the Antwerp edition of Hentenius, in 1559, for the English version published in Geneva, in 1560, and from that time, with slight variations in detail, has been universally recognized.

It only remains to add a few interesting facts concerning the circulation of the Bible. The Holy Scriptures have been translated into two hundred and fifty-two languages and dialects. Of these, two hundred and five are versions prepared since the origin of Bible societies, at which time the Scriptures had been translated into only forty-seven different languages. Bagster, in his *Bible of Every Land*, gives specimens of the Scriptures in various languages and dialects, to the number of about three hundred, including those which have been printed in different native characters.

It is supposed that within three years after the publication of the Great Bible, in 1539, no less than twenty-one thousand copies were printed. Between 1524 and 1611, two hundred and seventy-eight editions of Bibles or Testaments in English were printed. In 1611, 1612, and 1613, five editions of King James's version were published, besides separate editions of the New Testament; and we have some slight clue to the size of the editions in the fact that one person in England has recently collected no less than seventy copies of the edition of 1611; yet, after all, this was the day of small things.

Since the beginning of the present century, the British and Foreign Bible Society has issued over sixty-three millions of Bibles and Testaments; the American Bible Society has issued more than twenty-seven millions of volumes; other Bible Societies not far from twenty millions; while private publishers in Great Britain, the United States, and elsewhere, have increased these issues by scores of millions besides. It is impossible to say how many copies, or even how many editions of the English Bible alone have been printed. The German Bible has had a correspondingly large circulation, but the exact number of copies cannot be told. And yet, in spite of these enormous

estimates, the cry is universal from the civilized world, that one of the greatest needs of the day is a further supply of the Scriptures. There are not enough Bibles in circulation to supply the growing demand for the Word of God.

THE OLD TESTAMENT.

ALL the Books of the Old Testament are written in the Hebrew language, with the exception of the following passages—Daniel ii. 4, vii.; Ezra iv. 8, vi. 18, and vii. 12–26; Jeremiah x. 11—which are in Chaldee. Both Hebrew and Chaldee are sister dialects of a great family of languages, to which the name of Semitic is usually given, from the real or supposed descent of the people speaking them from the patriarch Shem. The dialects of this Semitic family may be divided into three main branches:—1. The *Northern* or Aramæan, to which the Chaldee and Syriac belong. 2. The *Southern*, of which the Arabic is the most important, and which also includes the Ethiopic. 3. The *Central*, which comprises the Hebrew and the dialects spoken by the other inhabitants of Palestine, such as the Canaanites and Phœnicians.

The collection of the books of the Old Testament into one body, and the formation of the Canon, probably by Ezra, after the return of the Jews from their captivity in Babylon, marks an important period in the history of the sacred books. The arrangement of the books into the three classes which was adopted by the later Jews, and is still retained in the printed Hebrew Bibles, is indicated even before the completion of the Old Testament Canon (Zech. vii. 12). When the canon was looked on as settled, in the period covered by the books of the Apocrypha, it took a more definite form. The prologue to Ecclesiasticus mentions "the law, the prophets, and the rest of the books." In the New Testament there is the same kind of recognition. "The Law and the Prophets" (Matt. xi. 13; xxii. 40,) is the shorter, "the Law, the Prophets, and the Psalms" (Luke xxiv. 44), the fuller statement of the division popularly recognized. The arrangement of the books of the Hebrew text under these three heads requires, however, a further notice.

I. THE LAW, called *Torah* in the Hebrew, contained in the Pentateuch, the five books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These titles are those of the LXX. In the Hebrew the titles are taken from the initial words, or prominent words in the initial verse.

II. THE PROPHETS, called *Nebiim* in Hebrew, were thus arranged:

- | | |
|--------------------|---|
| 1. The former..... | { Joshua.
Judges.
1 & 2 Samuel.
1 & 2 Kings. |
| 2. The latter..... | { (I.) Greater..... { Isaiah.
Jeremiah.
Ezekiel.
(II.) Minor... The Twelve Minor Prophets. |

The Hebrew titles of these books correspond to those of the English Bibles.

The grounds on which books, simply historical, were classed under the same name as those which contained the teaching of the Prophets, in the stricter sense of the word, are not at first sight obvious, but the Old Testament presents some facts which may suggest an explanation. The Sons of the Prophets (1 Sam. x. 5; 2 Kings v. 22, vi. 1), living together as a society, must have occupied a position as instructors of the people, even in the absence of the special calling which sent them as God's messengers to the people. A body of men so placed become naturally historians and annalists. The references in the historical



that being here severally dismissed at the end of Abraham's life, the main stream of the narrative may flow in the channel of Isaac's fortunes.

IV. ISAAC'S life (chap. xxv. 19,—xxxv. 29), a life in itself retiring and uneventful. But in his sons the final separation takes place, leaving the field clear for the great story of the chosen seed. Even when Nahor's family comes on the scene, as it does in chap. xxix., we hear only so much of it as is necessary to throw light on Jacob's history.

V. JACOB.—The history of Jacob and Joseph (chap. xxxvii. 1). Here, after Isaac's death, we have (1) the genealogy of Esau (chap. xxxvi.), who then drops out of the narrative in order that (2) the history of the Patriarchs may be carried on without intermission to the death of Joseph (chap. 1.)

THE BOOK OF EXODUS.—This book may be divided into two principal parts: I. Historical (chap. i. 1,—xviii. 27); and II. Legislative (chap. xix. 1,—xl. 38). The former of these may be subdivided into (1) the preparation for the deliverance of Israel from their bondage in Egypt; (2) the accomplishment of that deliverance.

I. HISTORICAL.—1. The first section contains an account of the following particulars: The increase of Jacob's posterity in the land of Egypt, and their oppression under a new dynasty, which occupied the throne after the death of Joseph; the birth, education, and flight of Moses; his solemn call to be the deliverer of his people, and his return to Egypt in consequence; his first ineffectual attempt to prevail upon Pharaoh to let the Israelites go, which only resulted in an increase of their burdens; a further preparation of Moses and Aaron for their office, together with the account of their genealogies: the successive signs and wonders by means of which the deliverance of Israel from the land of bondage is at length accomplished, and the institution of the Passover.

2. A narrative of events from the departure out of Egypt to the arrival of the Israelites at Mount Sinai. We have in this section (a) the departure, and mentioned in connection with it, the injunctions then given respecting the Passover and the sanctification of the first-born; the march to the Red Sea, the passage through it, and the destruction of Pharaoh and his host in the midst of the sea, together with Moses' song of triumph upon the occasion; (b) the principal events on the journey from the Red Sea to Sinai, the bitter waters of Marah, the giving of quails and of manna, the observance of the Sabbath, the miraculous supply of water from the rock at Rephidim, and their battle there with the Amalekites; the arrival of Jethro in the Israelitish camp, and his advice as to the civil government of the people.

II. LEGISLATIVE.—The solemn establishment of the Theocracy on Mount Sinai. The people are set apart to God as "a kingdom of priests and an holy nation;" the Ten Commandments are given, and the laws which are to regulate the social life of the people are enacted; an Angel is promised as their guide to the Promised Land and the covenant between God and Moses, Aaron, Nadab and Abihu, and seventy elders as the representatives of the people, is most solemnly ratified; instructions are given respecting the tabernacle, the ark, the mercy seat, the altar of burnt offerings, the separation of Aaron and his sons for the priest's office, the vestments which they are to



wear, the ceremonies to be observed at their consecration, the altar of incense, the laver, the holy oil, the selection of Bezaleel and Aholiab for the work of the tabernacle, the observance of the Sabbath, and the delivery of the two tables of the Law into the hands of Moses; the sin of the people in the matter of the golden calf, their rejection in consequence, and their restoration to God's favor at the intercession of Moses; lastly the construction of the tabernacle, and all pertaining to its service.

THE BOOK OF LEVITICUS.—This book may be divided as follows:

- I. The laws touching sacrifices (chap. i.–vii.)
- II. An historical section containing first, the consecration of Aaron and his sons (chap. viii.); next, his first offering for himself and his people (chap. ix.); and lastly, the destruction of Nadab and Abihu, for their presumptuous office (chap. x.)
- III. The laws concerning purity and impurity, and the appropriate sacrifices and ordinances for putting away impurity (chap. xi.–xvi.)
- IV. Laws chiefly intended to mark the separation between Israel and the heathen nations (chap. xvii.–xx.)
- V. Laws concerning the priests (chap. xxi., xxii.); and certain holy days and festivals (chap. xxiii.–xxv.), together with an episode (chap. xxiv.)
- VI. Promises and threats (chap. xxvi. 2–46).
- VII. An appendix containing the laws concerning vows (chap. xxvii.)

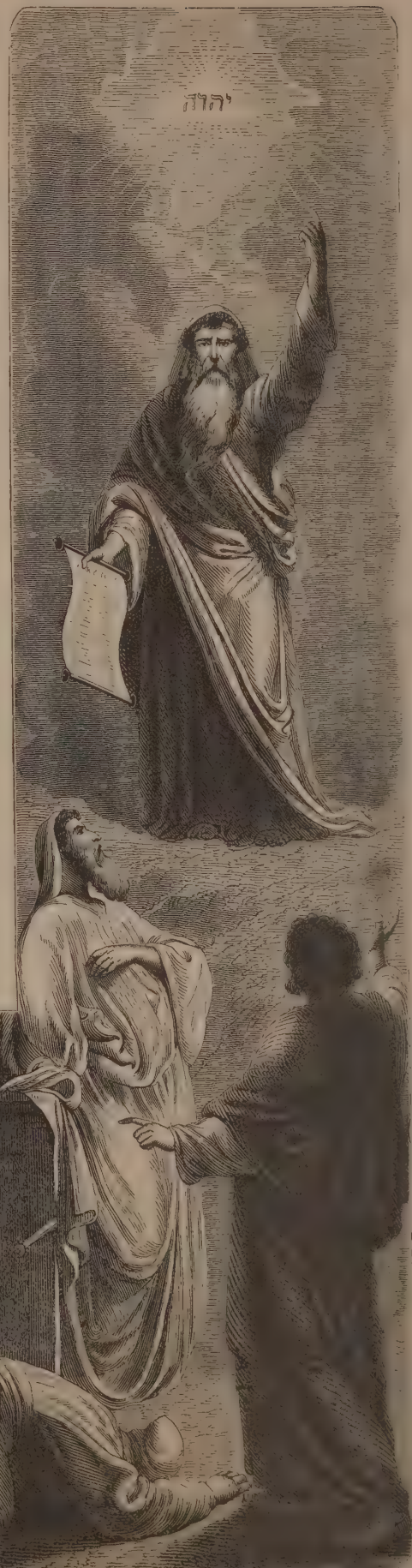
THE BOOK OF NUMBERS.—This book takes its name from the double numbering or census of the people.

It contains generally the history of the Israelites from the time of their leaving Sinai till their arrival at the borders of the Promised Land. It is divided as follows:

- I. The preparations for the departure from Sinai (chap. i.–x. 10).
- II. The journey from Sinai to the borders of Canaan (chap. x. 11.–xiv. 45).
- III. A brief notice of laws given, and events which happened during the thirty-seven years' wandering in the Wilderness (chap. xv.–xix. 22).
- IV. The history of the last year, from the second arrival of the Israelites in Kadish till they reach "the plains of Moab by Jordan near Jericho" (chap. xx.–xxxvi. 13). The book concludes with a recapitulation of the various encampments of the Israelites in the desert; the command to destroy the Canaanites; the boundaries of the Promised Land, and the men appointed to divide it; the appointment of the cities of the Levites and the cities of refuge; and further directions respecting heiresses.

THE BOOK OF DEUTERONOMY.—The book of Deuteronomy consists chiefly of three discourses, delivered by Moses shortly before his death, and derives its name from the fact that it is a repetition of the Law. These discourses were spoken to all Israel, in the plains of Moab, on the eastern side of the Jordan, in the eleventh month of the last year of their wanderings, the fortieth year after their exodus from Egypt.

I. In *The First Discourse* Moses strives briefly, but very earnestly, to warn the people against the sins for which their fathers failed to enter the Promised Land, and to impress upon them the one simple lesson of *obedience*; that they might, in their turn,



be ready to enter into the land. With this special object, he recapitulates the chief events of the last forty years in the wilderness.

II. *The Second Discourse* enters more fully into the actual precepts of the Law; in fact, it may be viewed as the body of the whole address, the former being an introduction.

III. *The Third Discourse* relates almost entirely to the solemn *sanctions* of the Law: the *blessing* and the *curse*. Moses now speaks in conjunction with the elders of the people, and with the priests and Levites, whose office it would be to carry out the ceremony, which was prescribed in anticipation of the people's settlement in Palestine. The place selected for this ceremony was that sacred spot in the centre of the land, where Abraham and Jacob had first pitched their tents, under the oaks of Morch, and where the first altar to God had been erected—the valley of Shechem, bounded on the north by Mount Ebal, and on the south by Mount Gerizim. As soon as they should have crossed over Jordan, the people were commanded to set up, on the summit of Ebal, great stones covered with plaster, and inscribed with the law of God. They were also to build an altar; and this seems to have been distinct from the stones, though the point is somewhat doubtful. Then the twelve tribes were to be divided between the two hills. Simeon, Levi, Judah, Issachar, Joseph, and Benjamin were to station themselves upon Gerizim, to recite the *blessings* which Jehovah promised them as the reward of their future fidelity to Him; while Reuben, Gad, Asher, Zebulun, Dan and Naphtali, standing on Ebal, were to denounce the curse of the Lord upon the people should they turn from Him. Moses then proceeds to amplify the blessing and the curse, but chiefly the latter, as the warning was more needed.

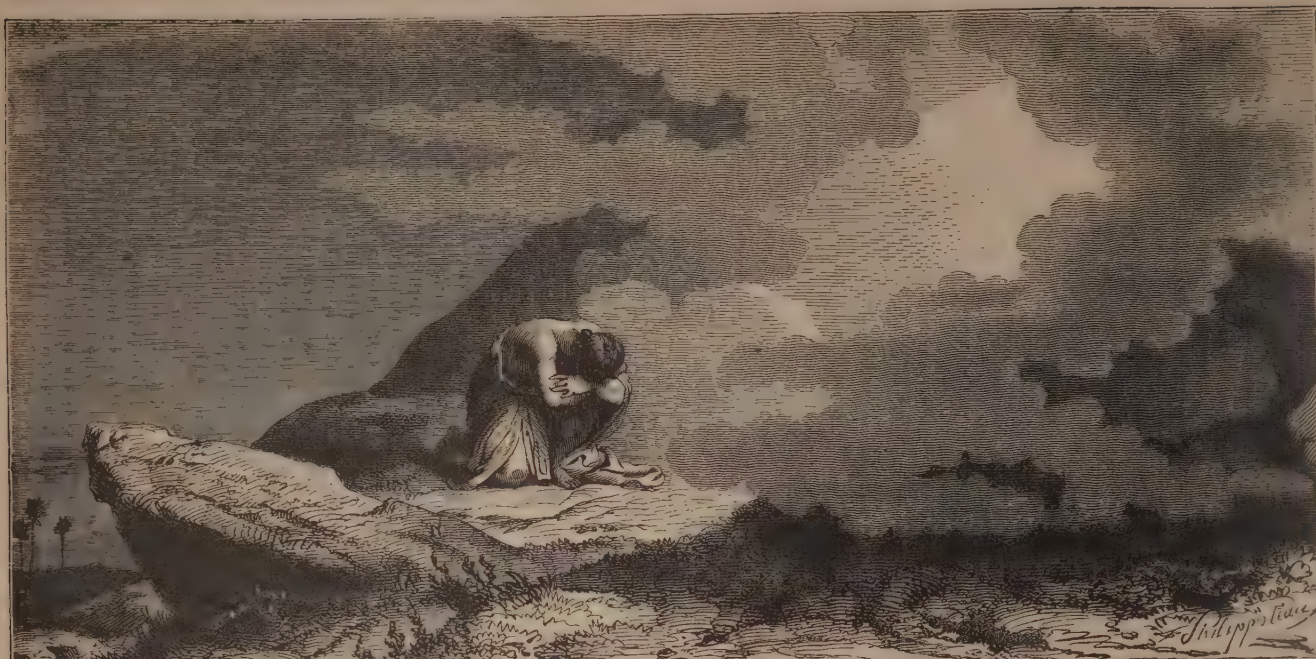
Having finished these discourses, Moses encouraged the people and Joshua their new leader to go over Jordan and take possession of the land. He then wrote "this law," and delivered it to the Levites to be kept in the Ark of the Covenant, as a perpetual witness against the people; and he commanded them to read it to all Israel when assembled at the Feast of Tabernacles, every seventh year.

By the command of Jehovah, who appeared in the cloud to Moses and Joshua when they presented themselves at the door of the tabernacle, Moses added to the book of the Law a *Song*, which the children of Israel were enjoined to learn, as a witness for Jehovah against them. This "Song of Moses" recounts the blessings of God, the Rock—His perfect work, His righteous ways, and the corrupt requital of His people.

Moses now received the final summons for his departure. But first he uttered, not now as the legislator and teacher of his people, but as the prophet wrapt in the visions of the future, his blessing on the twelve tribes. The *Blessing of Moses* speaks only of the favors that God would shower on the tribes; and it describes most richly the happiness of the whole people who are mentioned here and in the preceding Song, by the symbolical name of JESHURUN, *the beloved*, which is only used again by Isaiah.

The book closes with an account of the farewell between Moses and the people, his ascent of Mount Nebo, and a statement of his death, and his burial in the mountain by Jehovah, in a secret place, the object of the Lord being, no doubt, to prevent the people from making the tomb of their great leader a place of idolatrous worship.





II. THE HISTORICAL BOOKS.

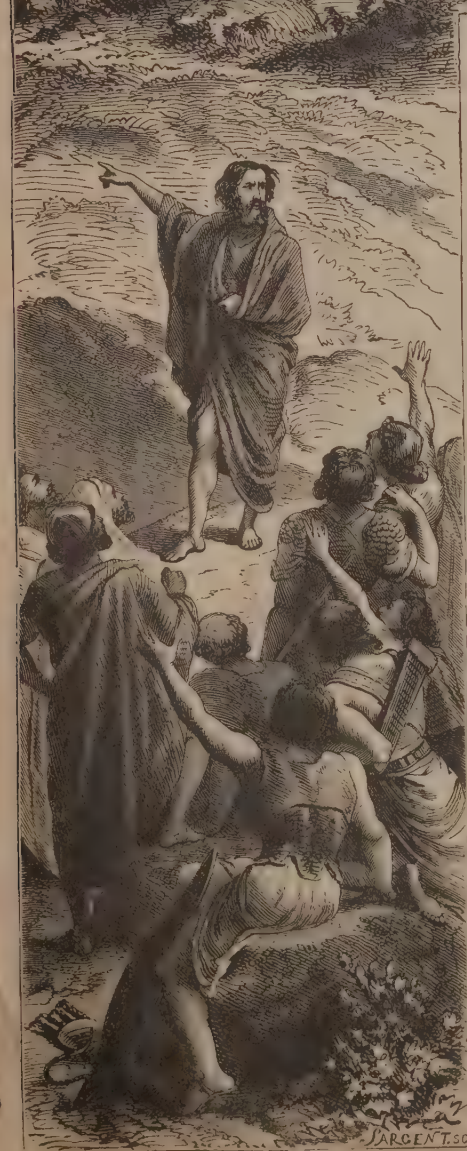
THE BOOK OF JOSHUA.—The book of Joshua has been regarded by many critics as a part of the Pentateuch, forming with the latter one complete work; but there do not appear to be sufficient grounds for this opinion. The references in i. 8, viii. 31, xxiii. 6 xxiv. 26, to "the book of the law" rather show that that book was distinct from Joshua. Other references to events recorded in the Pentateuch tend in the same direction. No quotation (in the strict modern sense of the word) from the Pentateuch can be found in Joshua. The book may be regarded as consisting of three parts, (I.) the conquest of Canaan, (II.) the partition of Canaan, (III.) Joshua's farewell.

I. The preparations for the war and the passage of the Jordan (chap. i.-v.); the capture of Jericho (chap. vi.); the conquest of the South (chap. vii.-x.); the conquest of the North (chap. xi.); recapitulation (chap. xii.)

II Territory assigned to Reuben, Gad, and half Manasseh (chap. xiii.); the lot of Caleb and of the tribe of Judah (chap. xiv., xv.); Ephraim and half Manasseh (chap. xvi., xvii.); Benjamin (chap. xviii.); Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan (chap. xix.); the appointment of six cities of refuge (chap. xx.); the assignment of forty-eight cities to Levi (chap. xxi.); the departure of the trans-Jordanic tribes to their homes (chap. xxii.) This part of the book has been aptly compared to the Domesday-Book of the Norman conquerors of England. The documents of which it consists were doubtless the abstract of such reports as were supplied by the men whom Joshua sent out to describe the land. In the course of time it is probable that changes were introduced into their reports by transcribers adapting them to the actual state of the country in later times, when political divisions were modified, new towns sprang up, and old ones disappeared.

III. Joshua's convocation of the people and first address (chap. xxiii.); his second address at Shechem, and his death (chap. xxiv.)

Nothing is really known as to the authorship of the book. Joshua himself is generally named as the author by the Jewish writers and the Christian Fathers; but no contemporary assertion or sufficient historical proof of the fact exists, and it cannot be maintained without qualification. The last verses (chap. xxiv. 29-33) were obviously added at a later time. Some events, such as the capture of Hebron, of Debir (Joshua xv. 13-19, and Judges i. 10-15), of Leshem (Joshua xix. 47, and Judges xviii. 7), and the joint occupation of Jerusalem (Joshua xv. 63, and Judges i. 21), probably did not occur till after Joshua's death. It has been supposed that the book as it now stands is a compilation from two earlier documents, one, the original, called Elohistic; the other, supplementary, called Jehovistic. There is extant a Samaritan book of Joshua in the Arabic language, written in the thirteenth century; but like the other documents of this singular and now almost extinct race, its claims to authenticity cannot for a moment be admitted.





THE BOOK OF JUDGES.

THE book of Judges, of which the book of Ruth formed originally a part, continues the history of the Israelites from Joshua to Samson. Some passages in the book bear internal evidence of a contemporary authorship, but it was not composed as a whole until the time of the Kings. It opens with a repetition of the same events with which the book of Joshua closes. The history of the whole period is summed up in a passage which connects the book of Judges with that of Joshua. After the death of Joshua, the people remained faithful to Jehovah, so long as the generation lasted which had seen all His mighty works. "And there arose another generation after them which knew not Jehovah, nor yet the works which he had done for Israel." They fell into the worship of "Baalim," the idols of the country, and they were given over into the hands of the enemies whose gods they served. Their career of conquest was checked, and heathen conquerors oppressed them; but though punished, they were not forsaken by God. As often as they were oppressed, he raised up *Judges* who delivered them from their oppressors, but as often as they were delivered, they relapsed into their sin. This book relates this period of their history and may be divided into two parts.

I. Chaps. i.-xvi.—The subdivisions are (a) chap. i.-ii. 5, which may be considered as a first introduction, giving a summary of the results of the war carried on against the Canaanites by the several tribes on the west of the Jordan, after Joshua's death; (b) chap. ii. 6.-iii. 6. This is a second introduction, standing in nearer relation to the following history. It informs us that the people fell into idolatry after the death of Joshua and his generation, and that they were punished for it by being unable to drive out the remnant of the inhabitants of the land, and by falling under the hand of oppressors; (c) chap. iii. 7.-xvi. The words, "and the children of Israel did evil in the sight of the Lord," which had already been used in chap. ii. 11, are employed to introduce the history of the thirteen judges comprised in this book. An account of six of these thirteen is given at greater or less length. The account of the remaining seven is very short, and is merely attached to the longer narratives. These narratives are as follows: (1) The deliverance of Israel by Othniel, chap. iii. 7-11. (2) The history of Ehud and that of Shamgar, chap. iii. 12-31. (3) The deliverance by Deborah and Barak, chap. iv., v. (4) The whole passage in chap. vi.-x. 5; the history of Gideon and his son, Abimelech, is contained in chap. vi.-ix., and is followed by the notice of Tola, chap. x. 1, 2, and Jair, chap. x. 3-5. (5) The history of Jephthah, chap. x. 6.-xii. 7; to which is added the history of Ibzan, Elon, and Abdon, chap. xii. 8-15. (6) The mention of Samson, chap. xiii.-xvi.

II. Chaps. xvii.-xxi.—This part has no formal connection with the preceding, and is often called an appendix. No mention of the Judges occurs in it. It contains allusions to "the house of God," the ark, and the high priest. The period to which the narrative relates is simply marked by the expression, "when there was no king in Israel." It records (a) the conquest of Laish by a portion of the tribe of Dan, and t





one plan, points to the incorporation of parts of previous histories. We must finally consider the relations of the book of Judges to the other books of the Old Testament. Joshua xv., xxi. must be compared with Judges i. in order to ascertain fully how far the several tribes failed in expelling the people of Canaan. The book begins with a reference to Joshua's death, and ii. 6-9 resumes the narrative, suspended by i.-ii. 5, with the same words as are used in concluding the history of Joshua (xxiv. 28-31). In addition to this the following passages appear to be common to the two books: compare Judges i. 10-15, 20, 21, 27, 29, with Joshua xv. 13, 14-19, 63; xvii. 12; xvi. 10. A reference to the conquest of Laish (Judges xviii.) occurs in Joshua xix. 47. To the books of Samuel and Kings.—We find in i. 28, 30, 33, 35, a number of towns upon which, "when Israel was strong," a tribute of bond service was levied; this is supposed by some to refer to the time of Solomon (1 Kings ix. 13-22). The conduct of Saul towards the Kenites (1 Sam. xv. 6), and that of David (1 Sam. xxx. 29), is explained by i. 16. A reference to the continuance of the Philistine wars is implied in. xiii. 5. The allusion to Abimelech (2 Sam. xi. 21) is explained by chap. ix. Chapters xvii., xxi. and the book of Ruth are more independent; but they have a general reference to the subsequent history. The question now arises whether this book forms one link in an historical series, or whether it has a closer connection either with those that precede or follow it. Its form would lead to the conclusion that it was not an independent book originally. The history ceases with Samson, excluding Eli and Samuel; and then, at this point, two historical pieces are added, xvii.-xxi., and the book of Ruth, independent of the general plan and of each other.

THE BOOK OF RUTH.—The book of Ruth originally formed the closing part of the book of Judges. It is an exquisite pastoral, without a rival in simplicity and beauty, giving an account of life in the town of Bethlehem, and the adventures of its heroine, Ruth, a woman of Moab, who had married an Israelite, had been left a widow, and had come with her widowed mother-in-law, Naomi, to Bethlehem, where she became the wife of Boaz, the principal resident of the town. Her grandson Jesse was the father of David, the great king of Israel. The book is important as giving the genealogy of David. The authorship has been attributed to Samuel, Hezekiah, and Ezra.

establishment there of the idolatrous worship of Jehovah already constituted by Micah in Mount Ephraim. (b) The almost total extinction of the tribe of Benjamin in consequence of their supporting the cause of the wicked men of Gibeah.

The author must have found certain parts of his book in a definite form, e. g. the words of the prophet (ii. 1-5), the song of Deborah (v. 1-18), the parable of the fig-tree (ix. 7-20; see also xiv. 14-18; xv. 7-16). These and the rest of his materials came to him already in a definite form. It is a matter of doubt. Hovernick only recognizes the use of the materials in the appendix. Other critics, however, trace them to the author. Berthau says that the difference of the diction in the narratives, coupled with the fact that they are united in



THE FIRST AND SECOND BOOKS OF SAMUEL.

THE books of Samuel are not separated from each other in the Hebrew MSS., and from a critical point of view must be regarded as one book. The present division was made in the Septuagint translation, and was adopted in the Vulgate from the Septuagint. The book was called by the Hebrews "Samuel," probably because the birth and life of Samuel were the subjects treated of in the beginning of the work.

The books of Samuel commence with the history of Eli and Samuel, and contain an account of the establishment of the Hebrew monarchy, and of the reigns of Saul and David, with the exception of the last days of the latter monarch, which are related in the books of Kings, of which those of Samuel evidently form the previous portion.

With respect to the authorship, the common opinion is, that the first twenty-four chapters were written by the prophet himself, and the rest by the prophets Nathan and Gad. But this rests upon a mistranslation of an ambiguous passage in the first book of Chronicles (chap. xxix. 29), which ought to be rendered: "Now the history of David first and last, behold it is written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer,"—which does not imply that the books were written by these persons.

But although the authorship cannot be ascertained with certainty, it appears clear that, in its present form, it must have been composed subsequent to the secession of the ten tribes. This results from the passage in 1 Sam. xxvii. 6, wherein it is said of David, "Then Achish gave him Ziklag that day: whereof Ziklag pertaineth unto the kings of Judah to this day;" for neither Saul, David, nor Solomon is in a single instance called king of Judah simply. On the other hand, it would hardly have been written later than the reformation of Josiah, since it seems to have been composed at a time when the Pentateuch was not acted on as a rule of religious observances. According to the Mosaic law, sacrifices to Jehovah were not lawful anywhere but before the door of the Tabernacle of the congregation, whether this was a permanent temple, as at Jerusalem, or otherwise (Deut. xii. 13, 14; Lev. xvii. 3, 4; but see Ex. xx. 24). But in the book of Samuel, the offering of sacrifices, or the erection of altars, which implies sacrifices, is mentioned at several places, such as Mizpeh, Ramah, Bethel, the threshing-place of Araunah, the Jebusite, and elsewhere, not only without any disapprobation, apology or explanation, but in a way which produces the impression that such sacrifices were pleasing to Jehovah (1 Sam. vii. 9, 10-17, ix. 13, x. 3, xiv. 35; 2 Sam. xxiv. 18-25). Now we know that after the reformation of Josiah the worship upon high places was abolished by the king's orders (2 Kings xxii. 8; xxxiii. 8, 13, 15). All, therefore, that can be asserted with any certainty is, that the book as a whole can scarcely have been composed later than the reformation of Josiah, and that it could not have existed in its present form earlier than the reign of Rehoboam.

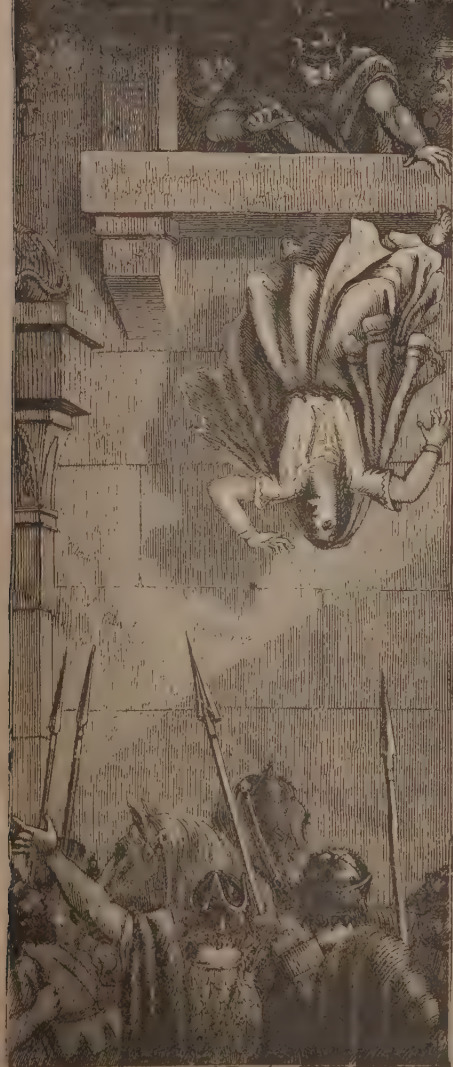




THE FIRST AND SECOND BOOKS OF KINGS.

LIKE the books of Samuel, the books of Kings form only one book in the Hebrew MSS. They contain the history from David's death and Solomon's accession to the destruction of the kingdom of Judah and the desolation of Jerusalem, with a supplemental notice of the liberation of Jehoiachin from his prison at Babylon, twenty-six years later, and a still further extension to Jehoiachin's death, the time of which is not known, but which was probably not long after his liberation.

As regards the authorship of the books, the Jewish tradition, which ascribes them to Jeremiah, is borne out by the strongest internal evidence, in addition to that of the language. The last chapter especially, as compared with the last chapter of the Chronicles, bears distinct traces of having been written by one who did not go into the captivity, but remained in Judea after the destruction of the Temple. This suits Jeremiah. The events singled out for mention in the concise narrative are precisely those of which he had personal knowledge, and in which he took special interest. The writer in Kings has nothing more to tell us concerning the Jews or Chaldees in the land of Judah, which exactly agrees with the hypothesis that he is Jeremiah, who we know was carried down to Egypt with the fugitives. In fact, the date of the writing and the position of the writer seem as clearly marked by the termination of the narrative at chap. v. 26, as in the case of the Acts of the Apostles. It must be borne in mind that the authorship of those parts of the history of which Jeremiah was not an eyewitness—that is, of all before the reign of Josiah—would have consisted merely in selecting, arranging, inserting the connecting phrases, and when necessary, slightly modernizing the old histories which had been drawn up by contemporary prophets through the whole period of time. (See *e. g.*, 1 Kings xiii. 32.) There was a regular series of state annals, both for the kingdom of Judah and for that of Israel, which embraced the whole time comprehended in the books of Kings, or at least to the end of the reign of Jehoiakim (2 Kings xxiv. 5). These annals are constantly cited by name, as "the Book of the Acts of Solomon" (1 Kings xi. 41); and after Solomon, "the Book of the Chronicles of the Kings of Judah or Israel" (*e. g.*, 1 Kings xiv. 29, xv. 7, xvi. 5, 14, 20; 2 Kings x. 34, xxiv. 5, etc.) There were also extant, at the time that the books of the Kings were compiled, separate works of the several prophets who had lived in Judah and Israel. Thus the acts of Uzziah, written by Isaiah, were very likely identical with the history of his reign in the national Chronicles; and part of the history of Hezekiah we know is identical in the Chronicles and in the prophet. The chapter in Jeremiah relating to the destruction of the Temple (lii.) is identical with that in 2 Kings xxiv., xxv.



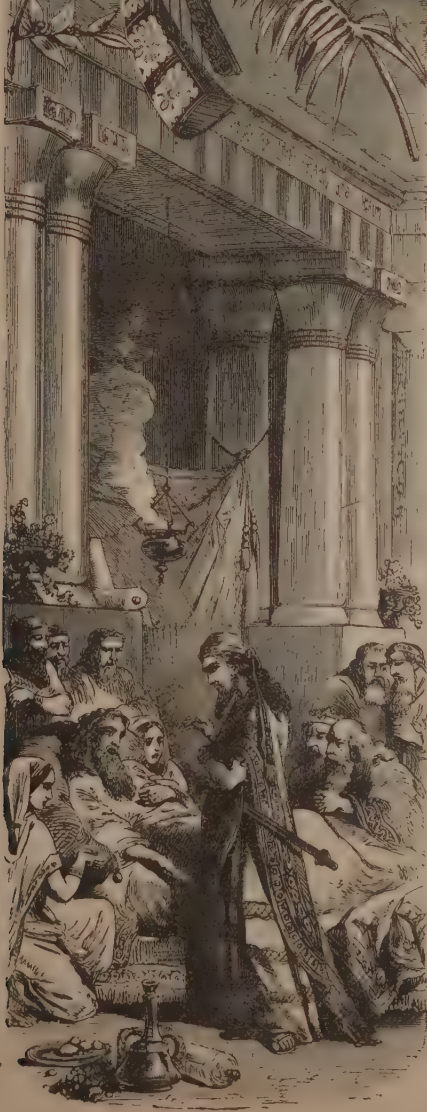


THE FIRST AND SECOND BOOKS OF CHRONICLES.

THE books of Chronicles are so called as being the record made by the appointed historiographers in the kingdoms of Israel and Judah. The constant tradition of the Jews, in which they have been followed by the great mass of Christian commentators, is that these books were for the most part compiled by Ezra.

One of the greatest difficulties connected with the captivity and the return must have been the maintenance of the genealogical distribution of the lands, which yet was a vital point of the Jewish economy. Another difficulty, intimately connected with the former, was the maintenance of the Temple services at Jerusalem. This could only be effected by the residence of the priests and Levites in Jerusalem in the order of their courses; and this residence was only practicable in case of the payment of the appointed tithes, first-fruits and other offerings. But then, again, the registers of the Levitical genealogies were necessary, in order that it might be known who were entitled to such and such allowances, as porters, as singers, as priests, and so on; because all these offices went by families; and again, the payment of the tithes, first-fruits, etc., was dependent upon the different families of Israel being established each in his inheritance. Therefore, one of the most pressing wants of the Jewish community, after their return from Babylon, would be trustworthy genealogical records. As regards the kingdom of Israel or Samaria, seeing it had utterly and hopelessly passed away, and that the existing inhabitants were among the bitterest "adversaries of Judah and Benjamin," it would naturally engage very little of the compiler's attention. These considerations explain exactly the plan and scope of that historical work, which consists of the two books of Chronicles and the book of Ezra. For, having in the first eight chapters given the genealogical divisions and settlements of the various tribes, the compiler marks distinctly his own age and his own purpose, by informing us in chap. ix. 1, of the disturbance of those settlements by the Babylonish captivity, and, in the following verses, of the partial restoration of them at the return from Babylon (chap. ix. 2-34); and that this list refers to the families who had returned from Babylon is clear, not only from the context, but from its reinsertion, Neh. xi. 3-22 (compare also 1 Chron. ix. 19, with Ezra ii. 42, Neh. vii. 45), with additional matter evidently extracted from the public archives, and relating to times subsequent to the return from Babylon, extending to Neh. xii. 27. Having thus shown the re-establishment of the returned families, each in their own inheritance to the houses of their fathers, the compiler proceeds to the other part of his plan, which is to give a continuous history of the kingdom of Judah from David to his own times, introduced by the closing scene of Saul's life (chap. x.), which introduction is itself prefaced by a genealogy of the house of Saul (chap. ix. 35-44).

As regards the *materials* used by Ezra, they are not difficult to discover. The genealogies are obviously transcribed from some register in which were preserved the genealogies of the tribes and families drawn up at different times; while the history is mainly drawn from the same documents as those used in the books of Kings.





THE BOOK OF EZRA.

THE book of Ezra is manifestly a continuation of the books of Chronicles. Like those books, it consists of the contemporary historical journals, kept from time to time, which were afterwards strung together, and either abridged or added to, as the case required, by a later hand. That later hand, in the book of Ezra, was doubtless Ezra's own, as appears by the four last chapters, as well as by other matter inserted in the previous chapters. The chief portion of the last chapter of 2 Chronicles and Ezra i. was probably written by Daniel. As regards Ezra ii. and as far as iii. 2, it is found (with the exception of clerical errors) in the seventh chapter of Nehemiah, where it belongs beyond a shadow of doubt. The next portion extends from iii. 2, to the end of chap. vi. With the exception of one large explanatory addition by Ezra, extending from chap. iv. 6 to 23, this portion is the work of a writer contemporary with Zerubbabel and Jeshua, and an eye-witness of the rebuilding of the Temple in the reign of Darius Hystaspes. That it was the prophet Haggai becomes tolerably sure when we observe further the remarkable coincidence in style. Ezra iv. 6-23, is a parenthetic addition by a much later hand, and as the passage most clearly shows, made in the reign of Artaxerxes Longimanus. The compiler who inserted chap. ii., a document drawn up in the reign of Artaxerxes to illustrate the return of the captives under Zerubbabel, here inserts a notice of two historical facts—of which one occurred in the reign of Xerxes, and the other in the reign of Artaxerxes—to illustrate the opposition offered by the heathen to the rebuilding of the temple in the reign of Cyrus and Cambyses. The last four chapters, beginning with chap. vii., are Ezra's own, and continue the history after a gap of fifty-eight years—from the sixth of Darius to the seventh of Artaxerxes. The book is written partly in Hebrew and partly in Chaldee. The Chaldee begins at chap. iv. 8, and continues to the end of chap. vi. 18. The letter or decree of Artaxerxes (vii. 12-26) is also given in the original Chaldee. The period covered by the book is eighty years, from the first year of Cyrus, B. C. 536, to the beginning of the eighth of Artaxerxes, B. C. 456.

THE BOOK OF NEHEMIAH.

THIS book, like the preceding one of Ezra, is clearly and certainly not all by the same hand. By far the principal portion, indeed, is the work of Nehemiah; but other portions are either extracts from various chronicles and registers, or supplementary narratives and reflections, some apparently by Ezra, others, perhaps, the work of the same person who inserted the latest genealogical extracts from the public chronicles. The main history contained in the book covers about twelve years, viz., from the 20th to the 32d year of Artaxerxes Longimanus, *i. e.*, from B. C. 445 to 433. It is the latest of all the historical books of the Old Testament. The whole narrative gives us a graphic and interesting account of the state of Jerusalem and the returned captives in the writer's times, and incidentally of the nature of the Persian government and the condition of its remote provinces. The documents appended to it also give some further information as to the times of Zerubbabel on the one hand, and as to the continuation of the genealogical registers and the succession of the high-priesthood to the close of the Persian Empire on the other. The view given of the rise of two factions among the Jews, the one the strict religious party, the other the Gentilizing party, sets before us the germ of much that we meet with in a more developed state in later Jewish history. Again, in this history, as well as in the book of Ezra, we see the bitter enmity between the Jews and the Samaritans, acquiring strength and definitive form on both religious and political grounds. The account of the building and dedication of the wall (chap. iii.-xii.) contains the most valuable materials for settling the topography of Jerusalem to be found in Scripture.

Nehemiah, the writer of the book, was a Jew, and first appears in history as the cup-bearer of Artaxerxes Longimanus, king of Persia. Having heard of the unhappy condition of his people at Jerusalem, he obtained from the king the appointment of governor of Judea. He at once repaired to Jerusalem and rebuilt the walls of the city, and, assisted by Ezra the priest, made great reforms in the administration of affairs at Jerusalem, and greatly improved the condition of the people.



THE BOOK OF ESTHER.

THE book of Esther is one of the latest canonical books of the Old Testament, having been probably written late in the reign of Xerxes, with whom Ahasuerus may be identified. The author is not known, but may very probably have been Mordecai himself. Those who ascribe it to Ezra, or the men of the great synagogue, may have merely meant that Ezra edited and added it to the canon of Scripture, which he probably did. The book of Esther appears in a different form in the LXX., and the translations therefrom, from that in which it is found in the Hebrew Bible. In speaking of it we shall first speak of the canonical book found in Hebrew, to which also the above observations refer; and next, of the Greek book with Apocryphal additions. The canonical Esther, then, is placed among the Hagiographa by the Jews, and in that first portion of them which they call "the five rolls." It is sometimes emphatically called *Megillah* ("roll") without other distinction, and is read through by the Jews in their synagogues at the feast of Purim. It has often been remarked, as a peculiarity of this book, that the name of God does not once occur in it. The Hebrew is very like that of Ezra and parts of the Chronicles; generally pure, but mixed with some words of Persian origin, and some of Chaldee affinity. In short, it is just what one would expect to find in a work of the age to which the book of Esther professes to belong. As regards the LXX. version of the book, it consists of the canonical Esther with various interpolations prefixed, interspersed and added at the close. Though, however, the interpolations of the Greek copy are thus manifest, they make a consistent and intelligible story. But the Apocryphal editions, as they are inserted in some editions of the Latin Vulgate and in the English Bible, are incomprehensible; the history of which is this: When Jerome translated the book of Esther, he first gave the version of the Hebrew as being alone authentic. He then added at the end a version in Latin of those several passages which he found in the LXX., and which were not in the Hebrew, stating where each passage came in and marking them all with an obelus. Having annexed this conclusion, he then gives the Proemium, which he says forms the beginning of the Greek Vulgate, beginning with what is now verse 2 of chap. xi., and so proceeds with the other passages. But in subsequent editions, all Jerome's explanatory matter has been swept away, and the disjointed portions have been printed as chapters xi., xii., xiii., xiv., xv., xvi., as if they formed a narrative in continuance of the canonical book. The Jews have always held the book of Esther in high esteem. Maimonides said that in the days of Messiah all the books of the Scripture would be destroyed but the Pentateuch and Esther. The book commemorates one of the most remarkable escapes from destruction that ever was vouchsafed to the Israelitish nation. The feast of Purim was instituted in honor of this deliverance, and of Queen Esther.



III. THE PROPHETS.

THE Old Testament contains the writings of sixteen Prophets, of whom four are usually called the *Great Prophets*, namely, Isaiah, Jeremiah, Ezekiel, and Daniel, and twelve the *Minor Prophets*, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

The majority of the writers of the prophetic books lived at a later period than the writers of the histories and the poetical books. The Prophets constituted a distinct class, and were carefully trained for their labors, though all the prophetic utterances were not confined to them. To belong to the prophetic order and to possess the prophetic gift are not convertible terms. There might be members of the prophetic order to whom the gift of prophecy was not vouchsafed. There might be inspired prophets who did not belong to the prophetic order. Generally the inspired prophet came from the College of the Prophets, and belonged to the prophetic order; but this was not always the case, as witness the example of the Prophet Amos (chap. vii. 14).

The sixteen prophets whose books are in the Canon have that place of honor, because they were endowed with the *prophetic gift*, as well as ordinarily (so far as we know) belonging to the *prophetic order*. There were hundreds of prophets contemporary, and numberless poetical compositions, doubtless, but only sixteen books find a place in the Canon. This was because these sixteen had what their brother collegians had not, the divine call to the office of prophet, and the Divine illumination to enlighten them. It was not sufficient to have been taught and trained in preparation for a future call. When the schoolmaster's work was done, then, if the instrument was worthy, God's work began. Each of the Prophets was specially called to his work. Nor was it sufficient for this call to have been made once for all. Each prophetic utterance is the result of a communication of the Divine to the human spirit, received either by "vision" (Isa. vi. 1), or by "the word of the Lord" (Jer. ii. 1).

The Prophets were: I. The national poets of Judea. II. They were its annalists and historians. III. They were preachers of patriotism; their patriotism being founded on the religious motive. IV. They were preachers of morals and of spiritual religion. V. They were extraordinary but authorized exponents of the law. VI. They were a political power in the state. Strong in the safeguard of their religious character, they were able to serve as a counterpoise to the royal authority when wielded even by an Ahab. VII. Their most essential characteristic is, that they were instruments of revealing God's will to man, as in other ways, so, specially, by predicting future events; and, in particular, by foretelling the incarnation of the Lord Jesus Christ, and the redemption effected by Him.

The sixteen Prophets may be divided into four groups—the Prophets of the Northern Kingdom: Hosea, Amos, Jonah; the Prophets of the Southern Kingdom: Joel, Isaiah, Jeremiah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah; the Prophets of the Captivity: Ezekiel and Daniel; the Prophets of the Return: Haggai, Zechariah, Malachi. They may be arranged in the following chronological order, namely: Joel, Jonah, Hosea, Amos, Isaiah, Micah, Nahum, Zephaniah, Habakkuk, Obadiah, Jeremiah, Ezekiel, Daniel, Haggai, Zechariah, Malachi. We shall speak of them as the *Great* and *Minor* Prophets.

THE FOUR GREAT PROPHETS.

ISAIAH.—Isaiah, whose name in its fuller form is Jesaiah, Jeshaiiah, which signifies *Salvation of Jahu* (a shortened form of Jehovah), is the principal prophet in the first or Assyrian period of prophecy. He was the son of Amoz, and prophesied concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. He must have been an old man at the

close of Hezekiah's reign, the reigns named extending over a period of sixty years. And since his ministry commenced before Uzziah's death (how long we know not), supposing him to have been no more than twenty years old when he began to prophesy, he would have been eighty or ninety at Manasseh's accession. There is a tradition of the Rabbis that Isaiah was the first victim of the cruel persecution waged upon the prophets by Manasseh, and that he was put to death by being sawn asunder in the trunk of a tree. It is supposed that the reference in Heb. xi. 37 is to this event.

Chaps. i.–v. contain Isaiah's prophecies in the reigns of Uzziah and Jotham. The Seer stands, perhaps, in the court of the Israelites, denouncing to nobles and people, then assembling for divine worship, the whole estimate of their character formed by Jehovah, and his approaching chastisements. Judah should lose her prosperity for her sins, and to make her readier for the virtue and piety which are to constitute her real glory.

Chaps. vi.–vii. delivered in the reign of Ahaz, when he was threatened by the forces of Pekah, king of Israel, and Rezin, king of Syria. Under Jehovah's direction, Isaiah goes forth to meet Ahaz, taking with him the child whose name, Shearjashub (that is, *Remnant shall return*), was so full of mystical promise, to add greater emphasis to his message. As a sign that Judah was not yet to perish, he announces the birth of the child Immanuel, who should not yet "know to refuse the evil and choose the good," before the land of the two hostile kings should be left desolate.

Chaps. viii., ix. 7. As the Assyrian empire began more and more to threaten the Hebrew Commonwealth with utter overthrow, the prediction of the Messiah, the Restorer of Israel, becomes more positive and clear. The king was bent upon an alliance with Assyria. This Isaiah steadily opposes.

Chaps. ix. 8.–x. 4, is a prophecy delivered at this time against the Kingdom of Israel. Its object was doubtless to check the disposition shown by many to connect Judah with the policy of the sister kingdom.

Chaps. x. 5, xii. 6, is one of the most highly-wrought passages in the whole book, and was probably one single prophecy. It stands wholly disconnected with the preceding in the circumstances which it presupposes; and to what period to assign it, is not easy to determine.

Chaps. xiii.–xxiii. contain chiefly a collection of utterances, each of which is styled a "burden." The first of these (xiii. 1.–xiv. 27) is against Babylon. The ode of triumph (xiv. 3–23) in this burden is one of the most poetical passages in all literature. The "burden against Philistia" (xiv. 29–32), in the year that Ahaz died, was occasioned by the revolt of the Philistines from Judah, and their successful inroad recorded in 2 Chron. xxviii. 18. Then follow burdens against Moab and Damascus. In the "burden of Egypt" (xix.) the Prophet prophesies the utter helplessness of Egypt under God's judgments, probably to counteract the tendency which led both Judah and Israel to look towards Egypt for succor against Assyria. In the midst of these "burdens" stands a passage which presents Isaiah in a new aspect, an aspect in which he appears in this instance only. The more emphatically to enforce the warning conveyed in the "burden of Egypt," Isaiah was commanded to appear in the streets of Jerusalem stripped of his sackcloth mantle, and wearing his vest only, with his feet also bare. In the "burden of the desert of the sea," a poetical designation of Babylonia (xxi. 1–10), the images in which the fall of Babylon is indicated are sketched with Æschylean grandeur. "The burden of Dumah," and of "Arabia" (xxi. 11–17) relate apparently to some Assyrian invasion. In the "burden of the Valley of vision" (xxii. 1–14) it is doubtless Jerusalem that is thus designated. The scene presented is that of Jerusalem during an invasion. The passage in xxii. 15–25, is singular in Isaiah as prophesying against an individual. Shebna was one of the king's highest functionaries, and seems to have been leader of a party opposed to Jehovah (verse 25). The last "burden" is against Tyre (chap. xxiii.)



Chaps. xxiv.-x., vii. form one prophecy essentially connected with the preceding ten burdens, of which it is in effect a general summary. In chap. xxv., after commemorating the destruction of *all* oppressors, the prophet gives us in ver. 6-9 a most glowing description of Messianic blessings.

Chaps. xxiii.-xxxv. predict the Assyrian invasion. The prophet protests against the policy of courting the help of Egypt against Assyria.

Chaps. xxxvii.-xxxix. At length the season so often, though no doubt obscurely, foretold arrived. The Assyrian was near with forces apparently irresistible. In the universal consternation which ensued, all the hope of the state centred upon Isaiah; the highest functionaries of the state—Shebna too—wait upon him in the name of their sovereign. The short answer which Jehovah gave through him was that the Assyrian king should hear intelligence which should send him back to his own land, there to perish. How the deliverance was to be effected, Isaiah was not commissioned to tell; but the very next night (2 Kings xix. 35) brought the appalling fulfilment.

The last twenty-seven chapters are supposed by many critics to have been written in the time of the Babylonian captivity, and are therefore ascribed to a later Isaiah. It is evident that the point of time and situation from which the prophet here speaks is that of the Captivity in Babylon (compare, *e. g.* chap. lxiv. 10, 11); but this may be adopted on a principle which appears to characterize "vision," viz.: that the prophet sees the future as if present. The second part falls into three sections, each, as it happens, consisting of nine chapters; the first two end with the *refrain*, "There is no peace, saith Jehovah, (or 'my God'), to the wicked;" and the third with the same thought amplified. The first section (chaps. xl.-xlviii.) has for its main topic the comforting assurance of the deliverance from Babylon by Koresh (Cyrus), who is even named twice (chaps. xli. 2, 3, 25; xlv. 28; xlv. 1, 4, 13; xlv. 11; xlviii. 14, 15). It is characteristic of sacred prophecy in general that the vision of a great deliverance leads the seer to glance at the deliverance to come through Jesus Christ. This principle of association prevails in the second part taken as a whole; but in the first section, taken apart, it appears as yet imperfectly. The second section (chaps. xlix.-lvii.) is distinguished from the first by several features. The person of Cyrus, as well as his name, and the specification of Babylon, disappear altogether. Return from exile is indeed spoken of repeatedly and at length (chaps. xlix. 9-16; li. 9; lii. 12; lv. 12, 13; lvii. 14); but in such general terms as admit of being applied to the spiritual and Messianic as well as to the literal restoration. In the third section (chaps. lviii.-lxvi.), as Cyrus nowhere appears, so neither does "Jehovah's servant" occur so frequently to view as in the second. He no longer appears as suffering, but only as saving and avenging Zion. The section is mainly occupied with various practical exhortations, founded upon the views of the future already set forth.

THE BOOK OF JEREMIAH.

JEREMIAH, who is the principal prophet in the second or Babylonian period of prophecy, lived in the reigns of Josiah, Shallum, Jehoiakim, Jeconiah, and Zedekiah. His long career began in the thirteenth year of the reign of Josiah (B. C. 629), and continued till the eleventh year of Zedekiah (B. C. 586), when Jerusalem was taken by Nebuchadnezzar (Jer. 1, 2, 3), though he continued to prophesy even after that event. He is described as "the son of Hilkiah, of the priests that were in Anathoth," a town not three miles distant from Jerusalem. He drew upon himself the anger of the court and monarch by predicting the capture and ultimate destruction of Jerusalem in consequence of the people's sins, and was imprisoned and barely escaped with his life. His prophecy was fulfilled in the capture of the city by Nebuchadnezzar. He opposed the revolt of Zedekiah against the Chaldean conqueror, and again was in peril of his life. His predictions were realized a second time in the final capture and destruction of the city and temple by Nebuchadnezzar. After the destruction of Jerusalem, he continued for a time in the city; but he was afterwards carried, against his will, into Egypt, along with his faithful friend and amanuensis Baruch. There, in the city of Tahpanhes, we have the last clear glimpses of the prophet's life. After this, all is uncertain. If we could assume that chap. lii. 31 was written by Jeremiah himself, it would show that he reached an extreme old age; but this is so doubtful that we are left to other sources. On the one hand, there is a Christian tradition, resting doubtless on some earlier belief, that the Jews at Tahpanhes, irritated by his rebukes, at last stoned him to death. On the other side, there is the Jewish statement that on the conquest of Egypt by Nebuchadnezzar, he, with Baruch, made his escape to Babylon of Judæa, and died in peace.

The absence of any chronological order in the present structure of Jeremiah's prophecies is obvious at the first glance. In the present order we have two great divisions:—(1) Chaps. i.–xlv. Prophecies delivered at various times, directed mainly to Judah, or connected with Jeremiah's personal history. (2) Chaps. xlv.–li. Prophecies connected with other nations. Chapter lii., taken largely, though not entirely, from 2 Kings xxv., may be taken either as a supplement to the prophecy, or as an introduction to the Lamentations. Looking more closely into each of these divisions, we have the following sections:

I. Chaps. i.–xxi. Containing the substance of "the book" of xxxvi. 32, and including prophecies from the thirteenth year of Josiah to the fourteenth year of Jehoiakim.

II. Chaps. xxii.–xxv. Shorter prophecies, delivered at different times against the kings of Judah and the false prophets.



III. Chaps. xxvi.—xxviii. The two great prophecies of the fall of Jerusalem and the history connected with them. Jehoiakim, in chap. xxvii. 1, is evidently (compare verse 3) a mistake for Zedekiah.

IV. Chaps. xxix.—xxx. The message of comfort for the exiles in Babylon.

V. Chaps. xxxii.—xliv. The history of the last two years before the capture of Jerusalem, and of Jeremiah's work in them and in the period that followed.

VI. Chaps. xlv.—li. The prophecies against foreign nations, ending with the great prediction against Babylon.

VII. The supplementary narrative of chap. lii.

THE BOOK OF LAMENTATIONS.—The book of Lamentations contains the utterance of Jeremiah's sorrow upon the capture of Jerusalem and the destruction of the Temple. It consists of five chapters, each of which, however, is a separate poem, complete in itself, and having a distinct subject, but brought at the same time under a plan which includes them all. It is one of the most exquisitely beautiful of the sacred books. On the ninth day of the month of Ab (July–August), the Lamentations of Jeremiah were read, year by year, with fasting and weeping, to commemorate the misery out of which the people had been delivered. It enters largely into the order of the Latin Church for the services of Passion Week.

EZEKIEL.—Ezekiel, the son of Buzi, the great prophet during the Babylonian Captivity, was, like his predecessor, Jeremiah, a priest. One tradition makes Ezekiel the servant of Jeremiah. He was taken captive in the captivity of Jehoiachin, eleven years before the destruction of Jerusalem. He was a member of a community of Jewish exiles who settled on the banks of the Chebar, a "river" or stream of Babylonia. It was by this river "in the land of the Chaldeans" that God's message first reached him (chap. i. 3). His call took place "in the fifth year of king Jehoiachin's captivity" (B. C. 595), "in the thirtieth year of the fourth month." We learn from an incidental allusion (chap. xxiv. 18)—the only reference which he makes to his personal history—that he was married and had a house (chap. viii. 1) in his place of exile, and lost his wife by a sudden and unforeseen stroke. He lived in the highest consideration among his companions in exile, and their elders consulted him on all occasions (chaps. viii. 1; xi. 25; xiv. 1; xx. 1, etc.). The last date he mentions is the twenty-seventh year of the captivity (chap. xxix. 17), so that his mission extended over twenty-two years, during part of which period Daniel was probably living and already famous (Ezek. xiv. 14; xxviii. 3). He is said to have been murdered in Babylon by some Jewish prince whom he had convicted of idolatry, and to have been buried in the tomb of Shem and Arphaxad, on the banks of the Euphrates.

The predictions of Ezekiel are marvellously varied. He has instances of visions (chaps. viii.—xi.), symbolical actions (as chap. iv. 8), similitudes (chaps. xii.—xv), parables (as chap. xvii.), proverbs (chaps. xii. 22; xviii. 1 *sq.*), poems (as chap. xix.), allegories (as chaps. xxiii., xxiv.), open prophecies (as chaps. vi., vii., xx., etc.). The depth of his *matter*, and the marvellous nature of his visions, make him occasionally obscure. Hence his prophecy was placed by the Jews among the "treasures," those portions of Scripture which (like the early part of Genesis, and the Canticles) were not allowed to be read until the age of thirty.

The book is divided into two great parts, of which the destruction of Jerusalem is the turning point; chapters i.—xxiv. contain predictions delivered before that event, and chapters xxv.—xlvi., after it, as we see from chapter xxvi. 2. Again, chapters i.—xxxii. are mainly occupied with correction, denunciation and reproof, while the remainder deal chiefly in consolation and promise. A parenthetical section in the middle of the book (chaps. xxv.—xxxii.)

contains a group of prophecies against *seven* foreign nations, the septenary arrangement being apparently (as elsewhere in Scripture) intentional. The book may further be divided into nine sections, distinguished by their superscriptions, as follows:—(1) Ezekiel's call, chap. i.—iii. 15. (2) The *general* carrying out of the commission, chap. iii. 16.—vii. (3) The rejection of the people because of their idolatrous worship, chaps. viii.—xi. (4) The sins of the age rebuked in detail, chaps. xii.—xix. (5) The nature of the judgment, and the guilt which caused it, chap. xx.—xxiii. (6) The meaning of the now-commencing punishment, chap. xxiv. (7) God's judgment denounced on seven heathen nations (Ammon, chap. xxv. 1–7; Moab, 8–11; Edom, 12–24; the Philistines, 15–17; Tyre, xxvi.—xxviii. 19; Sidon, 20–24; Egypt, xxix.—xxxii.) (8) Prophecies after the destruction of Jerusalem, concerning the future condition of Israel, chaps. xxxii.—xxxix. (9) The glorious consummation, chaps. xl.—xlviii.

Chronological order is followed throughout (the date of the prediction being constantly referred to), except in the section devoted to prophecies against heathen nations, where it is several times abandoned, so that in the predictions against Egypt, one uttered in the twenty-seventh year of the captivity is inserted between two uttered in the tenth and eleventh years.

DANIEL.—Nothing is known of the parentage or family of Daniel. He appears to have been of royal or noble descent (Dan. i. 3), and to have possessed considerable personal endowments (chap. i. 4). He was taken to Babylon in "the third year of Jehoiakim" (B. C. 604), and trained for the king's service with three companions. At the close of his three years' discipline, he received the prophetic call, and his skill in interpreting the dreams of Nebuchadnezzar caused him to be promoted to high offices in the state. He interpreted Nebuchadnezzar's second dream and the writing on the wall at Belshazzar's feast. He was taken into favor by Darius, and when cast into a den of lions for his fidelity to his religion, was miraculously delivered from harm. He enjoyed the favor of Cyrus also, and it was in "the third year of Cyrus" (B. C. 534), that he saw his last recorded vision on the banks of the Tigris (chap. x. 1–4). He is believed to have died at Susa, on the Tigris, at the age of ninety years.

The book of Daniel is the earliest example of apocalyptic literature, and, in a great degree, the model according to which all later apocalypses were constructed. In this aspect it stands at the head of a series of writings, in which the deepest thoughts of the Jewish people found expression after the close of the prophetic era. To the old prophets, Daniel stands, in some sense, as a commentator; to succeeding generations as the herald of immediate deliverance. The language of the book, no less than its general form, belongs to an era of transition. Like the book of Ezra, Daniel is composed partly in the vernacular Aramaic (Chaldee) and partly in the sacred Hebrew.

The book is generally divided into two nearly equal parts. The first of these (chaps. i.—vi.) contains chiefly historical incidents, while the second (chaps. vii.—xii.) is entirely apocalyptic. The prophecies contained in the latter part extend from the days of Daniel to the general resurrection. The Assyrian, the Persian, the Grecian and the Roman empires are clearly predicted and described under the most appropriate imagery. The precise time of Christ's coming is told; the rise and fall of antichrist, and the duration of his power, are accurately determined; the victory of Christ over his enemies, and the universal prevalence of his religion are clearly pointed out. Sir Isaac Newton regards Daniel as the most distinct and plain of all the prophets, and the most easy to be understood; and therefore considers that, in things relating to the last times, he is to be regarded as the key to the other prophets.

A large number of modern critics regard the book as the work of an impostor, who lived in the time of Antiochus Epiphanes. The external evidences of its genuineness, however, are as striking



as those of any book of Scripture. Apart from this, we have the testimony of Christ Himself (Matt. xxiv. 15), of St. John and St. Paul, who have copied his prophecies; of the Jewish church and nation, who have constantly received this book as canonical. The internal evidence of language is equally strong. The character of the Hebrew bears the closest affinity to that of Ezekiel and Habakkuk. The Aramaic (Chaldee), like that of Ezra, is also of an earlier form than exists in any other Chaldaic document. The use of Greek technical terms marks a period when commerce had already united Persia and Greece; and the occurrence of peculiar words which admit of an explanation by reference to Aryan, and not to Shemitic roots, is almost inexplicable on the supposition that the prophecies are a Palestinian forgery of the Maccabæan age.

The Greek translations of Daniel contain additions not found in the original text. The most important of these are the fragments contained in the Apocrypha of the English Bible, and known as the Song of the Three Holy Children, the History of Susannah, and the History of Bel and the Dragon.

The additions are found in both the Greek texts, the LXX. and Theodotion, in the old Latin and Vulgate, and in the existing Syriac and Arabic versions. On the other hand there is no evidence that these additions ever formed a part of the Hebrew text, and they were originally wanting in the Syriac.

Various conjectures have been made as to the origin of the additions. It has been supposed that they were derived from Aramaic originals, but the character of the additions themselves indicates rather the hand of an Alexandrine writer; and it is not unlikely that the translator of Daniel wrought up traditions which were already current, and appended them to his work.

THE TWELVE MINOR PROPHETS.

HOSEA.—Hosea, whose name signifies "safety" or "saviour," was the third of the prophets in order of time, and is considered the first of the minor prophets. He is described as the son of Beer, but we know nothing of his life. The title of his book gives for the beginning of his ministry the reign of Uzziah, king of Judah, but limits this vague definition by reference to Jeroboam II., king of Israel; it therefore yields a date not later than B. C. 783. His life, or rather his prophetic career, probably extended from B. C. 784 to 725, a period of fifty-nine years. There seems to be a general consent among commentators that the prophecies of Hosea were delivered in the kingdom of Israel.

The book of Hosea contains properly two parts. The first three chapters contain a series of symbolical actions directed against the idolatries of Israel. It is disputed whether the marriage of the prophet was a real transaction, or an allegorical vision; in all probability the latter is the correct view; but in either case it illustrated the relations of idolatrous Israel to her covenant God. The remaining chapters are chiefly occupied with denunciations against Israel, and especially Samaria, for the worship of idols which prevailed there. Hosea's warnings are mingled with tender, pathetic expostulations.



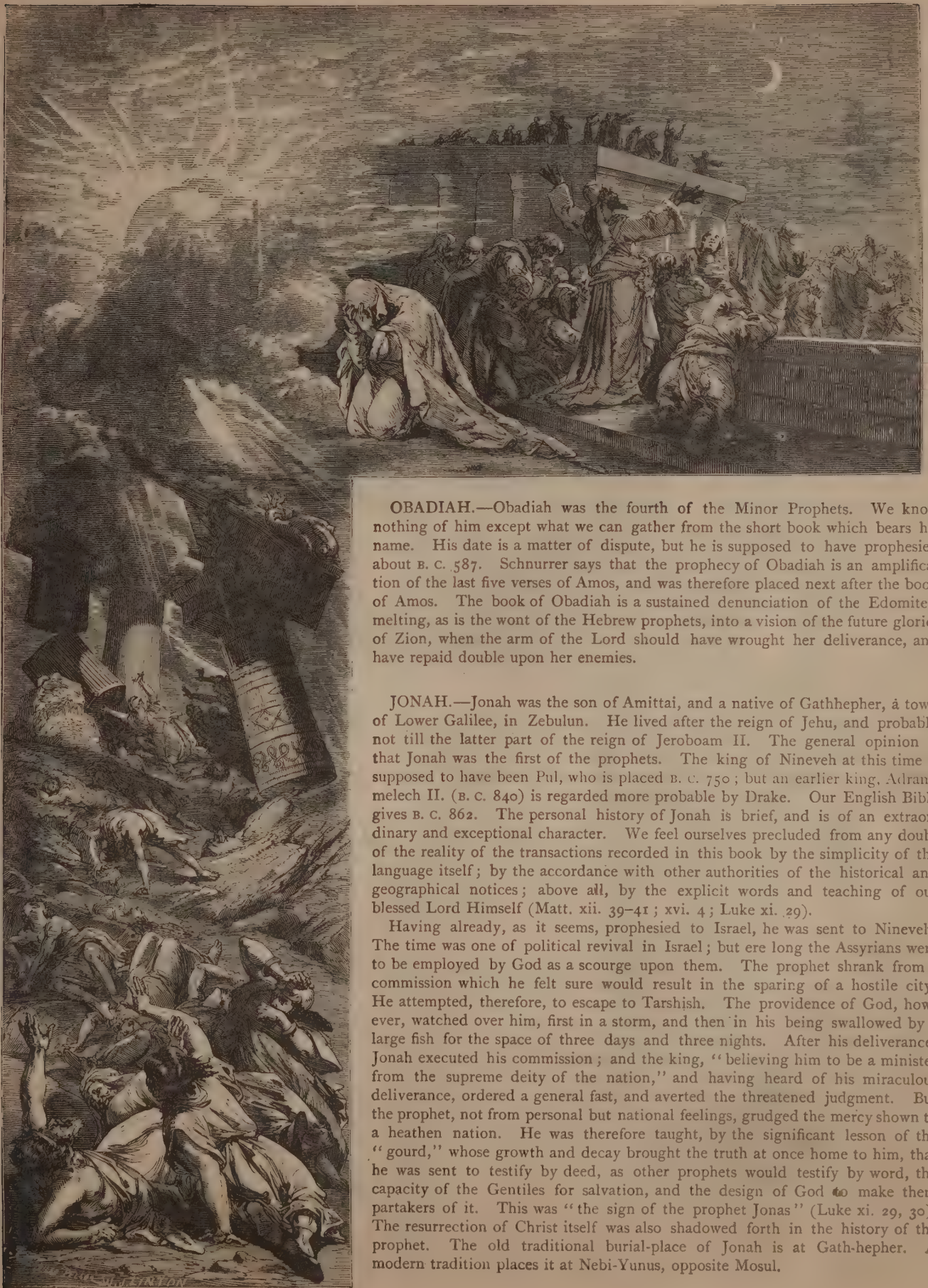
He shows a joyous faith in the coming Redeemer, and is frequently quoted in the New Testament.

JOEL.—Joel, of whom we only know for certain that he was the son of Pethuel, most likely lived in Judah, for his commission was to Judah, and he makes frequent mention of Judah and Jerusalem. He probably lived in the reign of Uzziah, thus being contemporary with Hosea and Amos. We find, what we should expect on the supposition of Joel being the first prophet to Judah, only a grand outline of the whole terrible scene, which was to be depicted more and more in detail by subsequent prophets. The scope, therefore, is not any particular invasion, but the whole day of the Lord. The proximate event to which the prophecy is related was a public calamity, then impending on Judah, of a two-fold character: want of water, and a plague of locusts continuing for several years. The prophet exhorts the people to turn to God with penitence, fasting and prayer, and then, he says, the plague shall cease, the rain descend in its season, and the land yield her accustomed fruits. Their penitence shall also bring upon them an outpouring of God's Holy Spirit, and through them the blessings of true religion shall be extended to heathen lands.

AMOS.—Amos was a native of Tekoa, in Judah, about six miles south of Bethlehem, originally a shepherd and dresser of sycamore trees, who was called by God's Spirit to be a prophet, although not trained in any of the regular prophetic schools. He travelled from Judah into the northern kingdom of Israel, or "Ephraim," and there exercised his ministry, apparently not for any long time. His date cannot be later than the fifteenth year of Uzziah's reign, B. C. 808. His ministry probably occurred about the middle of the reign of Jeroboam. Israel was then at the height of its power and glory, and was given over to the idolatrous worship of golden calves. Amos went to rebuke this at Bethel itself, but was compelled to return to Judah by the high priest Amaziah, who procured from Jeroboam an order for his expulsion from the northern kingdom.

The book of the prophecies of Amos seems divided into four principal portions, closely connected together. (1) From chap. i. to ii. 3, he denounces the sins of the nations bordering on Judah and Israel, as a preparation for (2), in which, from chap. ii. 4 to vi. 14, he describes the state of those two kingdoms, especially the latter. This is followed by (3) chaps. vii. 1, ix. 10, in which, after reflecting on the previous prophecy, he relates his visit to Bethel, and sketches the impending punishment of Israel which he predicted to Amaziah. After this, in (4), he rises to a loftier and more evangelical strain, looking forward to the time when the hope of the Messiah's kingdom will be fulfilled, and his people forgiven and established in the enjoyment of God's blessings to all eternity. The chief peculiarity of the style consists in the number of allusions to natural objects and agricultural occupations, as might be expected from the early life of the author.





OBADIAH.—Obadiah was the fourth of the Minor Prophets. We know nothing of him except what we can gather from the short book which bears his name. His date is a matter of dispute, but he is supposed to have prophesied about B. C. 587. Schnurrer says that the prophecy of Obadiah is an amplification of the last five verses of Amos, and was therefore placed next after the book of Amos. The book of Obadiah is a sustained denunciation of the Edomites, melting, as is the wont of the Hebrew prophets, into a vision of the future glories of Zion, when the arm of the Lord should have wrought her deliverance, and have repaid double upon her enemies.

JONAH.—Jonah was the son of Amittai, and a native of Gathhepher, a town of Lower Galilee, in Zebulun. He lived after the reign of Jehu, and probably not till the latter part of the reign of Jeroboam II. The general opinion is that Jonah was the first of the prophets. The king of Nineveh at this time is supposed to have been Pul, who is placed B. C. 750; but an earlier king, Adrammelech II. (B. C. 840) is regarded more probable by Drake. Our English Bible gives B. C. 862. The personal history of Jonah is brief, and is of an extraordinary and exceptional character. We feel ourselves precluded from any doubt of the reality of the transactions recorded in this book by the simplicity of the language itself; by the accordance with other authorities of the historical and geographical notices; above all, by the explicit words and teaching of our blessed Lord Himself (Matt. xii. 39-41; xvi. 4; Luke xi. 29).

Having already, as it seems, prophesied to Israel, he was sent to Nineveh. The time was one of political revival in Israel; but ere long the Assyrians were to be employed by God as a scourge upon them. The prophet shrank from a commission which he felt sure would result in the sparing of a hostile city. He attempted, therefore, to escape to Tarshish. The providence of God, however, watched over him, first in a storm, and then in his being swallowed by a large fish for the space of three days and three nights. After his deliverance, Jonah executed his commission; and the king, "believing him to be a minister from the supreme deity of the nation," and having heard of his miraculous deliverance, ordered a general fast, and averted the threatened judgment. But the prophet, not from personal but national feelings, grudged the mercy shown to a heathen nation. He was therefore taught, by the significant lesson of the "gourd," whose growth and decay brought the truth at once home to him, that he was sent to testify by deed, as other prophets would testify by word, the capacity of the Gentiles for salvation, and the design of God to make them partakers of it. This was "the sign of the prophet Jonas" (Luke xi. 29, 30). The resurrection of Christ itself was also shadowed forth in the history of the prophet. The old traditional burial-place of Jonah is at Gath-hepher. A modern tradition places it at Nebi-Yunus, opposite Mosul.

THE BOOK OF

HABAKKUK



MICAH.—Micah was a native of Maresheth, a village near Eleutheropolis, in the west of Judah. His ministry extended over the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah, a period of about fifty years, B. C. 750–698. He was contemporary with Hosea and Amos during part of their ministry in Israel, and with Isaiah in Judah. He wrote in an elevated and vehement style, with frequent transitions. His prophecy relates to the sins and judgments of Israel and Judah, the destruction of Samaria and Jerusalem, the return of the Jews from captivity, and the punishment of their enemies. He proclaims the coming of the Messiah, as the foundation of all hope for the blessed and glorious future he describes, and specifies Bethlehem in Judah as the place where he should be born of woman (Micah v. 2, 3). The prediction was thus understood by the Jews (Matt. ii. 6; John vi. 41, 42).

NAHUM.—Nahum's name signifies "Consolation." The circumstances of his life are unknown, except that he was a native of Elkosh, which probably was a village in Galilee. Opinions are divided as to the time Nahum prophesied. The best interpreters adopt Jerome's opinion that he foretold the destruction of Nineveh in the time of Hezekiah, after the war of Sennacherib in Egypt, mentioned by Berossus. Nahum speaks of the taking of No-ammon, of the haughtiness of Rabshakeh, and of the defeat of Sennacherib as things that were past. He implies that the tribe of Judah were still in their own country, and that they there celebrated their festivals. He notices, also, the captivity and dispersion of the ten tribes. The subject of his prophecy is, in accordance with the superscription, "the burden of Nineveh," the destruction of which he predicts.

THE BOOK OF HABAKKUK.

HABAKKUK, perhaps, delivered his prophecy about the twelfth or thirteenth year of the reign of Josiah (B. C. 630, 629), though the date is only conjectural, and of his personal history nothing is known. The prophet foretells the doom of the Chaldeans, and the announcement is followed by a series of denunciations



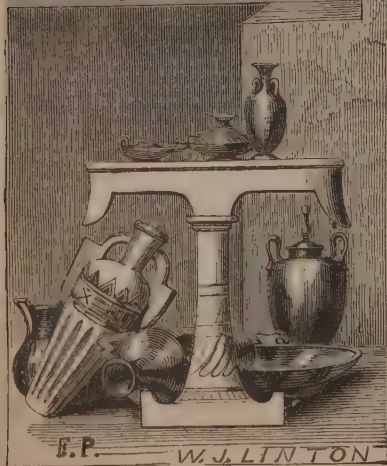
pronounced upon them by the nations who had suffered from their oppression. The strophical arrangement of these "woes" is a remarkable feature of the prophecy. The whole concludes with the magnificent Psalm in chap. iii.

ZEPHANIAH.—Zephaniah lived also in the reign of Josiah, as we learn from the superscription to the book, where the prophet traces his pedigree to his fourth ancestor, Hezekiah, supposed to be the celebrated king of that name. His date is about 630 B. C. The destruction of Nineveh, foretold in Zeph. ii. 13, occurred in 625 B. C. His prophecy contains two oracles, in three chapters, directed against idolaters in Judah, against surrounding idolatrous nations, and against wicked rulers, priests and prophets. It closes with cheering promises of Gospel blessings. His style and manner are like those of Jeremiah, during whose early years they were contemporary. His subsequent history is unknown.

HAGGAI.—Haggai is the first of the Minor Prophets who prophesied after the Captivity. With regard to his tribe and parentage, both history and tradition are alike silent. In the absence of any direct evidence on the point, it is more than probable that he was one of the exiles who returned with Zerubbabel and Jehusa. He began to prophesy in the second year of Darius Hystaspes (B. C. 520); and the object of his prophesying was to excite his countrymen to begin again the building of the Temple, which had been so long interrupted. In this he was successful, Darius having granted a decree for this purpose (Ezra vi.) 'The exceeding glory of the second Temple was, as he had foretold, that Christ, "the desire of all nations, came to it," and made the place of his feet glorious (Hag. ii. 7, 9).

ZECHARIAH.—Zechariah was the son of Berechiah, and grandson of Iddo, the priest. Ezra calls him the son of Iddo. He was a priest, as well as a prophet, and succeeded his grandfather in the sacred office. He returned from Babylon with Zerubbabel and began to prophesy while yet young (Zech. ii. 4) in the second year of Darius (B. C. 520), in the eighth month of the holy year, and two months after Haggai. The two prophets, with united zeal, encouraged the people to resume the work of the Temple, which had been discontinued for some years (Ezra v. 1).

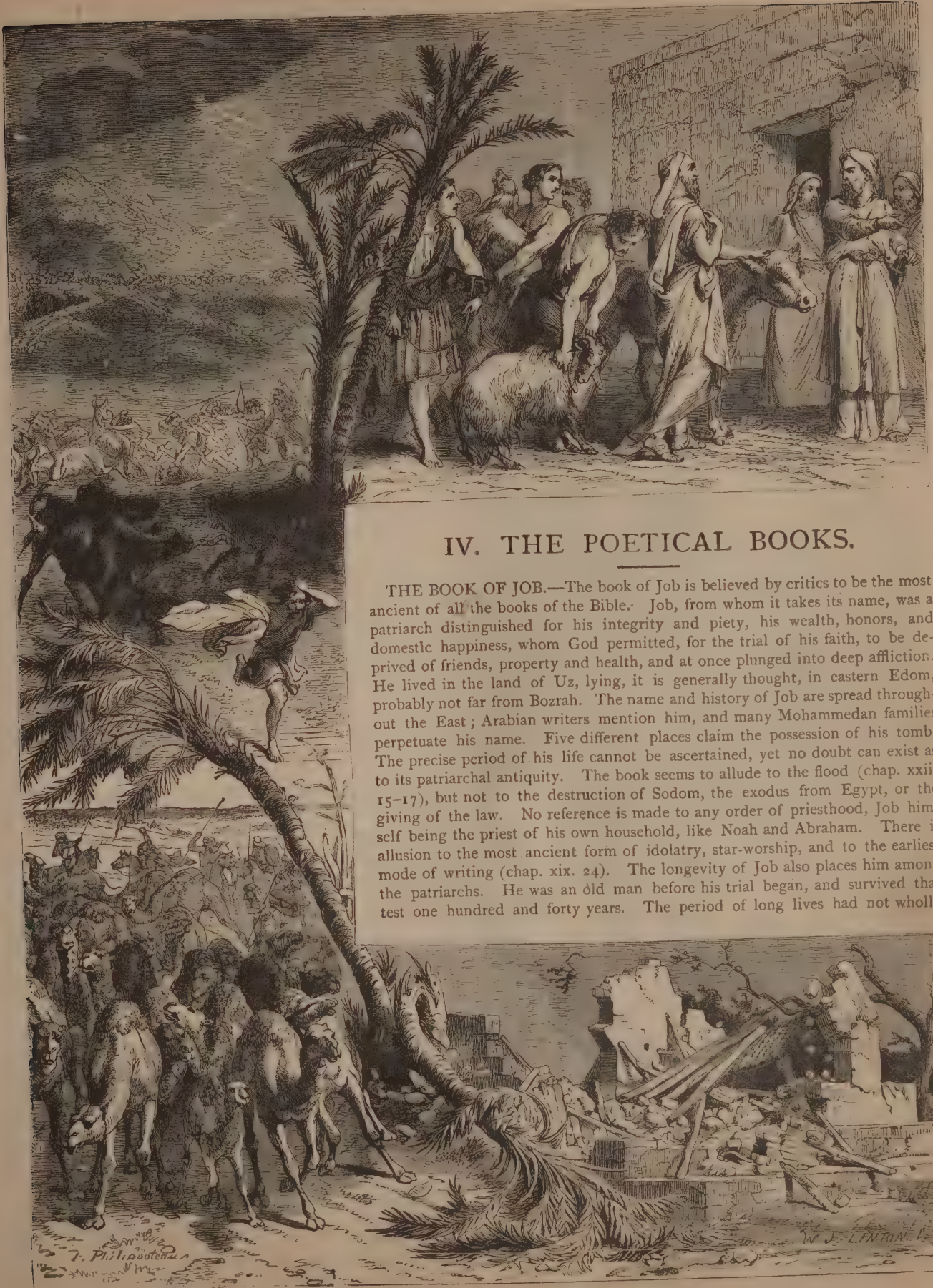
Zechariah's prophecies concerning the Messiah are more particular and express than those of most other prophets, and many of them, like those of Daniel, are couched in symbols. The book opens with a brief introduction, after which six chapters contain a series of visions, setting forth the fitness of that time for the promised restoration of Israel, the destruction of the enemies of God's people, the conversion of the heathen, the advent of Messiah, the branch, the outpouring and blessed influences of the Holy Spirit, and the importance and safety of faithfully adhering to the service of their covenant God. Chapter vii. relates to commemorative observances. Chapters ix.-xi. predict the prosperity of Judah during the



times of the Maccabees, together with the fate of Persia and other adjacent kingdoms. The remaining three chapters describe the future destiny of the Jews, the siege of Jerusalem, the triumphs of Messiah, and the glories of the latter day, when "Holiness to the Lord" shall be inscribed on all things.

In what may be called the peculiarities of his prophecy, Zechariah approaches nearly to Ezekiel and Daniel. Like them, he delights in visions; like them, he uses symbols and allegories, rather than the bold figures and metaphors which lend so much force and beauty to the writings of the earlier prophets; like them, he beholds angels ministering before Jehovah, and fulfilling his behests on the earth. He is the only one of the prophets who speaks of Satan. That some of these peculiarities are owing to his Chaldaean education can hardly be doubted. Generally speaking, Zechariah's style is pure, and remarkably free from Chaldaisms. He seems to have striven to imitate the purity of the earlier models; but in orthography, and in the use of some words and phrases, he betrays the influence of a later age.

MALACHI.—Malachi (that is, *the angel or messenger of Jehovah*) is the last, and is therefore called "*the seal*" of the prophets, and his prophecies constitute the closing book of the Canon. Of his personal history nothing is known. He is believed to have been contemporary with Nehemiah, and it is most likely that he delivered his prophecies after the second return of Nehemiah from Persia (Neh. xiii. 6), and subsequently to the thirty-second year of Artaxerxes Longimanus (B. C. 220). From the striking parallelism between the state of things indicated in Malachi's prophecies and that actually existing on Nehemiah's return from the court of Artaxerxes, it is on all accounts highly probable that the efforts of the secular governor were on this occasion seconded by the preaching of "Jehovah's Messenger," and that Malachi occupied the same position with regard to the reformation under Nehemiah, which Isaiah held in the time of Hezekiah, and Jeremiah in that of Josiah. The last chapter of canonical Jewish history is the key to the last chapter of its prophecy. The whole prophecy naturally divides itself into three sections, in the first of which Jehovah is represented as the loving Father and Ruler of his people (chaps. i. 2,—ii. 9); in the second, as the supreme God and Father of all (chap. ii. 10—16); and in the third, as their righteous and final Judge (chap. ii. 17—end).



IV. THE POETICAL BOOKS.

THE BOOK OF JOB.—The book of Job is believed by critics to be the most ancient of all the books of the Bible. Job, from whom it takes its name, was a patriarch distinguished for his integrity and piety, his wealth, honors, and domestic happiness, whom God permitted, for the trial of his faith, to be deprived of friends, property and health, and at once plunged into deep affliction. He lived in the land of Uz, lying, it is generally thought, in eastern Edom, probably not far from Bozrah. The name and history of Job are spread throughout the East; Arabian writers mention him, and many Mohammedan families perpetuate his name. Five different places claim the possession of his tomb. The precise period of his life cannot be ascertained, yet no doubt can exist as to its patriarchal antiquity. The book seems to allude to the flood (chap. xii. 15-17), but not to the destruction of Sodom, the exodus from Egypt, or the giving of the law. No reference is made to any order of priesthood, Job himself being the priest of his own household, like Noah and Abraham. There is allusion to the most ancient form of idolatry, star-worship, and to the earliest mode of writing (chap. xix. 24). The longevity of Job also places him among the patriarchs. He was an old man before his trial began, and survived that test one hundred and forty years. The period of long lives had not wholly

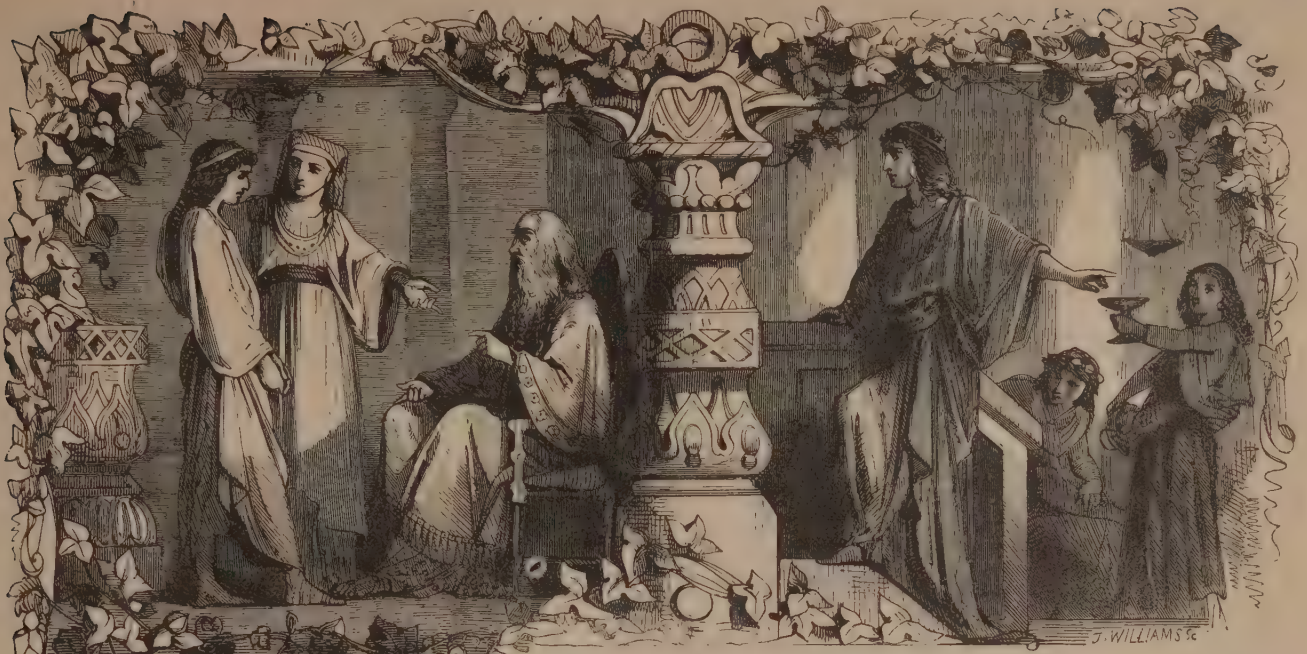


passed away. Hales places the trial of Job before the birth of Abraham, and Ussher about thirty years before the Exodus.

As to the authorship of the book, many opinions have been held. It has every appearance of an original composition, and its author must have been a Hebrew, since it is written in the purest Hebrew. It exhibits, moreover, the most intimate acquaintance with both Egyptian and Arabian scenery, and is in the loftiest style of Oriental poetry. All these circumstances are consistent with the views of those who regard Moses as its probable author. It has, however, been ascribed to other persons. It presents a beautiful exhibition of patriarchal religion. It teaches the being and perfections of God, His creation of all things, and His universal providence; the apostasy and guilt of evil spirits and of mankind; the mercy of God, on the basis of a sacrifice, and on condition of repentance and faith (chaps. xxxiii. 27-30; xlii. 6-8); the immortality of the soul, and the resurrection of the body (chaps. xiv. 7-15; xix. 25-27).

The main problem discussed in Job is, the justice of God in suffering the righteous to be afflicted, while the wicked prosper. It is settled by showing that, while the hand of a just God is manifest in His providential government of human affairs, it is His sovereign right to choose His own time and mode of retribution both to the evil and the good, and to subject the graces of His people to whatever trial He deems best. The whole book is written in the highest style of Hebrew poetry, except the two introductory chapters and part of the last, which are prose. As a poem it is full of sublime sentiments and bold and striking images.

THE BOOK OF PSALMS.—The book of Psalms contains 150 separate Psalms, and may be parted into five great divisions or books, which were formed at different periods. There is a remarkable difference between the several books in their use of the divine names Jehovah and Elohim, to designate Almighty God. In book I. (Pss. i.-xli.), the former name prevails; it is found 272 times, while Elohim occurs but fifteen times. In book II. (Pss. xlii.-lxxii.), Elohim is found more than five times as often as Jehovah. In book III. (Pss. lxxiii.-lxxxix.), the preponderance of Elohim in the earlier is balanced by that of Jehovah in the latter psalms of the book. In book IV. (Pss. xc.-cvi.) the name of Jehovah is exclusively employed; and also virtually in book V. (Pss. cvii.-cl.), Elohim being there found only in two passages incorporated from earlier Psalms.



Book I. is, by the superscriptions, entirely Davidic; nor do we find in it a trace of any but David's authorship. We may well believe the compilation of the book was also David's work. Book II. appears by the date of its latest Psalm (xlvi.) to have been compiled in the reign of King Hezekiah. It would naturally comprise (1) several or most of the Levitical Psalms anterior to that date; and (2) the remainder of the Psalms of David previously uncompiled. Book III., the interest of which centres in the times of Hezekiah, stretches out, by its last two Psalms, to the reign of Manasseh; it was probably compiled in the reign of Josiah. Book IV. contains the remainder of the Psalms, up to the date of the Captivity. Book V., the Psalms of the Return. There is nothing to distinguish these two books from each other in respect of outward decoration or arrangement, and they may have been compiled together in the days of Nehemiah.

Israelitish psalmody may be said to have virtually commenced with David. Previous mastery over his harp had probably prepared the way for his future strains, when the anointing oil of Samuel descended upon him, and he began to drink in special measure, from that day forward, of the Spirit of the Lord. It was then that, victorious at home over the mysterious melancholy of Saul, and in the field over the vaunting champion of the Philistine hosts, he sang how from even babes and sucklings God had ordained strength because of his enemies (Ps. viii.) His next Psalms are of a different character; his persecutions at the hands of Saul had commenced. When David's reign had begun, it is still with the most exciting incidents of his history, public or private, that his Psalms are mainly associated. After the conquest of Jerusalem his psalmody opened afresh with the solemn removal of the ark to Mount Zion; and in Ps. xxiv.-xxix., which belong together, we have the earliest definite instance of David's systematic composition or arrangement of Psalms for public use.

David's Psalms were written chiefly at the important crises of his life, but it was no doubt at the close of his reign, when his kingdom was at peace, that he finally arranged for the sanctuary service that portion of his psalms which now constitutes the first book of the Psalter. For a time the single psalm of Solomon (Ps. lxxii.) remained the only addition to those of David. If, however, religious psalmody were to revive, somewhat might be not unreasonably anticipated from the great assembly of King Asa (2 Chron. xv.); and Ps. l. suits so exactly with the circumstances of that occasion, that it may well be assigned to it. The great prophetic ode (Ps. xlv.) connects itself most readily with the splendors of Jehoshaphat's reign. And after that psalmody had thus definitely revived, there would be no reason why it should not thenceforward manifest itself in seasons of anxiety, as well as of festivity and thanksgiving. Hence Ps. xlix. Yet the psalms of this period flow but sparingly. Pss. xlii., xlii., lxxiv. are best assigned to the reign of Ahaz. The reign of Hezekiah is naturally rich in psalmody. Pss. xlii., lxxv., lxxvi. connect themselves with the resistance to the supremacy of the Assyrians and the divine destruction of their host. We are now brought to a series of psalms of peculiar interest, springing out of the political



and religious history of the separated ten tribes. In date of actual composition they commence before the times of Hezekiah. The earliest is probably Ps. lxxx., a supplication for the Israelitish people at the time of the Syrian oppression. All these psalms (lxxx.-lxxxiii.) are referred by the superscriptions to the Levite singers, and thus bear witness to the efforts of the Levites to reconcile the two branches of the chosen nation. The captivity of Manasseh himself proved to be but temporary; but the sentence which his sins had provoked upon Judah and Jerusalem still remained to be executed, and precluded the hope that God's salvation could be revealed until after such an outpouring of His judgments as the nation had never yet known. The psalms of book IV. bear generally the impress of this feeling. We pass to book V. Ps. cvii. is the opening psalm of the return, sung, probably, at the first Feast of Tabernacles (Ezra iii.) The ensuing Davidic psalms may well be ascribed to Zerubbabel. A directly historical character belongs to Pss. cxx.-cxxxiv., styled in our A. V., "songs of degrees." Internal evidence refers these to the period when the Jews, under Nehemiah, were, in the very face of the enemy, repairing the walls of Jerusalem, and the title may well signify "Songs of going up upon the walls," the psalms being, from their brevity, well adapted to be sung by the workmen and guards, while engaged in their respective duties. Of somewhat earlier date, it may be, are Ps. cxxxvii. and the ensuing Davidic psalms. Pss. cxlvii.-cl. were probably sung on the occasion of the thanksgiving procession of Nehemiah xii., after the rebuilding of the walls of Jerusalem had been completed.

THE BOOK OF PROVERBS.—The superscriptions which are affixed to several portions of the book (in chaps. i.; x. 1; xxv. 1), attribute the authorship of those portions to Solomon, the son of David, king of Israel. With the exception of the last two chapters, which are directly assigned to other authors, it is probable that the statement of these superscriptions is in the main correct, and that the majority of the proverbs contained in the book were uttered or collected by Solomon. The book consists of a collection of pointed and sententious moral maxims, the fruit of Solomon's profound sagacity and unexampled experience, but above all, of the inspiration of God. It contains a complete code of practical rules for the regulation of life—rules that have a divine breadth and fulness, and can make men for time and also for eternity. The principles embodied in them admit of endlessly varied applications, so that the study of a life cannot exhaust them. The more they are pondered and prayed over, and reduced to practice, the more are their hidden treasures of wisdom brought to light. Solomon himself lived in the sphere of practical life. He had constantly to do with all classes, and he knew men and the course of human events most thoroughly. His maxims are therefore adapted to the actual condition of things, and not to an imaginary state of existence. They contain those broad principles of action which meet the wants of all men in all circumstances, in all ages and in all conditions of life. The first nine chapters, consisting of earnest and fatherly exhortations addressed to the young in a series of discourses, are written in admirable poetic style and are more continuous than the succeeding chapters, which consist mainly of separate maxims. "The Proverbs of Solomon" extend to the end of the twenty-fourth chapter, though these are but selections from the three thousand which he is said to have spoken. Chapters xxv.-xxix. are also the proverbs of Solomon which the men of Hezekiah copied out. The proverbs of this part are generally expressed in detached maxims: but occasionally there is a connection between adjacent verses. An effort is made to bring together related proverbs, as those concerning rulers, fools, sluggards, busybodies and talebearers. Chapter xxx. is ascribed to Augur and affords examples of the enigmatic proverbs so popular in the East. Chapter xxxi., by king Lemuel, is mainly a beautiful picture of female excellence. By whose care this book was collected in its present form is not known; but it is

manifest, from the above, that it must have been arranged in its present form as late at least as the days of Hezekiah: while there is no book of the Old Testament whose canonical authority is better attested.

THE BOOK OF ECCLESIASTES.—The Hebrew name of this book is Koheleth, or the Preacher, the title being taken from the name by which Solomon, who is believed to be its author, uniformly speaks of himself throughout the book. Commentators differ most widely as to its plan and purpose. The uniform belief of the ancient church was that Solomon wrote this book in his old age, when brought to repentance for the idolatrous practices into which he had been seduced by his heathen wives. The great variety of opinions which have been held respecting it sufficiently indicates that it is as far removed as possible from being a formal treatise. It is certainly what it professes to be—the confession of a man of wide experience looking back upon his past life, and looking out upon the disorders and calamities which surround him—of a man who has thoroughly tried the world in all its forms of honor, wealth, pleasure, folly, and the pursuit of speculative wisdom—of a man who has sinned in giving way to extreme selfishness and sensuality, and who has paid the penalty of such sin in satiety and weariness of life—the constant burden being "Vanity of vanities, all is vanity, saith the Preacher." The conclusion to which he comes after he has learned the lesson God meant to teach him, for he has been under the discipline of a divine education, is that in such an empty and unsatisfying world, where disappointment and trouble and death cannot be avoided, the cheerful, quiet enjoyment of God's present gifts is the part of wisdom, for thus we make the best of things as we find them. But this enjoyment he most clearly points out—the true secret of a contented life—is to be found in the consecration of the vigor of youth to the service of God. The conclusion of the whole matter is, to "fear God and keep his commandments; for this is the whole duty of man," and in keeping of these is great reward and the attainment of the greatest and highest good possible to mortal man as an immortal soul.

THE SONG OF SOLOMON.—In the Hebrew this book is called the *Song of Songs*; that is, the most beautiful of Songs; in the Vulgate it is entitled *Canticum Canticorum*; whence it is frequently termed *Canticles* in English; while in the English Version it has the name of the *Song of Solomon*. This book forms a poem, and one of the many opinions that have been held respecting its meaning is, that the Song is intended to display *the victory of constant and humble love over the temptations of wealth and royalty*. The tempter is Solomon; the object of his seductive endeavors is a Shulamite shepherdess, who, surrounded by the glories of the court and the fascinations of unwonted splendor, pines for the shepherd lover from whom she has been involuntarily separated. The king's flatteries and promises are unavailing, and the constancy of the shepherdess triumphs. She is reunited to her lover, and together they return home, visiting, on their way, the tree beneath whose shade they first plighted their troth. Many eminent writers, however, have maintained that the book is an allegory, intended to set forth the love of Christ for the Church. So the Jews from the most ancient times have interpreted it. Looking at this Song from the position of the Old Testament, its ground idea is: "Thy Maker is thy husband." Identical with this is the New Testament idea: "The Bride the Lamb's wife." The germ of this representation exists in the Pentateuch, where idolatry is regarded as spiritual adultery; Ex. xxxiv. 15; Deut. xxxi. 16. We find it fully developed in the forty-fifth Psalm, which probably belongs to Solomon's age, and which is expressly quoted in the epistle to the Hebrews as a description of the Messiah. The same figure occurs in many passages of the prophets who lived after Solomon's reign. In the book of Revelation this imagery is repeated and amplified. This Song is a series of descriptive pictures, the great theme of which

is the separation of the bride from her beloved—the heavenly Bridegroom—for her sins and her reunion with him by repentance. In the spiritual application of its rich and gorgeous imagery we should confine ourselves to the main scope rather than dwell on particulars. Thus the fruitfulness of the Church is set forth under the image of a garden filled with spices and precious fruits. But we are not to seek for a hidden meaning in each particular spice or fruit—the saffron, the spikenard, the myrrh, the pomegranate, the apple; and the same is true with respect to the descriptions of the bride and bridegroom with which the book abounds.

THE APOCRYPHA.

THE primary meaning of *Apocrypha*, “hidden, secret,” seems, toward the close of the second century, to have been associated with the signification “spurious,” and ultimately to have settled down into the latter. The conjectural explanation given in the translation of the English Bible, “because they were wont to be read not openly and in common, but as it were in secret and apart,” is, as regards some of the books now bearing the name, at variance with fact. The testimonies of the Fathers harmonize with the belief that the use of the word as applied to special books, originated in the claim, common to nearly all the sects that participated in the Gnostic character, to a secret, esoteric knowledge, deposited in books which were made known only to the initiated. The books of our own Apocrypha bear witness both to the feeling and the way in which it worked. Books in the existing Apocrypha bear the names of Solomon, Daniel, Jeremiah, Ezra. These books represent the period of transition and decay which followed on the return from Babylon, when the prophets who were then the teachers of the people had passed away, and the age of scribes succeeded. Uncertain as may be the dates of individual books, few, if any, can be thrown further back than the commencement of the third century, B. C. The latest, the second book of Esdras, is probably not later than 30 B. C., 2 Esdras vii. 28, being a subsequent interpolation. The alterations of the Jewish character, the different phases which Judaism presented in Palestine and Alexandria, the good and the evil which were called forth by contact with idolatry in Egypt, and by the struggle against it in Syria, all these present themselves to the reader of the Apocrypha with greater or less distinctness.

THE FIRST BOOK OF ESDRAS.—Esdras is the Greek form of the Hebrew Ezra. The first and second books of Esdras are called in the Vulgate, and in all the earlier editions of the English Bible, the *third* and *fourth* books. In the Vulgate, 1 Esdras means the canonical book of Ezra, and 2 Esdras means Nehemiah. The original MS. of the first book of Esdras of the Apocrypha is lost. The book is evidently a compilation from 2 Chronicles, Ezra, and Nehemiah. Chapters iii., iv., and v. to verse 6, are the only original portions of the book. The design of the writer is evidently to introduce and give scriptural sanction to the legend about Zerubbabel, and to explain the obscure passages of Ezra; in the last attempt he has failed signally.

THE SECOND BOOK OF ESDRAS.—This book was originally called “the Apocalypse of Ezra.” The original MS., which was written in Greek, is lost. The common Latin text, which is followed in the English version, contains two important interpolations (chapters i.-ii., xv.-xvi.), which are not found in the Arabic and Æthiopic versions, and are separated from the genuine Apocalypse in the best Latin MSS. Both of these passages are evidently of Christian origin. The original Apocalypse (chapters iii.-xiv.) consists of a series of angelic revelations and visions, in which Ezra is instructed in some of the great mys-

teries of the moral world, and assured of the final triumph of the righteous.

THE BOOK OF TOBIT.—The scene of this book is placed in Assyria, whither Tobit, a Jew, had been carried as a captive by Shalmaneser. But it must have been written considerably later than the Babylonian captivity, and cannot be regarded as a true history. It is a didactic narrative; and its point lies in the moral lesson which it conveys, and not in the narrative. In modern times the moral excellence of the book has been rated high. It is a beautiful and complete picture of the domestic life of the Jews after the return.

THE BOOK OF JUDITH.—The book of Judith is evidently a fiction, for it is too full of inaccuracies to be regarded as a veritable history. Its object was doubtless to stimulate the patriotism of the Jewish people, and nurture in them the qualities depicted in the character of Judith, qualities by which the champions of Jewish freedom overcame the power of Syria, which seemed at the time scarcely less formidable than the imaginary hosts of Holofernes.

THE REST OF THE BOOK OF ESTHER.—This book consists of chapters which were added to the canonical book of Esther by some writer of a later date. Reference has already been made to it in the account we have given of the canonical book.

THE BOOK OF THE WISDOM OF SOLOMON.—From internal evidence it seems most reasonable to believe that this book was composed at Alexandria, some time before the time of Philo, about B. C. 120-80. It is an imitation of the Proverbs of Solomon, and may be divided into two parts, the first (chapters i.-ix.) containing the doctrine of wisdom in its moral and intellectual aspects; and the second (chapters x.-ix.), the doctrine of wisdom as shown in history.

THE BOOK OF ECCLESIASTICUS.—*The Wisdom of Jesus, the Son of Sirach*, or *Ecclesiasticus*, is the full title of this book in the English Bible. The former is the title given it in the Septuagint, and the latter that of the Vulgate, the name “*Ecclesiasticus*” indicating that the book was publicly used in the services of the Church. We know nothing of its author, but his Palestinian origin is supported by internal evidences. It is an important monument of the religious state of the Jews at the time of its composition. As an expression of Palestinian theology it stands alone. It marks the growth of that anxious legalism which was conspicuous in the sayings of the later doctors. Life is already imprisoned in rules; religion is degenerating into ritualism; knowledge has taken refuge in schools.

THE BOOK OF BARUCH.—This book is remarkable as the only one in the Apocrypha which is formed on the model of the Prophets; and though it is wanting in originality, it presents a vivid reflection of the ancient prophetic fire. The assumed author is evidently the companion of Jeremiah, but the details of the book are inconsistent with the assumption. It exhibits not only historical inaccuracies, but also evident traces of a later date than the beginning of the captivity. The date of its composition is probably about the time of the war of liberation (B. C. 160), or somewhat earlier.

THE SONG OF THE THREE HOLY CHILDREN.—This is a spurious addition to Daniel, and appears in the Greek versions of that book in chapter iii. It is not known to have existed in Hebrew, and was never acknowledged by the Jews as a part of the genuine book.

THE HISTORY OF SUSANNA.—Also an addition in the Greek version to the book of Daniel. It is clearly a fiction.

BEL AND THE DRAGON.—Also a Greek spurious addition to Daniel. It is a fiction, and describes an idolatry which never existed in Babylon.

THE PRAYER OF MANASSES.—This prayer is the work of a writer who endeavors to supply the omission of it in 2 Chronicles xxxiii. 18. The prayer was evidently written at a period not far from the Christian era.

THE FIRST AND SECOND BOOKS OF MACCABEES.—*The First Book of Maccabees* contains a history of the patriotic struggle, from the first resistance of Mattathias to the settled sovereignty and death of Simon, a period of thirty-three years, B. C. 168–135. The great marks of trustworthiness are everywhere conspicuous. Victory, and failure, and despondency are, on the whole, chronicled with the same candor. There is no attempt to bring into open display the working of Providence. The testimony of antiquity leaves no doubt but that the book was written first in Hebrew. Its whole structure points to Palestine as the place of its composition. There is, however, considerable doubt as to its date. Perhaps we may place it between B. C. 120–100. The date and person of the Greek translator are wholly undetermined.

The Second Book of Maccabees.—The history of the second book of the Maccabees begins somewhat earlier than that of the first book, and closes with the victory of Judas Maccabæus over Nicanor. It thus embraces a period of twenty years. It is not nearly so trustworthy as the first book. In the second book the groundwork of facts is true, but the dress in which the facts are presented is due, in part at least, to the narrator. The latter half of the book (chapters viii.–xv.) is to be regarded, not as a connected and complete history, but as a series of special incidents from the life of Judas, illustrating the Providential interference of God in behalf of His people, true in substance, but embellished in form.

There are two other books of the Maccabees, entitled the *Third* and the *Fourth*, not included in the English Apocrypha. *The Third Book of Maccabees* contains the history of events which preceded the great Maccabæan struggle. *The Fourth Book of Maccabees* contains a rhetorical narrative of the martyrdom of Eleazar and of the “Maccabæan family,” following, in the main, the same outline as Second Maccabees.

THE NEW TESTAMENT.

THE very title of the New Testament, or rather the New Covenant, indicates its relation to the Old. The principle of that relation is expressed in our Lord's own words: “Think not that I am come to destroy the *Law and the Prophets*; I am not come to destroy, but to fulfil.” And as, at every stage of His earthly course, to the very time of His ascension, He appealed to the written standards of Jewish faith, from which also His apostles argued, in all their preachings, that He was the Christ; so they, in their turn, provided a permanent, *written* standard of Christian truth. Their own witness is most emphatic to this their purpose, and to the aid of the Holy Spirit in its accomplishment. St. Luke's preface to his Gospel, which he writes to Theophilus, “that he might know the certainty of those things in which he was instructed;” St. John's declaration: “These things are *written* in *this book*, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name,” followed by the attestation, “This is the disciple that testifieth of these things and *wrote* these things, and we know that his testimony is true;” St. Paul's frequent allusions to the authority of his

Epistles; St. Peter's testimony, placing those Epistles on a level with the *other Scriptures*: these, to say nothing of innumerable allusions to the *Scriptures* as the standard of faith, are alone sufficient proofs of the principle that the Christian Covenant, like the Jewish, was to be embodied in a Book, a collection of writings, in which, as of old, “Holy men spake as they were moved by the Holy Ghost.”

That *universal* character, in which the Christian Covenant differs from the Jewish, is seen in the very language in which each is expressed. The Hebrew was the peculiar dialect of the chosen race, to whom the ancient oracles were committed as a deposit; the *Greek* became, by the conquests of Alexander, the universal language of the civilized world. And as that world was reduced to one empire, in which Judæa herself was the last province incorporated, that so the preachers of the Gospel might have free course, so did a universal language give them a free audience; and the books which they wrote in Greek could be read from the Atlantic and Atlas to the Euphrates and Caucasus. Even if two books of the New Testament—the Gospel of Matthew and the Epistle to the Hebrews—were originally written for Jews in their own language, they form not even an exception to the statement; for the advocates of their Hebrew origin admit an equally original Greek version. But the Greek of the New Testament is a peculiar form of the Hellenic tongue, and requires distinct study. One of the most fruitful sources of error in the interpretation of the New Testament is the attempt to read it by the sole light of classical Greek.

It should always be borne in mind that the purely Christian element in the New Testament requires the most careful handling. Words and phrases already partially current were transfigured by embodying new truths, and forever consecrated to their service. To trace the history of these is a delicate question of lexicography which has not yet been thoroughly examined. There is a danger of confounding the apostolic usage on the one side with earlier Jewish usage, and on the other with later ecclesiastical terminology. For the language of the New Testament calls for the exercise of the most rigorous criticism. The complexity of the elements which it involves makes the inquiry wider and deeper, but does not set it aside. The literal sense of the apostolic writings must be gained in the same way as the literal sense of any other writings, by the fullest use of every appliance of scholarship, and the most complete confidence in the necessary and absolute connection of words and thoughts. No variation of phrase, no peculiarity of idiom, no change of tense, no change of order, can be neglected. The truth lies in the whole expression, and no one can presume to set aside any part as trivial or indifferent. The importance of investigating most faithfully the literal meaning of the sacred text must be felt with tenfold force when it is remembered that the literal sense is the outward embodiment of a spiritual sense, which lies beneath every part of Holy Scripture.

The New Testament, like the Old, is not merely a collection of books, each preferring an independent claim to divine authority. As a Book, one united whole, it claims to be the CANON, or *rule*, of Christian faith. The complete Canon of the New Testament, as commonly received at present, was ratified at the Third Council of Carthage, A. D. 397, and from that time it was received throughout the Latin Church, though occasional doubts as to the Epistle to the Hebrews still remained.

The New Testament consists of twenty-seven books. We shall, for purposes of convenience, speak of them in the following order:

I. *The Five Historical Books*; namely, the four Gospels, and the Acts of the Apostles.

II. *The Fourteen Epistles of St. Paul*; namely, ten addressed to eight churches, and four to three individuals—Philemon, Timothy, and Titus.

III. *The Seven Catholic or General Epistles.*

IV. *The Revelation of St. John.*



THE GOSPEL ACCORDING TO ST. MATTHEW

I. THE FIVE HISTORICAL BOOKS.

THE GOSPEL ACCORDING TO ST. MATTHEW.—Matthew, whose Hebrew name was Levi, the writer of this Gospel, was one of the twelve apostles of our Lord. He was a Galilean by birth, a Jew by religion, and a publican, or collector of taxes, by profession. His ordinary abode was at Capernaum, and his office probably on the main road, near the Sea of Tiberias. Here, while engaged in his business, he was called by Jesus to follow Him, and he obeyed. Of his life after the Ascension, we know nothing. One tradition, which seems to be endorsed by Clement, Origen and Tertullian, describes him as dying a natural death; another makes him a martyr to the cause of his Lord.

His Gospel is recognized as the oldest of the four, but the time of its preparation is uncertain. The most probable supposition is, that it was written between A. D. 50 and 60; the exact year cannot even be guessed at. There is not much doubt, however, that it was written in Palestine. This Gospel was written by the apostle, according to the testimony of all antiquity; but there has been much discussion as to the language in

which it was originally composed. It must, however, be observed that every early writer who mentions that St. Matthew wrote a Gospel *at all* says that he wrote it in Hebrew (that is, in the Syro-Chaldaic), and in Palestine in the first century. Moreover, every early writer that has come down to us uses the *Greek* of St. Matthew, and this with the definite recognition that it is a translation; hence we may be sure that the Greek copy belongs to the Apostolic age, having been thus authoritatively used from and up to that time.

The principal divisions of the Gospel are: 1. The introduction to the ministry of Christ; chaps. i.-iv. II. The laying down of the new Law for the Church in the Sermon on the Mount; chaps. v.-vii. III. Events in historical order, showing Him as the worker of miracles; chaps. viii. and ix. IV. The appointment of apostles to preach the kingdom; chap. x. V. The doubts and opposition excited by His activity in divers minds, in John's disciples, in sundry cities, in the Pharisees; chaps. xi. and xii. VI. A series of parables on the nature of the kingdom; chap. xiii. VII. Similar to V. The effects of His ministry on His countrymen, on Herod, on the people of Genesareth, Scribes and Pharisees, and on multitudes whom He feeds; chaps. xiii. 53.-xvi. 12. VIII. Revelation to His disciples of His sufferings; His instructions to them thereupon; chaps. xvi. 13.-xviii. 35. IX. Events of a journey to Jerusalem; chaps. xix., xx. X. Entrance into Jerusalem, and resistance to Him there, and denunciation of the Pharisees; chaps. xxi.-xxiii. XI. Last discourses; Jesus as Lord and Judge of Jerusalem, and also of the world; chaps. xxiv., xxv. XII. Passion and Resurrection; chaps. xxvi.-xxviii.



THE GOSPEL ACCORDING TO ST. MARK.

MARK, or Marcus, the writer of this Gospel, is probably the same as "John, whose surname was Mark" (Acts xii. 12-25). He was the cousin and disciple of Barnabas (Col. iv. 10). He was also the companion of Barnabas and Paul in their journey through Greece to Antioch, Perga, and Pamphylia, at which last place he left them and returned to Jerusalem, much to Paul's dissatisfaction. Yet he labored faithfully with Barnabas at Cyprus, and Paul mentions him, when in his captivity at Rome, as one of those who were associated with him. He afterwards accompanied Peter also to Babylon. As he was the son of that Mary at whose house in Jerusalem the apostles were wont to convene, it is probable that he was particularly instructed in the doctrines of Christianity by Peter, who on that account calls him his *son*. Nothing is known of his later history. There is a tradition that he was sent on a mission to Egypt by Peter, and founded the Church of Alexandria, and there suffered a martyr's death; but the tradition rests upon a very uncertain foundation.

St. Mark's Gospel is the shortest of the four. There is much dispute as to the time at which it was written. According to some authorities it was written before the death of St. Peter. Irenæus says it was written after Peter's death. The most probable supposition is that it was written between A. D. 63 and 70. Clement, Eusebius, Jerome, and Epiphanius, pronounce for Rome, and many modern writers take the same view. The Gospel was written in Greek.

There is a generally received tradition that St. Mark drew his information principally from St. Peter. Whilst there is hardly any part of its narrative that is not common to it and some other Gospel, in the manner of the narrative there is often a marked character which puts aside at once the supposition that we have here a mere epitome of Matthew and Luke. The picture of the same events is far more vivid; touches are introduced such as could only be noticed by a vigilant eye-witness, and such as make us almost eye-witnesses of the Redeemer's doings. To this must be added that whilst Mark goes over the same ground for the most part as the other Evangelists, and especially Matthew, there are many facts thrown in which prove that we are listening to an independent witness. It is evident also, from the general character of the Gospel, that it was meant for use, in the first instance, amongst the Gentiles.

This Gospel has a character of its own. It is the history of the war of Jesus against sin and evil in the world during the time He dwelt as a man among men. The principal divisions of the Gospel are these: I. John the Baptist and Jesus; chap. i. 1-13. II. Acts of Jesus in Galilee; chaps. i. 14-ix. 50. III. Teaching in Peræa, where the Spirit of the new kingdom of the Gospel is brought out; chap. x. 1-34. IV. Teachings, trials, and sufferings in Jerusalem; Jesus revealing himself as founder of the new kingdom; chaps. x. 33-xv. 47. V. Resurrection; chap. xvi.



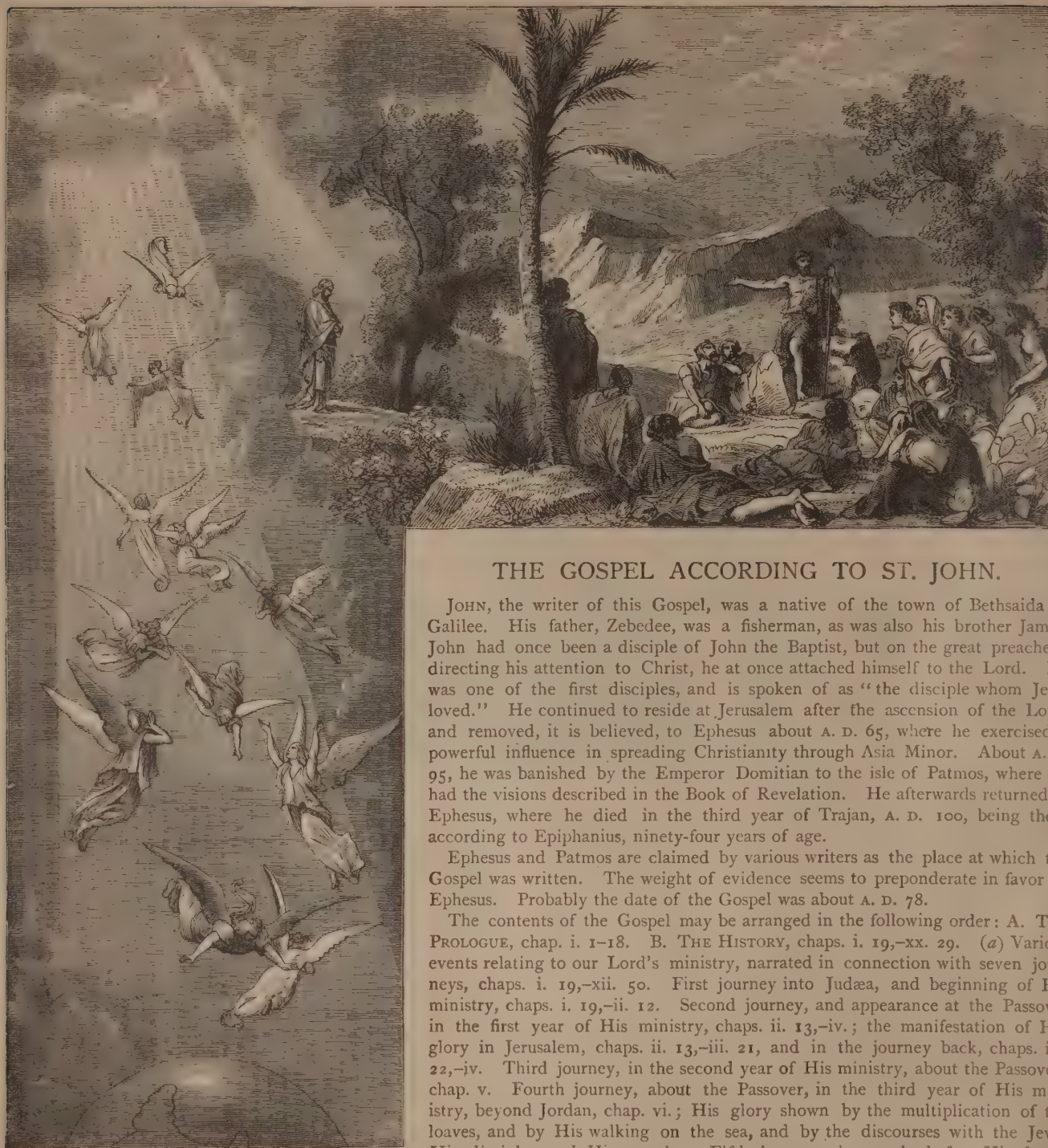


THE GOSPEL ACCORDING TO ST. LUKE.—The name Luke is the abbreviated form of Lucanus, or of Lucilius. The writer of this Gospel was a native of Antioch in Syria, and is believed to have been educated as a physician. There is also a tradition that he was a painter of unusual skill. He was not born a Jew, for he is not reckoned among them “of the circumcision” by St. Paul (comp. Colossians iv. 11 with verse 14). The date of his conversion is uncertain. The statement that he was one of the seventy disciples has nothing very improbable in it, whilst that which Théophylact adopts (on Luke xxiv.) that he was one of the two who journeyed to Emmaus with the risen Redeemer, has found modern defenders. He was the companion of St. Paul in most of his journeys which are recorded in the Acts of the Apostles, of which he is the author. He remained with St. Paul to the close of the apostle’s first imprisonment at Rome. His personal history after this is unknown, but it is believed that he remained with St. Paul throughout his second imprisonment to the close of his sufferings. That he died a martyr between A. D. 75 and 100 would seem to have the balance of suffrages in its favor. He enjoyed the fullest confidence and warmest friendship of St. Paul, who speaks of him as “the beloved physician.”

It is known that St. Luke’s Gospel was in use before the year 120. It is most probable that it was written at Cæsarea during St. Paul’s imprisonment there, A. D. 58–60. It has never been doubted that the Gospel was written in Greek. Whilst Hebraisms are frequent, classical idioms and Greek compound words abound.

The ancient opinion that Luke wrote his Gospel under the influence of Paul rests on the authority of Irenæus, Tertullian, Origen, and Eusebius. The language of the preface is against the notion of any exclusive influence of St. Paul. The Evangelist, a man on whom the Spirit of God was, made the history of the Saviour’s life the subject of research, and with materials so obtained, he wrote, under the guidance of the Spirit that was upon him, the history now before us. The truth seems to be that St. Luke, seeking information from every quarter, sought it especially from the preaching of his beloved master, St. Paul; and the apostle in his turn employed the knowledge collected from other sources by St. Luke. It is not certain who was the Theophilus mentioned in the preface. He was probably a native of Italy, and perhaps an inhabitant of Rome.

This Gospel contains: I. A preface; chap. i. 1–4. II. An account of the time preceding the ministry of Jesus; chaps. i. 5 to ii. 52. III. Several accounts of discourses and acts of our Lord, common to Luke, Matthew, and Mark, related for the most part in their order, and belonging to Capernaum and the neighborhood; chaps. iii. 1 to ix. 50. IV. A collection of similar accounts, referring to a certain journey to Jerusalem, most of them peculiar to Luke; chaps. ix. 51 to xviii. 14. V. An account of the sufferings, death, and resurrection of Jesus, common to Luke with the other Evangelists, except as to some of the accounts of what took place after the resurrection; chap. xviii. 15 to the end.



THE GOSPEL ACCORDING TO ST. JOHN.

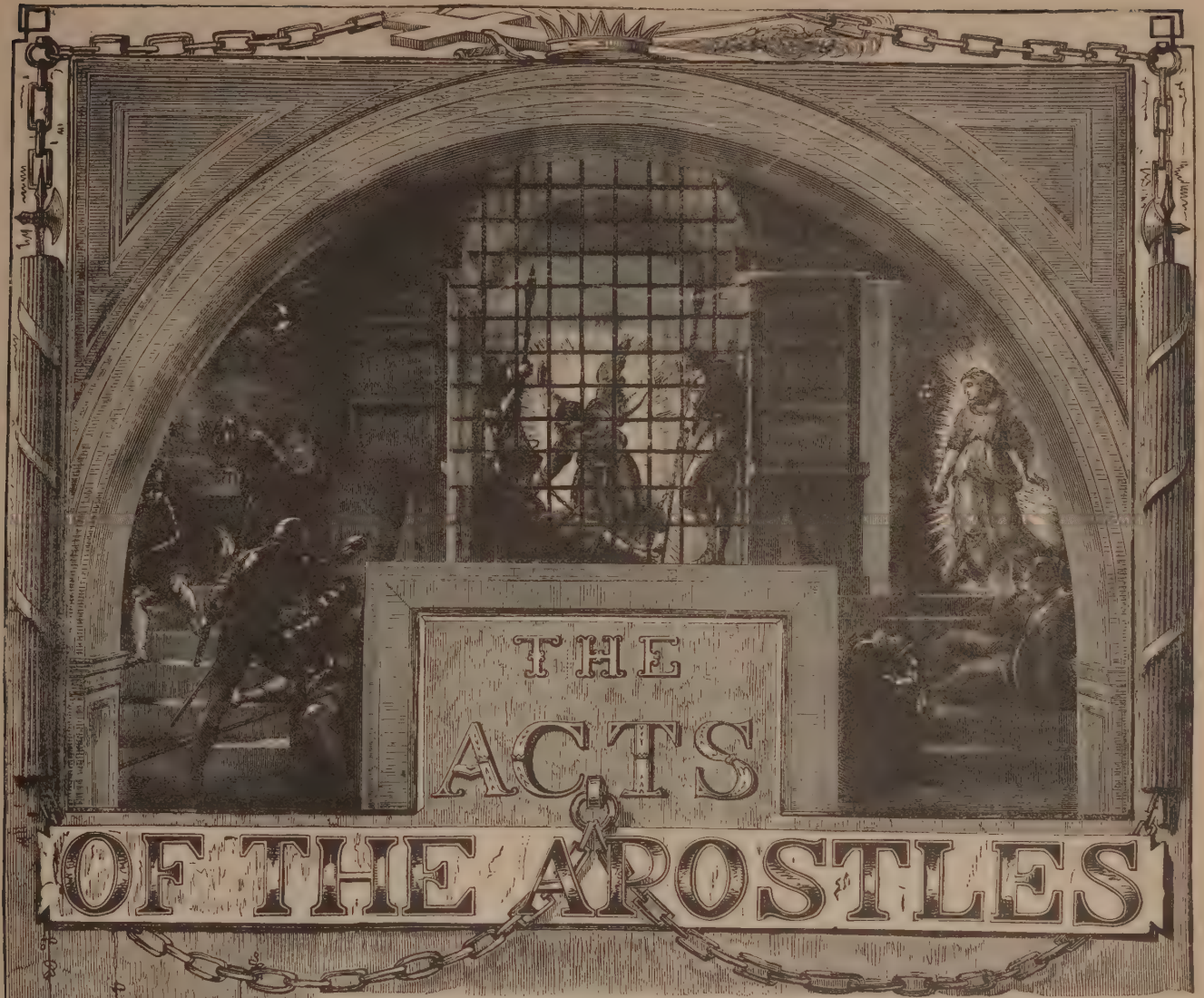
JOHN, the writer of this Gospel, was a native of the town of Bethsaida in Galilee. His father, Zebedee, was a fisherman, as was also his brother James. John had once been a disciple of John the Baptist, but on the great preacher's directing his attention to Christ, he at once attached himself to the Lord. He was one of the first disciples, and is spoken of as "the disciple whom Jesus loved." He continued to reside at Jerusalem after the ascension of the Lord, and removed, it is believed, to Ephesus about A. D. 65, where he exercised a powerful influence in spreading Christianity through Asia Minor. About A. D. 95, he was banished by the Emperor Domitian to the isle of Patmos, where he had the visions described in the Book of Revelation. He afterwards returned to Ephesus, where he died in the third year of Trajan, A. D. 100, being then, according to Epiphanius, ninety-four years of age.

Ephesus and Patmos are claimed by various writers as the place at which the Gospel was written. The weight of evidence seems to preponderate in favor of Ephesus. Probably the date of the Gospel was about A. D. 78.

The contents of the Gospel may be arranged in the following order: A. THE PROLOGUE, chap. i. 1-18. B. THE HISTORY, chaps. i. 19-xx. 29. (a) Various events relating to our Lord's ministry, narrated in connection with seven journeys, chaps. i. 19-xii. 50. First journey into Judæa, and beginning of His ministry, chaps. i. 19-ii. 12. Second journey, and appearance at the Passover in the first year of His ministry, chaps. ii. 13-iv.; the manifestation of His glory in Jerusalem, chaps. ii. 13-iii. 21, and in the journey back, chaps. iii. 22-iv. Third journey, in the second year of His ministry, about the Passover, chap. v. Fourth journey, about the Passover, in the third year of His ministry, beyond Jordan, chap. vi.; His glory shown by the multiplication of the loaves, and by His walking on the sea, and by the discourses with the Jews, His disciples, and His apostles. Fifth journey, six months before His death,

began at the Feast of Tabernacles, chaps. vii.-x. 21. Circumstances in which the journey was undertaken, chap. vii. 1-13; five signs of His glory shown at Jerusalem, chaps. vii. 14-x. 21. Sixth journey, about the Feast of Dedication, chap. x. 22-42; His testimony in Solomon's Porch, and His departure beyond Jordan. Seventh journey in Judæa towards Bethany, chap. xi. 1-54. The raising of Lazarus and its consequences. Eighth journey, before His last Passover, chaps. xi. 55-xii. Plots of the Jews; His entry into Jerusalem, and into the Temple, and the manifestation of His glory there.

(b) History of the death of Christ, chaps. xiii.-xx. 29. 1. Preparation for His Passion, chaps. xiii.-xvii. Last Supper, discourse to His disciples, His commendatory prayer. 2. The circumstances of His Passion and death, chaps. xviii.-xix. His apprehension, trial and crucifixion. 3. His resurrection and the proofs of it, chap. xx. 1-29. (c) THE CONCLUSION, chaps. xx. 30-xxi. 1. Scope of the foregoing history, chap. xx. 30, 31. 2. Confirmation of the authority of the Evangelist by additional historical facts, and by the testimony supposed to be that of the elders of the Church, chap. xxi. 1-24. 3. Reason of the termination of the history, chap. xxi. 25. The 25th verse, and the latter half of the 24th, chap. xxi., are generally received as an undisguised addition, probably by the elders of the Ephesian church, where this Gospel was first published.



THE ACTS OF THE APOSTLES



THE ACTS OF THE APOSTLES is described as a second treatise by St. Luke, its acknowledged author. It commences with an inscription to the same Theophilus to whom St. Luke dedicates his Gospel. But its design must not be supposed to be limited to the edification of Theophilus, whose name is prefixed only, as was customary then as now, by way of dedication. The readers were evidently intended to be the members of the Christian Church, whether Jews or Gentiles; for its contents are such as are of the utmost consequence to the whole Church. They are *the fulfilment of the promise of the Father by the descent of the Holy Spirit, and the results of that outpouring, by the dispersion of the Gospel among Jews and Gentiles*. St. Peter is the central figure about whom group the events of the first portion of the book. None of the twelve apostles were, humanly speaking, fitted to preach the Gospel to the cultivated Gentile world. God raised up another instrument among the highly educated and zealous Pharisees. The preparation of Saul of Tarsus for the work to be done, the progress of that work in his hand, his journeyings, preachings and perils, his stripes and imprisonments, his testifying in Jerusalem, and being brought to testify at Rome, these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul. The object of St. Luke in writing the Acts was beyond a doubt to offer simply a faithful history of such facts as seemed important in the spread of the Gospel.

As to the time and place at which the book was written, we are left to gather them entirely from indirect notices. It seems probable that the place of writing was Rome, and the time about two years from St. Paul's arrival there. Had any considerable alteration in the apostle's circumstances taken place before the publication, there can be no reason why it should not have been noticed. And on other accounts also this time was by far the most likely for the publication of the book. The arrival in Rome was an important period in the apostle's life; the quiet which succeeded it seemed to promise no immediate determination of his cause. A large amount of historic material had been collected in Judea, and during the various missionary journeys. Or, taking another and not less probable view, Nero was beginning to undergo that change for the worse which disgraced the latter portion of his

reign; none could tell how soon the whole outward repose of Roman society might be shaken, and the tacit toleration which the Christians enjoyed be exchanged for bitter persecution. If such terrors were imminent, there would surely be in the Roman Church prophets and teachers who might tell them of the storm that was gathering, and warn them that the records lying ready for publication must be given to the faithful before its outbreak or event. Such *a priori* considerations would, it is true, weigh but little against presumptive evidence furnished by the book itself; but arrayed, as they are, in aid of such evidence, they carry some weight, when we find that the time naturally and fairly indicated in the book itself for its publication is that one, of all others, at which we should conceive that publication most likely. This would give us the year 63 A. D., according to the most probable assignment of the date of the arrival of St. Paul at Rome.

The genuineness of the Acts of the Apostles has ever been recognized by the Church. The text is very full of various readings; more so than any other book of the New Testament. To this several reasons may have contributed. In the many backward references to Gospel history, and the many anticipations of statements and expressions occurring in the Epistles, temptations abounded for a corrector to try his hand at assimilating, and, as he thought, reconciling, the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the Church in after times. Where the narrative simply related facts, any act or word apparently unworthy of the apostolic agent was modified for the sake of decorum. Where St. Paul repeats to different audiences, or the writer himself narrates the details of his miraculous conversion, the one passage was pieced from the other, so as to produce verbal accordance.

There are in this book an unusual number of those remarkable interpolations of considerable length, which are found in the Codex Bezae (D) and its cognates. A critic of some eminence, Bornemann, believes that the text of the Acts originally contained them all, and has been abbreviated by correctors; and he has published an edition in which they are inserted in full. But while some of them bear an appearance of genuineness, the greater part are unmeaning and absurd.

II. THE FOURTEEN EPISTLES OF ST. PAUL.

THE term *Epistle* means simply a "letter;" but in the New Testament it is applied to the inspired letters written by the apostles, on various occasions, to approve, condemn, or direct the conduct of Christian churches. It is not to be supposed that every note or memorandum written by the hands of the apostles, or by their direction, was divinely inspired, or proper for preservation to distant ages. Those only have been preserved by the overruling hand of Providence which were so inspired, and from which useful directions had been drawn, and might in after ages be drawn, for faith and practice, always supposing that similar circumstances require similar directions. In reading an Epistle, we ought to consider the occasion of it, the circumstances of those to whom it was addressed, the scope and general design of it, as well as the intention of particular arguments and passages.

There are twenty-one Epistles in the New Testament; fourteen by St. Paul, one by St. James, two by St. Peter, three by St. John, and one by St. Jude. Being placed in our Canon without reference to their chronological order, they are perused under considerable disadvantages; and it would be well to read them occasionally in connection with what the history in the Acts of the Apostles relates respecting the several churches to which they are addressed. This would also give us nearly their order of time, which should also be considered, together with the situation of the writer; as it may naturally be inferred that such compositions would partake of the writer's recent and present feelings.

Paul, the great apostle of Christ to the Gentiles, was a native of Tarsus, a city of Cilicia, a province of Asia Minor. He was called, until his conversion, Saul. His parents were of the tribe of Benjamin, and he inherited from his father the privileges of a Roman citizen. He was carefully educated at Tarsus, and upon arriving at the proper age was sent to Jerusalem to complete his education in the school of Gamaliel, the most distinguished and right-minded of the Rabbis of that age. He does not appear to have been in Jerusalem during the ministry of Christ; and it was perhaps after his return to Tarsus that he learnt the art of tent-making, in accordance with the general practice among the Jews. He appears again at Jerusalem at the age of thirty, enjoying the confidence of the leading men of the nation, and noted for the zeal with which he persecuted the infant Christian Church. He was sent on a mission to Damascus to stir up a persecution against the Christians there, and on the way was miraculously converted to the very cause he had so fiercely assailed. We cannot give a complete outline here of his long and eventful life. It need only be stated that, through the grace given unto him, he became the instrument of introducing Christianity into Europe, and in various places in Asia Minor. He was three times imprisoned, once at Cæsarea by the sea, and twice at Rome, where he suffered martyrdom, in the reign of the Emperor Nero, some time between A. D. 65 and 68. After his conversion he was called Paul. He was a man of extraordinary natural ability, and was possessed of all the learning which was then current among the Jews. He appears also to have been acquainted with Greek literature, as is evinced by his mastery of the Greek language, his frequent discussions with their philosophers, and his quotations from their poets. It needed a brilliant and cultivated preacher to introduce Christianity to the ancient Greeks; and such a man was found in St. Paul.

The various Epistles of St. Paul were written at various periods of his life; and under peculiar circumstances, as we shall see in the special account of the respective Epistles. To the imprisonment at Rome to which St. Luke introduces us in the Acts of the Apostles belongs the noble group of Letters to Philemon, to the Colossians, to the Ephesians, and to the Philippians. The three former of these were written at one time and sent by the same messengers. Whether that to the Philippians was written before or after this, we cannot determine; but the tone of it seems to imply that a crisis was approaching, and therefore it is commonly regarded as the latest of the four. In this Epistle St. Paul twice expresses a confident hope that before long he may be able to visit the Philippians in person. Whether this hope was fulfilled or not, belongs to a question which has been the occasion of much controversy. According to the general opinion St. Paul, after a wearing imprisonment of two years or more at Rome, was set free, and spent some years in various journeyings eastwards and westwards. Towards the close of this time he pours out the warnings of his less vigorous but still brave and faithful spirit in the letters to Timothy and Titus. The first to Timothy and that to Titus were evidently written at very nearly the same time. After these were written he was apprehended again and sent to Rome. The apostle appears now to have been treated, not as an honorable state prisoner, but as a felon (2 Tim. ii. 9). But he was at least allowed to write this second letter to his "dearly beloved son" Timothy. This Epistle, surely no unworthy utterance, at such an age and in such an hour, even of a St. Paul, brings us, it may well be presumed, close to the end of his life. In this Epistle he expressed a confident expectation of his speedy death. He was not in the least daunted by his danger. He was more than ready to die, and had a sustaining experience of not being deserted by his Lord. Once already, in this second imprisonment, he had appeared before the authorities; and "the Lord then stood by him and strengthened him," and gave him a favorable opportunity for the one thing always nearest to his heart, the public declaration of His Gospel.



THE EPISTLE TO THE ROMANS.

THE Epistle to the Romans is universally regarded as the master-piece of St. Paul. It was written from Corinth, on the eve of the apostle's departure for Jerusalem, and was sent to Rome by Phœbe, a deaconess of Cenchræa, the port of Corinth, about A. D. 58. St. Paul had long purposed visiting Rome, and still retained this purpose, wishing also to extend his journey to

Spain. For the time, however, he was prevented from carrying out his design, as he was bound for Jerusalem with the alms of the Gentile Christians, and meanwhile he addressed this letter to the Romans to supply the lack of his personal teaching. The Epistle was written in Greek.

It is the most important and systematic and argumentative of all the Epistles of St. Paul. Its immediate occasion seems to have been the misunderstanding which existed between the Jewish and Gentile converts, not only at Rome, but everywhere. The Jew felt himself in privilege superior to the Gentile; who, on the other hand, did not allow this superiority, and was vexed by the assertion of it. In reference to this, in the first five chapters, the apostle proves that the entire human race is depraved and under condemnation, that neither Gentile nor Jew has any privilege of birth or personal merit, but that each receives all benefits through the mere sovereign grace of God, Christ alone being our *justification*. He then proceeds to exhibit Christ as our *sanctification*; and answers the objections made to the doctrine of gratuitous justification, that it tends to encourage sin, and that God has no right to treat man in this way. In chaps. x., xi., he applies all this to the Jews. In the remainder of the Epistle, which is hortatory, the apostle lays down many practical rules of conduct, which are of the highest moment to all Christians.

THE FIRST EPISTLE TO THE CORINTHIANS.—This Epistle was written by St. Paul toward the close of his nearly three-year stay at Ephesus, which we learn from 1 Cor. xvi. 8, probably terminated with the Pentecost of A. D. 57 or 58. The bearers were probably (according to the common subscription) Stephanas, Fortunatus, and Achaicus, who had been recently sent to the apostle, and who, in the conclusion of this Epistle (chap. xvi. 17), are especially commended to the honorable regard of the church of Corinth. This varied and highly characteristic letter was addressed, not to any party, but to the whole body of the large Judæo-Gentile church of Corinth, and appears to have been called forth, 1st, by the information the apostle had received from members of the household of Chloe (chap. i. 11), of divisions that were existing among them, which were of so grave a nature as to have already induced the apostle to desire Timothy to visit Corinth (chap. iv. 17) after his journey to Macedonia; 2dly, by the information he had received of a grievous case of incest (chap. v. 1), and of the defective state of the Corinthian converts, not only in regard of general habits (chap. vi. 1, sq.) and church discipline (chap. xi. 20, sq.), but, as it would also seem, of doctrine (chap. xv.); 3dly, by the inquiries that had been specially addressed to St. Paul by the church of Corinth on several matters relating to Christian practice,



THE SECOND EPISTLE TO THE CORINTHIANS.

THE Second Epistle to the Corinthians was written a few months subsequently to the *first*, in the same years, and thus, if the dates assigned to the former Epistle be correct, about the autumn of A. D. 57 or 58, a short time previous to the apostle's three months' stay in Achaia (Acts xx. 3). The place where it was written was clearly Macedonia (chaps. vii. 5; viii. 1; ix. 2), whither the apostle went by way of Troas (chap. ii. 12), after waiting in the latter place a short time for the return of Titus (chap. ii. 13).

This Epistle was called forth by the information which the apostle had received of the reception of the first Epistle. These tidings were mainly favorable; the better part of the church were returning to their spiritual allegiance to their founder; but there was still a faction that were sharpened into even a more keen animosity against the apostle personally (chap. x. 1-10), and strenuously denied his claim to the apostleship. The contents of this Epistle are thus very varied, but may be roughly divided into *three* parts: 1st, The apostle's account of the character of his spiritual labors (chap. i.-vii.); 2dly, Directions about the collections

(chaps. viii., ix.); 3dly, Defence of his own apostolical character (chaps. x.-xiii. 10).

THE EPISTLE TO THE GALATIANS.—The date of the Epistle to the Galatians can be fixed with tolerable certainty by internal evidence. It is most probable that it was written during Paul's residence at Ephesus.

The occasion of the Epistle was the falling away of the church in Galatia from the standard erected by the apostle on his first visit there. Their fickle minds had been captivated by the description given by the Judaizers of the privileges of the sons of Abraham, till they even "desired to be under the law." They assailed his apostolic authority, and represented him as having derived his commission from the older apostles, whose views (those of Peter and James for example) they insinuated that he opposed. The Epistle is the apostle's answer and vindication. It sets forth the doctrines of the Gospel in the plainest manner, and utterly refutes the Judaizing heretics. He recalls the doctrines he had taught the Galatians, and declares that he had received both his doctrine and his commission directly from the Lord Jesus Christ. In conclusion he tenderly impresses upon the Galatians the responsibilities of their fellowship with Christ, urging them to fruitfulness in all the *graces* of their spiritual calling, and especially to brotherly consideration and unity.



THE EPISTLE TO THE EPHESIANS.

THE Epistle to the Ephesians was written by St. Paul during his first captivity at Rome, apparently immediately after he had written his Epistle to the Colossians, and during that period (perhaps the early part of A. D. 62) when his imprisonment had not assumed the severer character which seems to have marked its close. This sublime Epistle was addressed to the Christian Church at the ancient and famous city of Ephesus, that church which the apostle had himself founded, and to which he had given such close personal attention.

The Epistle contains many of the thoughts that have pervaded the nearly contemporaneous Epistle to the Colossians, reiterating many of the same practical warnings and exhortations. The highest characteristic which these two Epistles have in common is that of a presentation of the Lord Jesus Christ, fuller and clearer than we find in previous writings, as the Head of creation and mankind. The Epistle to the Ephesians sets forth the eternity and universality of God's redeeming purpose in Christ, and the gathering of men unto him as His members, as gloriously revealed in the Gospel. The application of the truth concerning Christ as the image of God, and the Head of men, to the common relations of human life, and particularly of husband and wife, parents and children, masters and servants, is dwelt upon in such detail as to form a perfect code of Christian social morals.

THE EPISTLE TO THE PHILIPPIANS.—The Epistle to the Philippians was addressed to the church at Philippi, one of the most devoted of all the Christian communities founded by St. Paul, and was written towards the end of the apostle's imprisonment, in the latter part of A. D. 63. St. Paul was expecting a decisive close of his imprisonment, and at the time of the preparation of this Epistle was less hopeful of the release which subsequently came to him than he had been for some time. The Epistle was drawn out by the receipt of St. Paul, at the hands of Epaphroditus, of a contribution toward his expenses sent him by the Philippian Christians. The apostle writes to thank them for their affectionate remembrance of him. He dwells upon their fellowship in the work of spreading the Gospel, a work in which he was even now laboring, and scarcely with less effect on account of his bonds. His imprisonment had made him known, and had given him fruitful opportunities of declaring his Gospel amongst the Imperial Guard, and even in the household of the Cæsar. He professes his undiminished sense of the glory of following Christ, and his expectation of an approaching time in which the Lord Jesus should be revealed from heaven as a deliverer. There is a *gracious* tone running through the Epistle, expressive of humility, kindness, delight in all things fair and good, to which the favorable circumstances under which it was written gave occasion.



THE EPISTLE TO THE COLOSSIANS.

THE Epistle to the Colossians was addressed to the Church at Colossæ, a city in the upper part of the basin of the Mæander, on one of its affluents named the Lycus. The Epistle was written by St. Paul during his first captivity at Rome, about A. D. 62. The main object of the Epistle is not merely to exhort and to confirm, nor, as in that to the Ephesians, to set forth the great features of the Church of the chosen in Christ, but is especially designed to warn the Colossians against a spirit of semi-Judaistic and semi-Oriental philosophy which was corrupting the simplicity of their belief, and was noticeably tending to obscure the eternal glory and dignity of Christ.

THE FIRST EPISTLE TO THE THESSALONIANS.—This Epistle was written by the Apostle Paul at Corinth, a few months after he had founded the church at Thessalonica, at the close of the year 52, or the beginning of 53, A. D. The occasion of this Epistle was as follows: St. Paul had twice attempted to revisit Thessalonica, and both times had been disappointed. Thus prevented from seeing them in person, he had sent Timothy to inquire and report to him their condition. Timothy brought back the most favorable news. The apostle expresses his gratitude for this good report. He also warns them against certain dangers to which they were exposed. (1) The very intensity of their Christian faith, dwelling too exclusively on the day of the Lord's coming, had been attended with evil consequences. On the other hand, a theoretical difficulty had been felt. Certain members of the church had died, and there was great anxiety lest they should be excluded from any share in the glories of the Lord's advent. (2) The Thessalonians needed encouragement under persecution. (3) An unhealthy state of feeling with regard to spiritual gifts was manifesting itself. (4) There was danger of relapsing into their old heathen profligacy. Yet, notwithstanding all these drawbacks, the condition of the Thessalonian Church was highly satisfactory, and the most cordial relations existed between St. Paul and his converts there.

THE SECOND EPISTLE TO THE THESSALONIANS.—This Epistle appears to have been written from Corinth, not very long after the First. The leading motive of the apostle seems to have been the desire of correcting errors in the Church of Thessalonica. We notice two points especially which call for his rebuke. *First*, it seems that the anxious expectation of the Lord's advent, instead of subsiding, had gained ground since the writing of the First Epistle. *Secondly*, the apostle had also a *personal* ground of complaint. His authority was not denied by any; but it was tampered with, and an unauthorized use was made of his name. This Epistle, in the range of subject as well as in style and general character, closely resembles the First. The Epistle is divided into two parts, each of which closes with a prayer. The Epistle ends with a special direction and benediction.

THE FIRST AND SECOND EPISTLE TO TIMOTHY.—Whoever carefully studies these Epistles in their connection with each other and the other Pauline Epistles must be profoundly impressed with the conviction that they all belong, as it respects style and tone of thought, to the same period of the apostle's life; and, as it respects subject-matter, to the same era when the churches were troubled by the same forms of error. The contrast between these and the other Epistles of St. Paul in respect to tone and diction is very striking. But it may be explained partly from the peculiar theme of the pastoral Epistles, partly from the change which the lapse of time with its manifold experiences had brought to the apostle's style and diction. It is assumed, therefore, that the apostle was released from the Roman imprisonment recorded by Luke; and that, not very long before his second imprisonment which was terminated by his martyrdom at Rome, he wrote the first Epistle, and during that imprisonment he wrote the second and last of his Epistles.

Timothy, to whom they are addressed, was a young convert of St. Paul: but according to ancient ideas one might be called a young man at any age under thirty-five or even forty years. St. Paul found Timothy in his second missionary journey, about A. D. 52. It is not necessary to assume that he was then more than twenty years old: so that at the time of St. Paul's martyrdom, about A. D. 67 or 68, he would still be a young man in their sense of the word. Eunice, the mother of Timothy, was a Jewess, distinguished for her piety, as was also his grandmother Lois. By them he was carefully trained in the knowledge of the Holy Scriptures; and had a good reputation among the brethren when St. Paul found him at Derbe and Lystra. His father being a Greek, he had never been subjected to the rite of circumcision: but in consideration of his mixed descent, to allay the prejudices of his countrymen, Paul took and circumcised him, while he would not allow this rite to be imposed on Titus, who was of unmixed Gentile origin. When he grew to manhood, he became the companion and assistant of St. Paul, doing good service in the cause of Christ. He shared a portion of the apostle's imprisonment at Rome, and was afterwards left by him at Ephesus to continue and perfect the work which Paul had begun in that city. It is believed that the First Epistle was written from Macedonia. The Second Epistle appears to have been written soon after, and from Rome. The following are the characteristics of these Epistles: 1. The ever-deepening sense in St. Paul's heart of the divine mercy, of which he was the object. 2. The greater abruptness of the Second Epistle. From first to last there is no plan; no treatment of subjects carefully thought out. All speaks of strong overflowing emotion; memories of the past, anxieties about the future. 3. The absence, as compared with St. Paul's other Epistles, of Old Testament references. 4. The conspicuous position of the "faithful sayings" as taking the place occupied in other Epistles by the Old Testament Scriptures. The way in which these are cited as authoritative, the variety of the subjects which they cover, suggest the thought that, in them, we have specimens of the prophecies of the Apostolic Church which had most impressed themselves on the mind of the apostle and of the disciples generally. 5. The tendency of the apostle's mind to dwell more on the universality of the redemptive work of Christ, and his strong desire that all the teaching of his disciples should be "sound." 6. The importance attached by him to the practical details of administration. The gathered experience of a long life had taught him that the wellbeing of the Church required these as its safeguards. 7. The recurrence of the doxologies, as from one living perpetually in the presence of God, to whom the language of adoration was as his natural speech.

But especially is this Second Epistle of Timothy of a personal and private character. It was written while Paul was a prisoner at Rome, and expecting soon to seal his testimony with his blood. In his extremity, when fidelity to him could be shown only at the hazard of life, many of his friends had forsaken him. He needed the help and presence of Timothy, and wrote urging him to come speedily, and to bring his cloak and specially the parchments which he had left at Troas. Feeling that his end was near, he improved the occasion to give Timothy his affectionate apostolic counsel and encouragement. This is undoubtedly the last of Paul's Epistles. As such we cannot but peruse it with solemnity as the closing testimony of one who has fought the good fight, finished the appointed course and kept the faith; and who here instructs him how he may do the same, and seeks to inspire him by holding up the crown of life that will be given to every faithful servant of the Lord Jesus Christ. "Thus we possess an Epistle calculated for all ages of the Church; and in which, while the maxims cited and encouragements given apply to all Christians, and especially to ministers of Christ, in their duties and difficulties, the affecting circumstances in which the writer himself is placed carry home to every heart his earnest and impassioned eloquence" (Alford Int. 2 Tim.)

THE EPISTLE TO TITUS.—This Epistle of St. Paul was written about A. D. 64 to Titus, a distinguished minister of Greek origin and a beloved companion in labor. It is in remarkable agreement with the Epistles to Timothy, both in subject-matter and in style, with additional exhortations that young men be sober-minded, and that the Cretan Christians obey magistrates, and be meek and gentle in deportment. With these counsels the apostle interweaves personal exhortations, and animating notices of God's grace in the Gospel and of the second coming of our Lord.

Respecting the founding of the Cretan churches we have no information in the Acts of the Apostles. The only time mentioned by Luke when Paul touched at Crete was on his voyage to Rome as a prisoner (Acts xxvii. 8), and then he had neither the time nor the liberty to preach the Gospel in the island. Crete contained many Jews, some of whom were present at Jerusalem and were doubtless converted on the day of Pentecost. The apostle's visit to Crete, referred to in this Epistle, we assume to have taken place between his first and second imprisonment at Rome. Whether the churches of the island were then founded for the first time or had previously existed, it is certain that Paul left them in an imperfect state of organization. For this reason he requested Titus to remain that he might set in order the things that were wanting and ordain elders in every city.

The absence of any notice of Titus in the Acts of the Apostles is very remarkable. From the Epistles of Paul we learn that he was his companion in travel, and intrusted by him at different times with missions to the churches. He accompanied Paul and Barnabas to the so-called Council of the Apostles and Elders at Jerusalem, where Paul defended his action in not having him undergo the rite of circumcision. Many notices of him occur in 2 Corinthians. His stay in Crete was not to be permanent, as the apostle directs that upon the arrival from him of a messenger he was to join him at Nicopolis.

THE EPISTLE TO PHILEMON.—This Epistle was written by St. Paul during his first captivity at Rome. Philemon was a resident and perhaps a native of Colossæ. One of his slaves, named Onesimus, also a Christian, and a convert of Paul, had escaped from him. St. Paul induced Onesimus to return to his master and submit himself to him. The apostle wrote to Philemon by the returned slave this Epistle, as evidence that Onesimus was a true and approved disciple of Christ, and entitled as such to be received not as a servant, but above a servant, as a brother in the faith, as the representative and equal in that respect, of the apostle himself, and worthy of the same consideration and love. He intercedes for him as his own child, promises reparation if he had done any wrong, demands for him not only a remission of all penalties, but the reception of sympathy, affection, and Christian brotherhood. We cannot doubt the result of this appeal.

THE EPISTLE TO THE HEBREWS.—The superscription, the ordinary source of information as to the authorship of the Epistles, is wanting in this one. Each of the thirteen preceding Epistles bears the name of Paul. But this one is without either name or address, and it omits also at the beginning the apostolic salutation. Thus it commences in the form of an essay, though it closes in that of an epistle. These circumstances, in connection with its peculiar style and diction and the range of topics discussed in it, have produced a divergence of opinion on the question whether Paul was its author in the immediate sense in which he was the author of the preceding Epistles.

The unanimous opinion of the *Eastern Church*; where we must suppose that it was first received and whence the knowledge of it was spread abroad, ascribed it to Paul as its author either immediately or virtually; for some, as Origen, accounted for its peculiar diction by the supposition that Paul furnished the thoughts while they were reduced to form by the pen of another person. In the



Western Church Clement of Rome did indeed refer to it as authoritative, but without naming the author. Its Pauline authority was not generally admitted, nor was it received as part of the sacred canon till the fourth century, when the opinion of the *Eastern Church* prevailed. The Muratorian canon, which represents the opinion of the *Western Church* before the fourth century, omits this Epistle. The Syriac Peshito, on the other hand, inserts it in accordance with its uniform reception by the *Eastern Church*. This uniformity of belief in the Eastern Church must have had for its starting point the Hebrews, to whom the Epistle was sent, and is the strongest argument for its apostolic authorship. No other writer has ever been shown to be the author of this magnificent work, and until then the Church will doubtless continue in the belief which ascribes it to Paul.

The time and the place of its composition are both uncertain. The Epistle was evidently written before the destruction of Jerusalem, A. D. 70. The date which best agrees with the traditionary account of the authorship

and destination of the Epistle is A. D. 63, about the end of St. Paul's imprisonment at Rome, and soon after Albinus succeeded Festus as Procurator. As for the language in which it was originally written, we are uncertain. It is said to have been written by St. Paul in Hebrew and translated by St. Luke into Greek. It is believed to have been addressed to the Jews in Jerusalem. Some writers have maintained that it was addressed directly to Jewish believers everywhere.

The numerous Christian churches scattered throughout Judæa were continually exposed to persecution from the Jews; but in Jerusalem there was one additional weapon in the hands of the predominant oppressors of the Christians. The magnificent national Temple might be shut against the Hebrew Christian; and even if this affliction were not often laid upon him, yet there was a secret burthen which he bore within him, the knowledge that the end of all the beauty and awfulness of Zion was rapidly approaching. What could take the place of the Temple, and that which was behind the veil, the Levitical sacrifices, and the Holy City, when they should cease to exist? What compensation could Christianity offer him for the loss which was pressing the Hebrew Christian more and more? The writer of this Epistle meets the Hebrew Christians on their own ground. His answer is: "Your new faith gives you Christ, and in Christ all you seek, all your fathers sought. In Christ the Son of God you have an all-sufficient Mediator, nearer than angels to the Father, eminent above Moses as a benefactor, more sympathising and more prevailing than the High Priest as an intercessor; His Sabbath awaits you in heaven; to His covenant the old was intended to be subservient; His atonement is the eternal reality, of which sacrifices are but the passing shadow; His city heavenly, not made with hands. Having Him, believe in Him with all your heart, with a faith in the unseen future, strong as that of the saints of old, patient under present, and prepared for coming woe, full of energy, and hope, and holiness, and love." Such was the teaching of the Epistle to the Hebrews.

III. THE SEVEN CATHOLIC OR GENERAL EPISTLES.

THE EPISTLE OF JAMES.—The question respecting the identity of the James who wrote this Epistle is one of great difficulty. That "James, the Lord's brother," whom Paul names as one of the apostles (Gal. i. 19), is identical with the James mentioned by Luke in Acts xii. 17; xv. 13; and was the author of the present Epistle, is admitted by most writers. That this James was the James who is named with Joses, Simon and Judas as one of our Lord's brethren must be received as certain. But whether he was identical with "James the son of Alphæus," who was one of the twelve, is a question much discussed, and on which eminent biblical scholars

are found arrayed on opposite sides. The author of this Epistle is, beyond all reasonable doubt, the James who gave the final opinion in the assembly of the apostles and elders at Jerusalem (Acts xv. 13-21), whom Paul names with Cephas and John as one of the "pillars," and who elsewhere appears as a man of commanding influence in the church at Jerusalem; also called James the Just. If any one doubts his identity with James the Son of Alphæus, who was one of the twelve, it will not in anywise affect the canonical authority of the Epistle. It was written from Jerusalem, which St. James does not seem ever to have left, and the persons addressed are "the twelve tribes who are in the dispersion;" that is, that part of them who had embraced Christianity. *The dispersion* is a technical term for the Jews living out of Palestine among the Gentiles.

The time at which he wrote it has been fixed as early as A. D. 45, and as late as A. D. 62. The later date agrees best with the contents of the Epistle. The doctrine of justification by faith for which Paul had contended would naturally be abused precisely in the way here indicated, by the substitution of a barren speculative faith for the true faith that works by love and purifies the heart and life from sin. The age preceding the destruction of Jerusalem was one of abounding wickedness, especially in the form of strife and faction. It had been predicted by our Lord that the effect of this would be to chill the love of many of his visible followers and drive them from his service. "And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise and shall deceive many. And because iniquity shall abound the love of many shall wax cold."

This Epistle is eminently practical. If any part of it can be called argumentative, it is that in which the apostle shows that "faith without works is dead." The sins which he rebukes with such vividness and power were all pre-eminently the sins of his countrymen at that age—hearing God's word without doing it, resting in an empty faith that does not influence the life, inordinate love of worldly possessions and a self-confident spirit in the pursuit of them, wanton revelling in pleasure, partiality towards the rich, contempt of the poor, defrauding the poor of their wages, ambition to assume the office of teaching, a lawless and slanderous tongue, bitter envying and strife; all these and many other sins indulged in with an unbelieving and complaining spirit towards God, he courageously reproves. He is the moral teacher, the preacher of righteousness of the New Testament.

THE FIRST AND SECOND EPISTLES OF PETER.—That the First Epistle of Peter was written by the apostle Simon Peter has never been doubted; it was unanimously received by the primitive church as the genuine work of the man whose name it bears. Polycarp in his Epistle to the Philippians made numerous citations from it. Irenæus, Clement of Alexandria, Tertullian and Origen all quote it expressly. There is no valid reason for doubting that it was written from Babylon. That he used Babylon enigmatically for Rome is a conjecture in itself most improbable—the churches or readers addressed are "the elect sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia and Bithynia," all provinces of Asia Minor, and given in the order which would be natural for one writing from ancient Babylon.

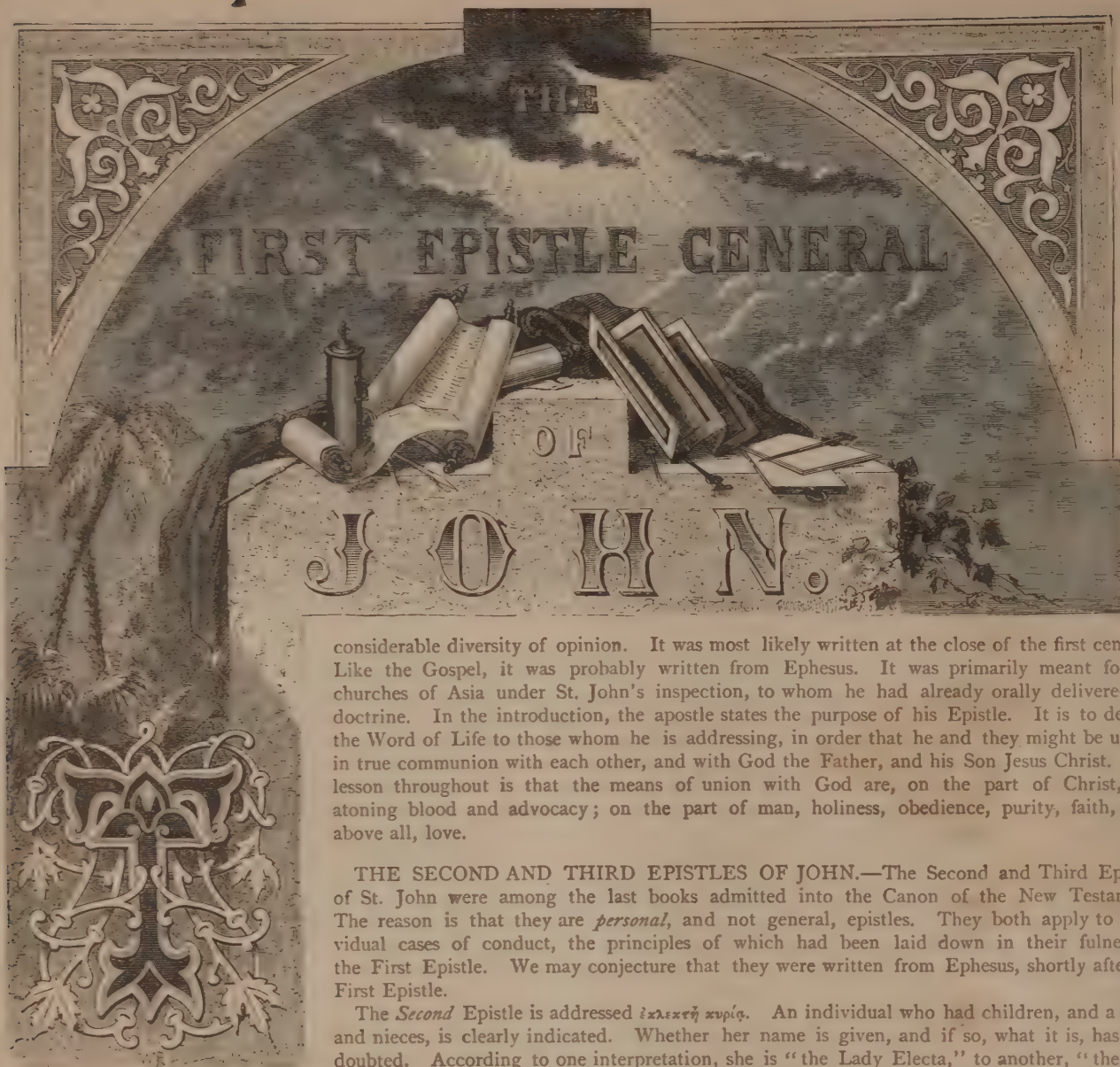
The question of the date of this First Epistle is closely connected with its occasion. This seems to have been a "fiery trial" of persecution that had begun to come upon the Christians of the above-named provinces. The exact date and character of this persecution cannot be determined. The majority of commentators assign it to the latter years of Nero's reign, A. D. 64 to 68. The objects of the Epistle, as gathered from its contents, were: 1. To comfort and strengthen the Christians in a season of severe trial by fiery persecution. To this end he sets before them in glowing language the greatness and glory of the heavenly inheritance in reserve for them, which was purchased by the precious blood of Christ, and

the dignity and blessedness of suffering for his sake, with the assurance of God's faithful presence and protection. 2. To enforce the practical and spiritual duties involved in their calling. He exhorts them as strangers and pilgrims to abstain from fleshly lusts and all the vices of their former life in ignorance; to commend their religion by a holy deportment which shall put to shame the calumnies of their adversaries; to perform faithfully all the duties of their several stations in life; to be humble, sober and vigilant, and ready always to give a reason of the hope that was within them; and, above all, to have fervent charity among themselves. 3. To remove all doubts as to the soundness and completeness of the religion which they had received, forasmuch as they were not following cunningly devised fables, but had received of the knowledge and the power of the Lord Jesus Christ, to whose majesty and glory the apostle himself had been an eyewitness. The closing chapter charms the reader by the holy tranquillity which pervades it throughout—a tranquillity deeply grounded in that faith which is "the substance of things hoped for, the evidence of things not seen."

The *Second Epistle of Peter* was addressed to the same persons as the former one; its general design being to confirm the doctrines which had been delivered in that, and to excite the Christian converts to a course of conduct becoming in every respect their high profession of attachment to Christ. This Epistle was less confidently ascribed to the great "apostle of circumcision" by the early church than the First Epistle. There is no sufficient ground, however, for doubting its canonical authority, or that Peter was its author; 2 Peter i. 1, 18; iii. 1; compare also 1 Peter iii. 20, 2 Peter ii. 5. The doubts as to its genuineness appear to have originated with the critics of Alexandria, where, however, the Epistle itself was formally recognized at a very early period.

The external testimony to this Second Epistle is scanty. We give only one reference from Origen, who says (Eusebius Hist. Eccl., 6, 25): "But Peter, upon whom is built the Church of Christ, against which the gates of hell shall not prevail, has left one acknowledged Epistle; a second also, if you will, for it is doubted of." In those of his works which are extant only in the Latin version of Rufinus, Origen in a number of passages quotes the present Epistle as Scripture. One of them, which occurs at the beginning of his seventh homily on Joshua, is so peculiar that without doubt Origen himself was its author. In allusion to the procession of priests blowing with trumpets when the Israelites compassed the walls of Jericho, he compares the writers of the New Testament to so many sacerdotal trumpeters, assigning to them trumpets for each book, and mentioning every book, as well the disputed as the acknowledged: "First, Matthew in his gospel gave a blast with his sacerdotal trumpet. Mark also, Luke and John sounded with their single sacerdotal trumpets. Peter also sounds aloud with the two trumpets of his Epistles; James also and Jude. But John adds yet again to blow with the trumpet through his Epistles and Apocalypse; Luke also narrating the Acts of the Apostles. But, last of all, that man came who said: 'I think that God hath set forth us apostles last,' and, thundering with the fourteen trumpets of his Epistles, overthrew to their foundations the walls of Jericho, and all the engines of idolatry, and the dogmas of philosophers." The Epistles through which the apostle John sounds are obviously his three Epistles. The fourteen trumpets upon which Paul blows include the Epistle to the Hebrews. In this remarkable passage we have an exhaustive list of our present canonical books, all in current ecclesiastical use in Origen's time.

THE FIRST EPISTLE OF JOHN.—The three Epistles ascribed to St. John are unquestionably the work of the "beloved disciple." The Church from the first accepted them as his work, and the internal evidences of his authorship are numerous. With regard to the time at which St. John wrote this Epistle, there is



considerable diversity of opinion. It was most likely written at the close of the first century. Like the Gospel, it was probably written from Ephesus. It was primarily meant for the churches of Asia under St. John's inspection, to whom he had already orally delivered his doctrine. In the introduction, the apostle states the purpose of his Epistle. It is to declare the Word of Life to those whom he is addressing, in order that he and they might be united in true communion with each other, and with God the Father, and his Son Jesus Christ. His lesson throughout is that the means of union with God are, on the part of Christ, His atoning blood and advocacy; on the part of man, holiness, obedience, purity, faith, and, above all, love.

THE SECOND AND THIRD EPISTLES OF JOHN.—The Second and Third Epistles of St. John were among the last books admitted into the Canon of the New Testament. The reason is that they are *personal*, and not general, epistles. They both apply to individual cases of conduct, the principles of which had been laid down in their fulness in the First Epistle. We may conjecture that they were written from Ephesus, shortly after the First Epistle.

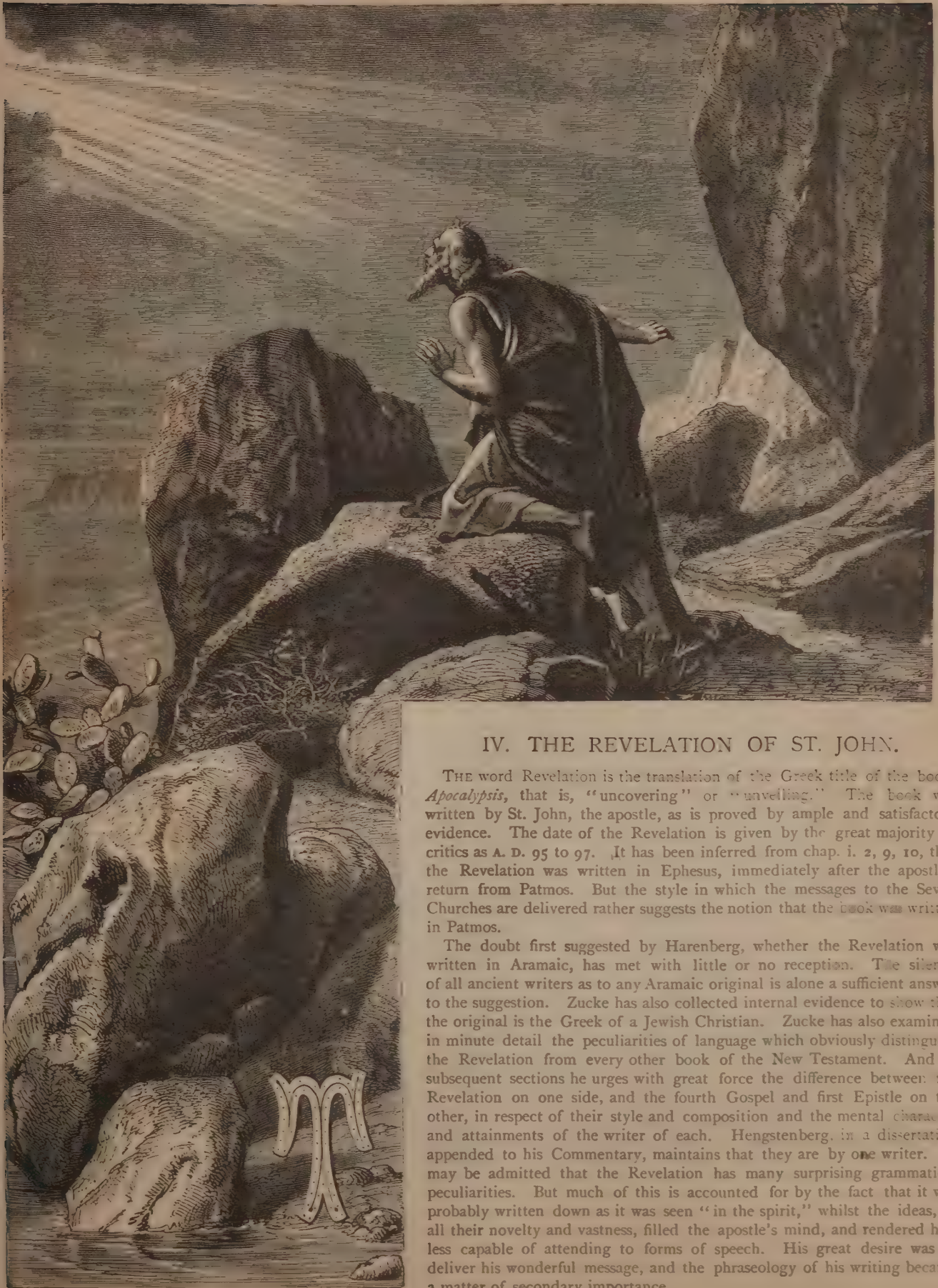
The *Second* Epistle is addressed *ἐκλεκτῇ κυρίᾳ*. An individual who had children, and a sister and nieces, is clearly indicated. Whether her name is given, and if so, what it is, has been doubted. According to one interpretation, she is "the Lady Electa," to another, "the elect Kyria," to a third, "the elect Lady." The English version is probably right. The object

of St. John was to warn the lady to whom he wrote against abetting the teaching known as that of Basilides and his followers, by perhaps an undue kindness displayed by her toward the preachers of the false doctrine.

The *Third* Epistle is addressed to Gaius, or Caius. He was probably a convert of St. John, and a layman of wealth and distinction of some city near Ephesus. The Third Epistle was written for the purpose of commending to the kindness of Caius some Christians who were strangers in the place where he lived. It is probable that these Christians carried this letter with them to Caius as their introduction.

THE EPISTLE OF JUDE.—The writer of this Epistle styles himself (verse 1) "Jude, the brother of James," and has been usually identified with the Apostle Judas Lebbaeus, or Thaddaeus. But there are strong reasons for rendering the words, "Judas, the son of James;" and inasmuch as the author appears (verse 17) to distinguish himself from the apostles, we may agree with eminent critics in attributing the Epistle to another author. The most probable conclusion is that the author was Jude, one of the brethren of Jesus, and brother of James, not the apostle, the son of Alphaeus, but the bishop of Jerusalem. The time and place of its composition are unknown. The Epistle is a fervid and vehement voice of warning against following certain false teachers in their errors and corruptions, and so sharing their awful doom. It strikingly resembles the Second Epistle of Peter.

Although the Epistle of Jude is one of the so-called *Antilegomena*, and its canonicity was questioned in the earliest ages of the Church, there never was any doubt of its genuineness among those by whom it was known. The question was never whether it was the work of an impostor, but whether its author was of sufficient weight to warrant its admission into the Canon. The question was gradually decided in its favor. It is wanting in the Peshito, nor is there any trace of its use by the Asiatic churches up to the commencement of the fourth century, but it is quoted as apostolic by Ephrem Syrus. The earliest notice of the Epistle is in the famous Muratorian fragment (about A. D. 170). Clement of Alexandria is the first father of the Church by whom it is recognized. Origen refers to it expressly as the work of the Lord's brother.



IV. THE REVELATION OF ST. JOHN.

THE word Revelation is the translation of the Greek title of the book. *Apokalypsis*, that is, "uncovering" or "unveiling." The book was written by St. John, the apostle, as is proved by ample and satisfactory evidence. The date of the Revelation is given by the great majority of critics as A. D. 95 to 97. It has been inferred from chap. i. 2, 9, 10, that the Revelation was written in Ephesus, immediately after the apostle's return from Patmos. But the style in which the messages to the Seven Churches are delivered rather suggests the notion that the book was written in Patmos.

The doubt first suggested by Harenberg, whether the Revelation was written in Aramaic, has met with little or no reception. The silence of all ancient writers as to any Aramaic original is alone a sufficient answer to the suggestion. Zucke has also collected internal evidence to show that the original is the Greek of a Jewish Christian. Zucke has also examined in minute detail the peculiarities of language which obviously distinguish the Revelation from every other book of the New Testament. And in subsequent sections he urges with great force the difference between the Revelation on one side, and the fourth Gospel and first Epistle on the other, in respect of their style and composition and the mental character and attainments of the writer of each. Hengstenberg, in a dissertation appended to his Commentary, maintains that they are by one writer. It may be admitted that the Revelation has many surprising grammatical peculiarities. But much of this is accounted for by the fact that it was probably written down as it was seen "in the spirit," whilst the ideas, in all their novelty and vastness, filled the apostle's mind, and rendered him less capable of attending to forms of speech. His great desire was to deliver his wonderful message, and the phraseology of his writing became a matter of secondary importance.

The book belongs, in its character, to the *prophetical* writings, and stands in intimate relations to the prophecies of the Old Testament, and more especially with the writings of the later prophets, as Ezekiel, Zechariah, and particularly Daniel, inasmuch as it is almost entirely symbolical. It consists of a series of visions witnessed by St. John "in the Spirit" at Patmos.

It is an expanded illustration of the first great promise, "the seed of the woman shall bruise the head of the serpent." Its figures and symbols are august and impressive. It is full of prophetic grandeur, and awful in its hieroglyphics and mystic symbols; seven seals opened, seven trumpets sounded, seven vials poured out; mighty antagonists and hostile powers full of malignity against Christianity, and for a season oppressing it, but at length defeated and annihilated; the darkened heaven, tempestuous sea, and convulsed earth fighting against them, while the issue of the long combat is the universal reign of peace and truth and righteousness—the whole scene being relieved at intervals by a choral burst of praise to God the Creator, and Christ the Redeemer and Governor. Thus its general scope is intelligible to all readers, or it could not yield either hope or comfort. It is also full of Christ. It exhibits his glory as Redeemer and Governor, and describes that deep and universal homage and praise which the "Lamb that was slain" is forever receiving before the throne.

Many attempts have been made to explain this book. The interval between the apostolic age and that of Constantine has been called the Chiliastic period of Apocalyptic interpretation. The visions of St. John were chiefly regarded as representations of general Christian truths, scarcely yet embodied in actual facts, for the most part to be exemplified or fulfilled in the reign of Antichrist, the coming of Christ, the Millennium, and the Day of Judgment. Immediately after the triumph of Constantine, the Christians, emancipated from persecution and oppression, and dominant and prosperous in their turn, began to lose their vivid expectation of our Lord's speedy advent, and their spiritual conception of His kingdom, and to look upon the temporal supremacy of Christianity as a fulfilment of the promised reign of Christ on earth. The Roman Empire, become Christian, was regarded no longer as a subject of prophetic denunciation, but as the scene of a millennial development. This view, however, was soon met by the figurative interpretation of the millennium as the reign of Christ in the hearts of all true believers. As the barbarous and heretical invaders of the falling empire appeared, they were regarded by the suffering Christians as fulfilling the woes denounced in Revelation. Modern interpreters are generally divided into three great divisions: (1) The Historical or continuous expositors, in whose opinion the Revelation is a progressive history of the fortunes of the Christian Church from the first century to the end of time. (2) The *Præterist* expositors, who are of opinion that the Revelation has been almost, or altogether, fulfilled in the time that has passed since it was written; that it refers principally to the triumph of Christianity over Judaism and Paganism, signalized by the downfall of Jerusalem and of Rome. (3) The *Futurist* expositors, whose views show a strong reaction against some of the extravagances of the two preceding schools. They believe that the whole book, excepting perhaps the first three chapters, refers principally, if not exclusively, to events which are yet to come. Bishop Newton wisely says: "To explain this book perfectly is not the work of one man, or of one age; probably it never will be clearly understood till it is all fulfilled."

Each of these three schemes is open to objection. Against the *Futurist* it is argued, that it is not consistent with the repeated declarations of a speedy fulfilment at the beginning and end of the book itself (see chaps. i. 3.; xxii. 6, 7, 12, 20). Christians, to

whom it was originally addressed, would have derived no comfort from it, had its fulfilment been altogether deferred for so many centuries. The rigidly literal interpretation of Babylon, the Jewish tribes, and other symbols, which generally forms a part of *Futurist* schemes, presents peculiar difficulties.

Against the *Præterist* expositors it is urged, that prophecies fulfilled ought to be rendered so perspicuous to the general sense of the Church as to supply an argument against infidelity; that the destruction of Jerusalem, having occurred twenty-five years previously, could not occupy a large space in prophecy; that the supposed predictions of the downfall of Jerusalem and of Nero appear from the context to refer to one event, but are by this scheme separated, and, moreover, placed in a wrong order; that the measuring of the temple and the altar, and the death of the two witnesses (chap. xi.) cannot be explained consistently with the context.

Against the *Historical* scheme it is urged, that its advocates differ very widely among themselves; that they assume, without any authority, that the 1260 days are so many years; that several of its applications—*e. g.*, of the symbol of the ten-horned beast to the Popes, and the sixth seal to the conversion of Constantine—are inconsistent with the context; that attempts by some of this school to predict future events by the help of the Revelation have ended in ridiculous failures.

In conclusion, it may be stated that two methods have been proposed by which the student of the Revelation may escape the incongruities and fallacies of the different interpretations, whilst he may derive edification from whatever truth they contain. It has been suggested that the book may be regarded as a prophetic poem, dealing in general and unspecific descriptions, much of which may be set down as poetic imagery, mere embellishment. But such a view would be difficult to reconcile with the belief that the book is an inspired prophecy. A better suggestion is made, or rather revived, by Dr. Arnold, in his sermons *On the Interpretation of Prophecy*: that we should bear in mind that predictions have a lower historical sense, as well as a higher spiritual sense; that there may be more than one typical, imperfect, historical fulfilment of a prophecy, in each of which the higher spiritual fulfilment is shadowed forth more or less distinctly. The recognition of this would pave the way for the acceptance in a modified sense of many of the interpretations of the *Historical* school, and would not exclude the most valuable portions of other schools.

The Apocalypse, despite its figurative presentation, throws light upon the whole mass of the doctrine of our faith. The doctrines of the Trinity of God, and of the relation of God to Christ, are here unmistakably raised above all Monophysitism, Arianism, and inner-Trinitary subordination. The creation here appears, in the reflex light of the new Paradise, as the original plan of a world of eternal spirit-life. The human race is represented by a selection of elect ones, of whom Christ is the absolute centre, glory and support. How fully, furthermore, are the fundamental traits of Redemption, Reconciliation and Salvation portrayed in contrast to the gloomy night side of human life and perdition! Dark as are many parts of the Apocalypse and difficult of interpretation, the book, as a whole, is radiant with the promise to God's people of a final and complete victory in their conflict with the kingdom of Satan. Though long delayed, as we mortals reckon time, it shall come at last with a brightness above the sun, and the earth be lighted from pole to pole with its glory. Then cometh the end of time, and God shall stand upon the mountains of his absolute eternity and Christ at his right hand radiant in his mediatorial glory, and from beneath the throne shall flow forth the waters of life to make glad all the paradise of the redeemed.

SCRIPTURE ILLUSTRATIONS:

BEING

A SERIES OF CONCISE AND COMPREHENSIVE ACCOUNTS

OF

THE TOPOGRAPHY AND HISTORY OF THE HOLY LAND, JERUSALEM, AND OTHER NOTED PLACES OF PALESTINE AND SYRIA; THE WANDERINGS IN THE WILDERNESS; THE TABERNACLE, THE TEMPLE, ETC., ETC.;

WITH DESCRIPTIONS AND EXPLANATIONS

OF

SCENES AND INCIDENTS IN THE SACRED SCRIPTURES, THE MANNERS, CUSTOMS, ARTS, SCIENCES, LAWS, RELIGIOUS RITES, DWELLINGS, COINS, ORNAMENTS, ANIMALS, BIRDS, REPTILES, AND INSECTS MENTIONED IN THE BIBLE,

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THE SERVANTS OF HIRAM OF TYRE BRINGING PRESENTS TO KING SOLOMON.

PHENICIA was to the ancient what England is to the modern world—the chief commercial nation of the globe. Her ships covered every sea, and brought to her ports the wealth of every land.

At the establishment of the Israelitish monarchy, Tyre had brought all the Phœnician cities under her supremacy, and had become the capital of the kingdom. Hiram, King of Tyre, made an alli-

ance with David, and became the friend and ally of David's son and successor, Solomon. At the commencement of Solomon's reign, Hiram sent him rich presents. It was this alliance that enabled Solomon to secure the services of the Phœnician architects, the most skilful of their day, and the wood and stone needed, for the construction of the temple at Jerusalem. The Phœnician architects also constructed a palace for David on Mount Zion, and a larger and more splendid palace for Solomon, which is believed to have stood on Mount Moriah, adjoining the temple. The alliance with Phœnicia was of the greatest value to Solomon; but of

little service to his people. It enabled him to establish a valuable commerce with India and other nations which yielded large sums as profits to the royal treasury. It added nothing to the wealth of the people, who were required to contribute to its expenses without enjoying any of its profits. The connection of Israel with Phœnicia had a most pernicious effect upon the former nation. It fastened upon it the worship of Baal and Ashtoreth, the chief deities of Phœnicia, and led the nation into a deep and most degrading idolatry, from which only the severest punishments could draw it, and then only after centuries of suffering.



THE BUILDING OF SOLOMON'S TEMPLE.

THE actual building of Solomon's Temple was commenced in the fourth year of the king's reign, and the four hundred and eightieth year from the Exodus, B. C. 1012. So complete were the preparations, that no sound of axe or hammer was heard about the building during its whole erection; and it was completed in seven and a half years, in the eighth month of the eleventh year of Solomon's reign, B. C. 1005. An arrangement was made, by which Hiram, the King of Tyre, gave cedars and fir-trees out of Lebanon, which his servants felled, while those of Solomon squared and fitted them for their places in the building. The prepared timber was brought down to the sea, and floated round to Joppa, whence Solomon undertook the thirty miles transport to Jerusalem.

THE Kingdom of Judah and Israel reached its greatest degree of splendor, prosperity, and strength under Solomon, the son of

David. Peace reigned throughout the whole land, and Jerusalem became one of the most attractive and famous cities of the East. The Court of Solomon was conducted upon a scale of magnificence absolutely bewildering; but all this magnificence was transcended by the personal qualities of Solomon himself. He was the wisest man of his day, and to his great mental gifts was added the fascination and the grace of a noble presence. Seated "high on his throne of royal state," which shone with "the wealth of Ormuz and Ind," and "exceeding all the kings of the earth for riches and for wisdom," Solomon dispensed justice, and received the visitors from all parts of the world, who came to hear his wisdom, bringing their presents of vessels of gold and silver, garments, armor, spices, horses, and mules. He received tribute from almost the whole of Western Asia, and conducted a great and prosperous trade with India and other Eastern nations.



SOLOMON RECEIVING THE HOMAGE OF THE PRINCES OF ISRAEL.

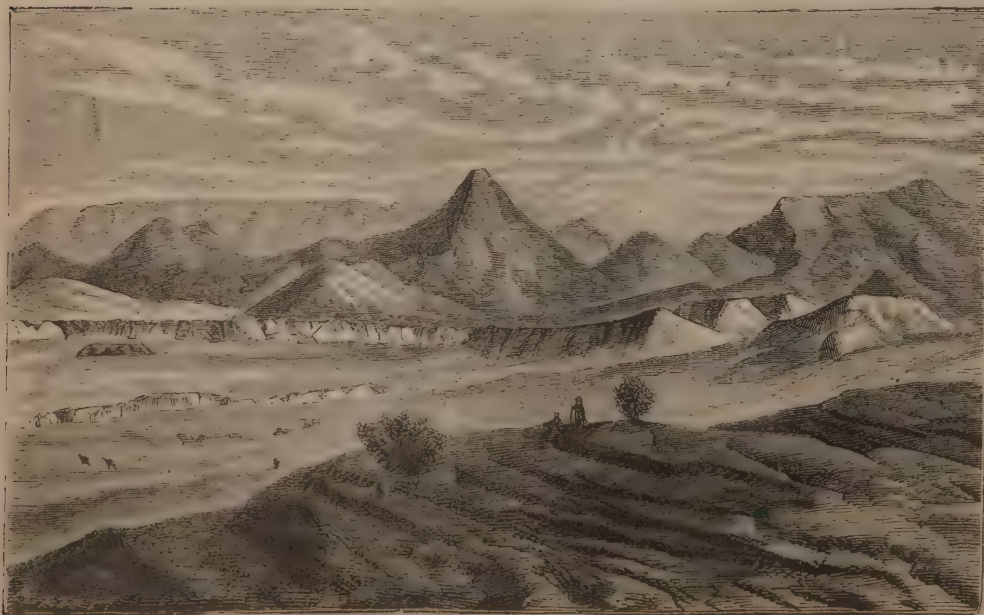


FIRE FROM HEAVEN AT THE DEDICATION OF THE TEMPLE.

THE magnificent ceremonies of the Dedication of Solomon's Temple are recorded at length in 1 Kings and 2 Chronicles, together with the sublime prayer of the king. This prayer was followed by a miraculous sign of God's presence in the House built unto his name. The fire came down from heaven, and consumed the sacrifices, while the Shekinah again filled the house, preventing the entrance of the priests, as if for that one day God claimed the sanctuary as his very own, to the exclusion of all mere creatures. Then Solomon and all the people offered their sacrifices on the altar, the priests executing their office, while the Levites played upon their musical instruments and sang in the order and to the words of David. A great feast followed, and lasted fourteen days, seven for the Feast of Tabernacles, and seven for the Dedication, and on the 23d day of the month Solomon dismissed the people to their homes, and they departed from Jerusalem with rejoicing, glad and merry in heart for all the goodness that Jehovah had showed unto David, and to Solomon. and to Israel, his people.



ARRIVAL OF THE QUEEN OF SHEBA AT THE COURT OF SOLOMON.



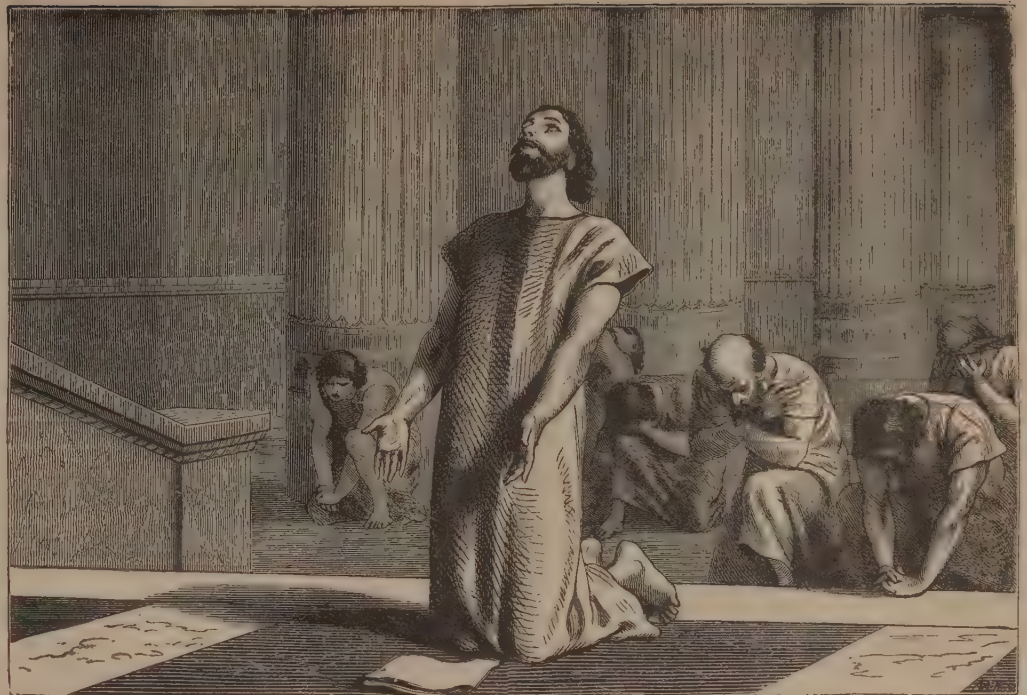
WILDERNESS OF KADESH.

THE Queen of Sheba, having heard of the great wisdom of King Solomon, undertook a journey to Jerusalem to see and converse with the wisest of men. She brought with her rich and valuable presents, and was received and entertained by him with a splendid hospitality worthy of his great fame. Her kingdom of Sheba embraced the greater part of the Yemen or Arabia Felix. Its chief cities, and probably successive capitals, were Seba, San'a (Uzal), and Zafar (Sephar). The city of Seba was the centre of the ancient power of the Joktanite Arabs. It was named after Sheba, the son of Joktan, who was the grandson of the Patriarch Shem. Very little is known with certainty concerning the history of this

kingdom. It is worthy of remark that the late Emperor, Theodore of Abyssinia, claimed to be descended from King Solomon and the Queen of Sheba. There can be no doubt that an examination of the existing remains of Sabæan and Himyerite cities and buildings would add much to our present knowledge of the history of this kingdom. The ancient buildings are of massive masonry, and evidently of Cushite workmanship or origin. Later temples, and palace temples, of which the Arabs give no description, were probably of less massive character; but the Sabæan art is an almost unknown and interesting subject of inquiry.

THE settlement of the location of Kadesh is one of the most difficult questions of sacred geography. Dr. Robinson and others place it at the modern 'Ain el-Weibeh. Professor Palmer, whose researches in the Sinai Peninsula are of the highest importance, locates it at 'Ain Gadis, some distance west of the site advocated by Dr. Robinson. The wilderness around it was the scene of the thirty-eight years of wandering. It is now known as the *Desert of Et-Tih* (the Wandering). "Dr. Robinson's theory that Kadesh must be sought for at 'Ain el-Weibeh," says Professor Palmer, "in the neighborhood of the passes of Sufah and Tigreh, immediately below the southern border of Palestine, does not seem to me to be tenable, especially from strategic considerations; for the children of Israel would have been confined, as it were, in a *cul de sac*, with the subjects of King Arad, the Amorites, the Edomites, and the Moabites, completely hemming them in; whereas in the neighborhood of 'Ain Gadis they would have had nothing but the wilderness around them, and certainly no very formidable hostile peoples in their rear. Nor do I think that a good general like Moses would have chosen a bad position for so important a camp; and I am therefore confirmed in my belief that the 'Ain Gadis which we saw is actually the Kadesh of the Bible. . . . The Israelites were encamped, according to my theory, at the foot of the line of the cliffs in which 'Ain Gadis takes its rise, and their intention was evidently to march straight upon Palestine by the short and easy route which skirts the western edge of the mountains."

UPON the receipt of the letter of Sennacherib, demanding the



HEZEKIAH'S PRAYER.



ARTAXERXES GIVING THE LETTER TO EZRA.

surrender of Jerusalem, in which the Assyrian king blasphemously asserted his superiority in power to Jehovah, Hezekiah, King of Judah, took the letter into the Temple, and, spreading it out before the Lord, besought Him in prayer to vindicate His Majesty, and to save His holy city. The answer to the prayer was the destruction at Pelusium, on the borders of Egypt, of the vast host with which Sennacherib hoped to conquer Judah. We are not informed of the exact manner in which the judgment of God was executed upon the Assyrians; but of the miraculous character of the visitation there can be no doubt. When the watchmen looked forth in the



PARABLE OF THE FIG TREE.



PARABLE OF THE WEDDING GARMENT.

early morning the plain was covered with the vast multitude of corpses. There is no doubt that some secondary cause was employed in the accomplishment of this miracle. The Assyrians may have been suffocated by the hot wind of the desert, or they may have fallen by tens of thousands before "the pestilence that walketh in darkness." The main facts of the Bible narration are fully borne out by the records of Assyria, which the researches of the learned orientalists of the present day are successfully deciphering. These distinctly assert that the disaster to Sennacherib's army was of an extraordinary and super-

natural character, and they seem to attribute it to the hostility of the gods of Egypt, as it occurred on the border of that country.

EZRA was a learned and pious Jewish priest residing at Babylon in the time of Artaxerxes Longimanus. In some way he obtained the favor of the king, who, in the seventh year of his reign, granted Ezra leave to go to Jerusalem with a company of priests, Levites, singers, *etc.* Ezra's object was to establish a religious reform among the Jews, who were in danger of losing their distinctive character as worshippers of God. His mission was successful. On applying himself to the work of reformation, Ezra found the people already infected with the evil that had proved the root of all former mischief, intermarriage with the idolatrous nations around them. His first care was to impress them with the enormity of the sin. The example of his public mourning and prayer led some of the chief persons to come forward, and at their suggestion the whole people were summoned to Jerusalem on penalty of forfeiture and expulsion from the congregation. They assembled on the twentieth day of the ninth month (December, B. C. 458) amid a storm of rain, and having confessed their sin, they proceeded to the remedy with order and deliberation. All the strange wives were put away, including even those who had borne children, by the beginning of the new year (end of March, B. C. 457). At this point the account of Ezra's proceedings ends abruptly with the book that bears his name, and he does not appear again until thirteen years later as the associate of Nehemiah, his name appearing in the eighth chapter of the book written by that prophet. He applied himself

with zeal to the task of collecting in one volume all the sacred writings of the Jews. The volume thus completed formed what we call the *Book of the Old Covenant*.

THE Parable of the Fig Tree, illustrated in the accompanying engraving, is related in the thirteenth chapter of St. Luke's Gospel, and illustrates the long-suffering and forbearance of God toward those whose lives yield no fruit unto righteousness, and also the result of a persistence upon their part in evil doing.

It is the custom in the East to make marriages the occasion of great rejoicing. Each guest is required to attire himself in garments suitable to the occasion, and a neglect to do this is considered an insult to the host. Our Lord has taken this custom as the subject of the Parable related in the twenty-second chapter of St. Matthew's Gospel, from which we may learn the necessity of providing ourselves with the wedding garment of righteousness, without which no man may be admitted to the marriage supper of the Lamb. It will be interesting to note here that the Bible doctrine of marriage is that of one wife to one man. Indeed the rule of monogamy is taught from the example of the earliest patriarchs. In the purer race of Seth this rule was adhered to, polygamy being introduced by the more corrupt race of Cain. Polygamous marriages were tolerated by the civil law at a later period, but the Bible is full of instances of the evils resulting from them, and the lesson which it teaches against them is plain and unmistakable. Indeed the principle of monogamy was retained, even in the practice of polygamy, by the distinction made between the chief or original wife and the secondary wives. The Mosaic law aimed to mitigate and discourage the evil practice, but the reform was of slow growth. In the post-Babylonian period monogamy appears to have become more prevalent than at any previous time; indeed we have no instance of polygamy during this period on record in the Bible, all the marriages noticed being with single wives. Our Lord and His apostles re-established the integrity and sanctity of the marriage bond by the confirmation of the original charter of marriage as the basis on which on all regulations were to be formed, and by denying to their followers the freedom of divorce and remarriage for trivial causes claimed by the Jews.

THE effort of Nehemiah to rebuild the walls of Jerusalem, though sanctioned and encouraged by the Persian king, met with a stubborn resistance from the Samaritans and the neighboring tribes. The builders worked with their swords at their sides and under the protection of an armed guard. They were frequently attacked but always beat off their assailants, and at length brought their work to a successful close. The walls were built and solemnly dedicated amid great rejoicings. The walls and the Temple being finished, it became necessary to take measures to secure a population sufficiently



BUILDING THE WALLS OF JERUSALEM.



ELIJAH AND THE WIDOW OF ZAREPHATH.

numerous to keep the Holy City from falling into the hands of its enemies, and before the people departed for their homes lots were drawn to see who should reside in Jerusalem, which would have been left almost without inhabitants had all taken up their residence on their old family allotments about the several cities and villages. It is a striking proof of the attachment of the Jews to their patrimonial possessions that the safer residence behind the walls of Jerusalem should not have been the object of competition. But it was regarded as a sacrifice to live there; "And the people blessed all the men that



BALAAM RECEIVING BALAK'S MESSENGERS.



BALAAM AND THE ANGEL.

willingly offered themselves to dwell at Jerusalem. The rulers took up their abode in the capital; and for the rest every tenth man was chosen by lot to live there." The language of Nehemiah would almost seem to imply that those of the people who belonged to Israel (the Ten Tribes) had their possessions assigned in the cities of Judah, and that the inhabitants of Jerusalem were taken from the tribes of Judah and Benjamin. The priests and Levites were divided in due proportion between the city and the country.

WHEN the drought in Israel had dried up all the water-courses,

the Prophet Elijah was commanded by God to take refuge in Phœnicia. He repaired to the city of Zarephath, afterwards called Sarepta, and sought shelter with a poor widow, who did not hesitate to share her scanty supply of food with him. As a reward for her faith and hospitality, her stock of provisions was miraculously increased until the return of the rain brought back an abundance of food. The widow in whose house the prophet was sheltered during this period seems to have been an Israelite, and not a worshipper of Baal, if we may take her adjuration by "Jehovah, thy God," as an indication. As to the location of the town itself the Bible gives us no clew, save the assertion that it was near to or dependent upon Sidon. Josephus states that it was "not far from Sidon and Tyre; for it lies between them." Jerome adds that it "lay on the public road" along the coast. Both these conditions are implied in the mention of it in the Itinerary of Paula by Jerome, and both are fulfilled in the situation of the modern village of *Surafend*. Of the old town considerable indications remain. One group of foundations is on a headland called 'Ain el-Kantarrah; but the chief remains are south of this, and extend for a mile or more, with many fragments of columns, slabs, and other architectural features. It is believed that this city was honored by the presence of our Lord during His journey to the coasts of Tyre and Sidon.

BALAAM was a Midianite, and was endowed with the gift of prophecy. It has been supposed that he enjoyed among his own people the same authority that Moses did among the Israelites. He is one of those instances which meet us in Scripture of persons dwelling among heathens, but possessing a certain knowledge of the one true God. Balak, the King of Moab, having organized a league of the neighboring nations against the Israelites, who were at this time encamped in the plains of Moab, sent to Balaam to ask him to come and curse his enemies, or to devote them to destruction. Balaam consulted God, and was directed to refuse the king's offer. Balak sent again, and Balaam, anxious to gain the rewards promised by the king, again consulted God, instead of refusing at once. God granted him the desired permission, but warned him that his actions would be overruled according to the Divine will. Balaam therefore proceeded on his way with the messengers of Balak. But God's anger was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. "The dumb ass, speaking with man's voice, forbade the madness of

the prophet." As God had warned him, his actions were overruled, and he was made to bless the Israelites, and to predict their ultimate triumph. Unable to curse them, Balaam suggested to the Moabites the expedient of seducing the Israelites into fornication. He took sides with the Midianites, and was soon afterward slain in a battle with the children of Israel. It is evident that Balaam, although acquainted with God, was desirous of throwing an air of mystery round his wisdom, from the instructions he gave to Balak to offer a bullock and a ram on the seven altars he everywhere prepared for him. His religion, therefore, was probably such as would be the natural result of a general acquaintance with God not confirmed by any covenant. There is an allusion to Balaam in the prophet Micah (vi. 5), where Bishop Butler thinks that a conversation is preserved which occurred between him and the King of Moab on this occasion. But such an opinion is hardly tenable.

THE Ahasuerus, King of Persia, mentioned in the Bible, is believed to have been Xerxes the Great, who, after the failure of his memorable effort to enslave Greece, abandoned his former energy and enterprise, and sank into the inaction and sensuality of the worst of Eastern despots. Having divorced his queen, Vashti, for refusing to appear in public at a banquet, he married, four years afterwards, the Jewess Esther, the cousin and ward of Mordecai. It is not necessary to repeat here the narrative of the Book of Esther. The engraving represents Haman at the moment he is discovered by the king, abjectly pleading with Queen Esther for his life, after he has incurred the anger of the king. The executioners are at hand to carry him forth to his death. He was hanged upon the gallows he had constructed for the execution of Mordecai. His terror and the rage of the king are well portrayed by the artist.

MORDECAI was the uncle and guardian of Queen Esther, the wife of Ahasuerus, or Xerxes 2, the Persian king. He was a resident of Shushan during the Captivity, and after the elevation of Esther to the royal dignity



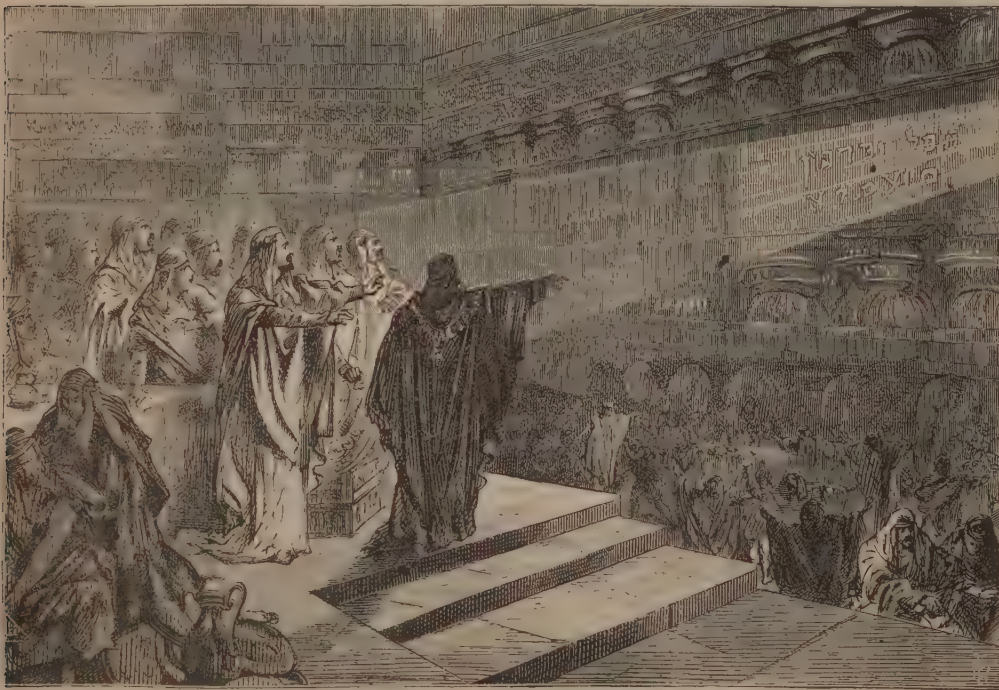
THE SENTENCE OF HAMAN.



MORDECAI AT THE KING'S GATE.



KING JOSIAH DESTROYING THE IDOLS OF BAAL.



DANIEL INTERPRETING THE WRITING ON THE WALL.

he was one of those "who sat in the king's gate." In this situation he saved the king's life by discovering the conspiracy of two eunuchs to kill him. Later on he became, under Divine Providence, the deliverer of the Jews from the destruction plotted against them by Haman, the chief minister of Xerxes. As regards his place in *profane* history, the domestic annals of the reign of Xerxes are so scanty that it would not surprise us to find no mention of Mordecai. But there is a person named by Ctesias, who probably saw the chronicles of the kings of Media and Persia referred to in Esther x. 2, whose name and character present some points of resemblance with

Mordecai, viz., Matacas or Natacas, whom he describes as Xerxes' chief favorite, and the most powerful of them all. He relates of him, that when Xerxes, after his return from Greece, had commissioned Megabyzus to go and plunder the Temple of Apollo at Delphi, upon his refusal, he sent Matacas the eunuch to insult the god, and to plunder his property, which Matacas did, and returned to Xerxes. The known hatred of Xerxes to idol-worship makes his selection of a Jew for his prime minister very probable; and there are strong points of resemblance in what is thus related of Matacas and what we know from Scripture of Mordecai.

JOSIAH, King of Judah, began to reign in B. C. 641, in the eighth year of his age. At the age of twelve he began the destruction of the idols, which had become very numerous in Judah. For six years this work of destruction went on throughout the dominions of Judah and Israel. The Temple was restored, and the worship of God re-established. Josiah was one of the best of the Jewish kings, but his virtues were powerless to prevent the results of the evils which had been accumulating during the previous reigns. He was killed in battle in B. C. 610, in the vain attempt to stay the march of Pharaoh Necho towards Babylon, and with him expired the last hope of Judah.

BELSHAZZAR, who had been associated in the kingdom of Babylon by his father, Nabonadius, had been left by him in charge of the capital while the latter made his vain attempt to stay the march of Cyrus. Having defeated Nabonadius, Cyrus besieged Babylon. Belshazzar, fancying the city impregnable, gave himself up to luxury and feasting, and neglected the defence. On the last night of the siege he held a great feast in honor of his gods, and impiously used at his banquet the sacred vessels from the

Temple at Jerusalem. In the midst of the banquet a strange writing appeared on the wall of the royal hall. None of the magi could read it. The Prophet Daniel being summoned, interpreted it as a message from Jehovah announcing the overthrow of the kingdom. That night Cyrus gained the city by a stratagem, and destroyed the Babylonish empire. The means by which Cyrus gained an entrance into the city exhibits his skill as a general in the highest light. Babylon was a square city, at least five times as large as London, and was traversed diagonally by the river Euphrates. It was defended by walls 338 feet high and 85 feet thick, which were lined with towers.

Its gates were of brass and very strong. Such a city was impregnable to a direct attack. Cyrus, who thoroughly appreciated the character of its defences, resolved to reduce it by a means as yet untried. He marched a large force to a point several miles beyond the city, and caused them to dig a canal by which the waters of the stream were diverted from their original bed and made to overflow the adjacent plain, which is of a lower level. Upon the designated night the sluices were opened, and, when the water had left the river bed sufficiently dry, the Persian army entered Babylon by the channel of the river. Herodotus states that Babylon was taken "amid revelries," thus confirming the account given in the Scriptures concerning the circumstances of the capture. The conquest of Babylon by Cyrus was the first step in the Divine plan for the return of the Jews from Captivity.



THE MEETING OF MOSES AND JETHRO.

As the Israelites, on their march to Sinai, were nearing the mountain of God, Jethro, the father-in-law of Moses, arrived in the Hebrew camp, bringing with him the wife and two sons of Moses. He was received with honor, and gave Moses some sage advice with respect to the management of the people, but declined the invitation of Moses to accompany them to Canaan and cast his lot with them. Jethro was priest or prince of Midian, both offices probably being combined in one person. His knowledge of the Sinaitic Peninsula made Moses desirous of retaining him in the journey of the tribes. The land of Midian, the country over which he ruled, is believed to have been the Peninsula of Sinai. The Midianites were descended from Midian, the son of Abraham by Keturah. They were mostly dwellers in tents, not in towns, and pursued a roving life. It has been argued that the Peninsula of Sinai could not have been their home, as it affords now but a scanty subsistence to man and beast, and sustains but a small roving population. All the researches of modern investigators, however, point conclusively to the fact that the character of the Peninsula has greatly changed; that it was in ancient times better wooded and watered, more abundantly supplied with vegetation, and did support a numerous population of roving Arabs. The possessions of the Midianites were not confined to this Peninsula, but extended to the opposite or Arabian shore of the Gulf, as well as to the country north of the Peninsula of Arabia itself.



GATHERING MANNA.

were Divinely sustained by manna, a substance which fell from heaven every morning except the Sabbath. It was in the form of a small round seed resembling the hoar frost, and was gathered early before the sun became hot enough to melt it. It was prepared for food by grinding and baking. The whole nation subsisted upon it for forty years. It suddenly ceased when they got the first new corn of the land of Canaan. It was always regarded by the Hebrews as a miraculous gift direct from God, and not as a product of nature. The natural products of the Arabian deserts and other Oriental regions, which bear the name of manna, have not the quality or the

DURING the wanderings of the Israelites in the Desert they



MOSES VIEWING THE PROMISED LAND.



JONAH CAST INTO THE SEA.

uses ascribed to the manna of Scripture. The substance now called manna in the Arabian desert, through which the Israelites passed, is collected in the month of June from the *tarfa* or tamarisk shrub. According to Burckhardt, it drops from the thorns on the sticks and leaves with which the ground is covered, and must be gathered early in the day, or it will be melted by the sun. The Arabs cleanse and boil it, strain it through a cloth, and put it in leathern bottles; and in this way it can be kept uninjured for several years. They use it like honey or butter with their unleavened bread, but never make it into cakes or use it by itself. The manna of European commerce

comes mostly from Calabria and Sicily. It is gathered during the months of June and July from some species of ash, from which it drops in consequence of a puncture by an insect resembling the locust, but distinguished from it by having a sting under its body. The substance is fluid at night, and resembles the dew, but in the morning it begins to harden.

It is difficult to ascertain clearly the sin of Moses which was punished by his exclusion from the Promised Land. Though forbidden to enter the land, God granted him the privilege of seeing it before his death. From the summit of Pisgah, a mountain on the borders of Moab, God showed him the Promised Land. Commentators are generally agreed that the view included only a portion of Canaan, but Dr. Thompson in his valuable work, *The Land and the Book*, declares that he saw the head of Mount Hermon distinctly from the Dead Sea. "Nor shall I ever forget," says he, "the unexpected appearance of Mount Hermon towering to the sky, far up the ghor to the north, which convinced me that Moses saw it also from the mountains of Moab." Pisgah, the mountain from which God showed Moses the Promised Land, is supposed to have been a range of mountains, or at least to have had several summits. The highest of these was called Nebo, and from it Moses obtained his view. The mountain is so minutely described in the sacred narrative that it would seem impossible not to recognize it; in the land of Moab; facing Jericho; the head or summit of a mountain called the Pisgah, which again seems to have formed a portion of the general range of the "mountains of Abarim." Its position is further denoted by the mention of the valley (or perhaps more correctly the ravine) in which Moses was buried, and which was apparently one of the clefts of the mountain itself, "a valley in the land of Moab over against (or facing) Beth-peor." And yet, notwithstanding

the minuteness of this description, no one has yet succeeded in pointing out any spot which answers to Nebo. It is to be hoped that the exploring parties now at work in Palestine and in the country beyond Jordan may succeed in identifying this most interesting mountain.

THE Prophet Jonah was the son of Amittai, and was a native of the kingdom of Israel. He is believed to have lived about the time of Jeroboam II. Upon being ordered to go to Nineveh and prophesy, he attempted to flee from God, and took ship to Tarshish, as he was not willing to warn a hostile nation of its doom. His ship was

overtaken by a storm, and the sailors thinking to appease God for Jonah's flight cast him into the sea, where he was swallowed by a great fish for three days and nights. Upon his escape, he proceeded to Nineveh and executed his mission, and succeeded in awakening the city to a repentance which averted its punishment for a while. The prophet, not from personal but national feelings, grudged the mercy shown to a heathen nation. He was therefore taught by the significant lesson of the "gourd," whose growth and decay brought the truth at once home to him, that he was sent to testify by deed, as other prophets would afterwards testify by word, the capacity of Gentiles for salvation, and the design of God to make them partakers of it. This was "the sign of the Prophet Jonas," spoken of in the New Testament. But the resurrection of Christ itself was also shadowed forth in the history of the prophet. The mission of Jonah illustrates in a striking manner the great truth that God regards all men as His children and desires their happiness and final salvation. The great city of Nineveh was the centre of an immense population, given over to a corrupt religion and ignorant of Jehovah. Its wickedness was rapidly drawing upon it the Divine vengeance; but in order that it might have an opportunity to repent and make atonement for its sins, God sent the prophet to give it the warning which it could never have gotten from its own faith, and so gave it another chance for mercy.



THE ORIGIN OF MUSIC.



"GOD LOVETH A CHEERFUL GIVER."

We are told in the Book of Genesis (iv. 21) that the inventor of music was Jubal, "the father of all such as handle the harp and organ." He was the seventh in descent from Cain, whose posterity also gave rise to the mechanic arts, to the invention of which they were driven by the curse of Cain which precluded them from earning their bread by agricultural labors. The first mention of music in the times after the Deluge is in the narrative of Laban's interview with Jacob (Gen. xxxi. 27). So that, in whatever way it was preserved, the practice of music existed in the upland country of Syria; and of three possible kinds of musical instruments, two were known and employed to accompany the song. The three kinds are alluded to in Job xxi. 12. On the banks of the Red Sea sang Moses and the children of Israel their triumphal song of deliverance from the hosts of Egypt; and Miriam,

in celebration of the same event, exercised one of her functions as a prophetess by leading a procession of the women of the camp chanting in chorus the burden to the song of Moses. The triumphal hymn of Moses had unquestionably a religious character about it; but the employment of music in religious service, though idolatrous, is more distinctly marked in the festivities which attended the erection of the golden calf. The silver trumpets made by the metal-workers of the tabernacle, which were used to direct the movements of the camp, point to music of a very simple kind. Up to the time of David we



THE PLAGUE OF LOCUSTS.



DESTRUCTION OF KORAH, DATHAN AND ABIRAM.

meet with nothing like a systematic cultivation of music among the Hebrews; but the establishment of the schools of the prophets appears to have supplied this want. Whatever the students of these schools may have been taught, music was an essential part of their practice. Professional musicians soon became attached to the court. David seems to have gathered round him "singing men and singing women." Solomon did the same, adding to the luxury of his court by his patronage of art, and obtaining a reputation himself as no mean composer. But the Temple was the great school of music, and it was consecrated to its highest service in the worship of Jehovah. It is not improbable

that the Levites all along had practised music, and that some musical service was part of the worship of the tabernacle. In the private as well as the religious life of the Hebrews music held a prominent place. The kings had their court musicians who bewailed their death; and in the luxurious times of the later monarchy the effeminate gallants of Israel, reeking with perfumes, and stretched upon their couches of ivory, were wont at their banquets to accompany the song with the tinkling of the psaltery or guitar (Am. vi. 4-6), and amused themselves with devising musical instruments while their nation was perishing. But while music was thus made to minister to debauchery and excess, it was the legitimate expression of mirth and gladness, and the indication of peace and prosperity. The bridal processions as they passed through the streets were accompanied with music and song, and these ceased only when the land was desolate. The music of the banquet was accompanied with songs and dancing. The triumphal processions which celebrated a victory were enlivened by minstrels and singers, and on extraordinary occasions they even accompanied armies to battle. The grape-gatherers sang as they gathered in the vintage, and the winepress was trodden with the shout of a song; the women sang as they toiled at the mill, and on every occasion the land of the Hebrews during their national prosperity was a land of music and melody.

THE duty of alms-giving is emphatically set forth in the New Testament. Under the Jewish dispensation, it was required by certain fixed laws. The new covenant is not less explicit upon this point, and it clearly defines the quality of the gift which is acceptable to God. We are to give "not grudgingly, nor of necessity, for God loveth a cheerful giver."

THE Plague of Locusts was the eighth of the terrible visitations by which the Almighty broke the pride of the Egyptian

king, and compelled him to render an unwilling obedience to the Divine commands. This plague differed from an ordinary visitation of locusts in that it was more intense and covered a wider range of country. The destruction ordinarily caused by the ravages of swarms of these insects is very great; in this case it was overwhelming.

KORAH, the great-grandson of Levi, jealous of the honors enjoyed by his cousins Moses and Aaron, organized a rebellion against them in the wilderness, together with Dathan and Abiram, of the tribe of Reuben. They thrust themselves into the priests' office, and attempted

to perform the sacred functions of that rank. They were punished, together with all their followers, with death by the hand of God. The earth opened and swallowed nearly all of them, and the remainder were killed by fire from heaven. In the New Testament, Korah is coupled with Cain and Balaam. The particular grievance which rankled in the mind of Korah and his company was their exclusion from the office of the priesthood, and their being confined—those among them who were Levites—to the inferior service of the tabernacle. The appointment of Eliza-phan to be chief of the Kohathites may have further inflamed his jealousy. Korah's position as leader in this rebellion was evidently the result of his personal character, which was that of a bold, haughty, and ambitious man. From some cause which does not clearly appear, the children of Korah were not involved in the destruction of their father (Num. xxvi. 11). Perhaps the fissure of the ground which swallowed up the tents of Dathan and Abiram did not extend beyond those of the Reubenites. From verse 27 it seems clear that Korah himself was not with Dathan and Abiram at the moment. He himself was doubtless with the 250 men who bare censers near the tabernacle (ver. 19) and perished with them by the "fire from Jehovah" which accompanied the earthquake.

On his voyage to Rome St. Paul was shipwrecked on the island of Malta. He and his companions were kindly received by the inhabitants of the island, who immediately lighted a fire to warm them. The Apostle, in helping to make the fire, was stung by a viper, which came out of a bundle of sticks and fastened on his hand. The bystanders supposed that he was poisoned, and came to the conclusion that he was some desperate criminal whom the gods meant to destroy. When they saw him shake the snake off without experiencing any harm they regarded him as a superior being, and treated him with the greatest honor. Melita or Malta was then a dependency of the Roman province of Sicily. The chief man of the island was named Publius. He invited the apostle and some others to stay at his house, and courteously entertained them for three days. After a three months stay in Malta, the soldiers and their prisoners left in an Alexandrian ship for Italy. They touched at Syracuse, where they stayed three days, and at Rhegium, from which place they were carried with a fair wind to Puteoli, where they left



ST. PAUL BITTEN BY A SERPENT.

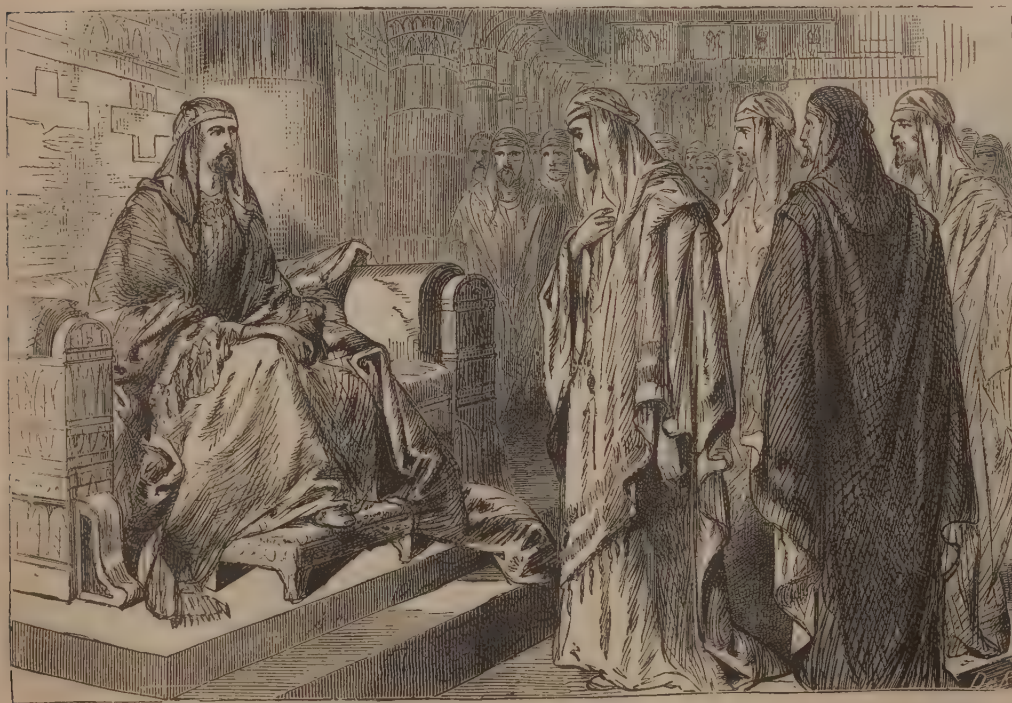


CHRIST BLESSING LITTLE CHILDREN.

their ship and the sea. At Puteoli they found "brethren," for it was an important place, and especially a chief port for the traffic between Alexandria and Rome; and by these brethren they were exhorted to stay a while with them. Permission seems to have been granted by the centurion; and whilst they were spending seven days at Puteoli, news of the apostle's arrival was sent on to Rome, whence St. Paul followed at the end of this time, entering the city by the Appian Way, along which so many martyrs in the subsequent ages journeyed to bear witness to Christ by their sufferings and constancy.



"PRAISE THE LORD, ALL CEDARS."



DANIEL AND HIS COMPANIONS BEFORE NEBUCHADNEZZAR.

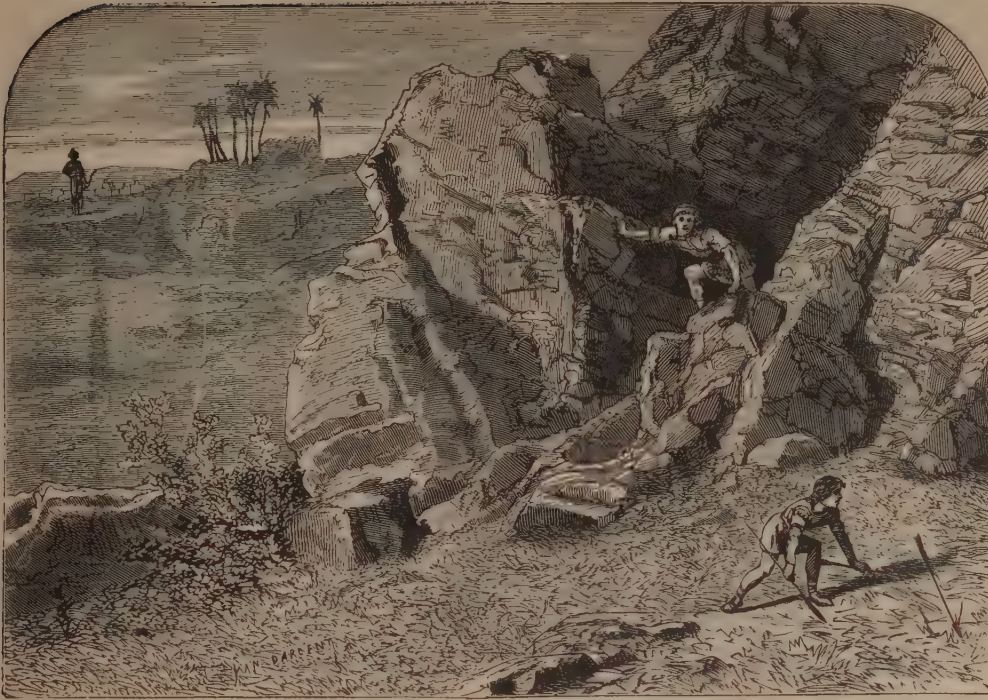
THE Saviour, during His sojourn on earth, was the tender, pitying friend of the weak and helpless. He was especially fond of children, being drawn to them not only by their helplessness, but by their innocence. He took them in His arms and blessed them; He loved to have them about Him, and His sternest rebukes were for those who willingly gave them pain. On one occasion, St. Luke relates, there were "brought unto him also infants, that he would touch them: but when his disciples saw it they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and

forbid them not: for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein." Again, when asked, "Who is the greatest in the kingdom of heaven?" the Lord "called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me."

THE engraving is a beautiful illustration of the idea embodied in the 9th verse of the 148th Psalm. All ancient nations regarded the woods as tenanted by sylvan spirits. To the Hebrew the only spirits of the groves, if he acknowledged any, were the angels of God, whose delight was in praising and magnifying His Holy Name, and who claimed no honor for themselves.

AMONG the captives carried away from Jerusalem by Nebuchadnezzar, upon his first capture of that city, were four Hebrew youths of noble birth, who were carefully trained for the royal service. One of these, Daniel by name, was advanced to high positions of trust in the kingdom. He remained true to the worship of God, however, and became one of the most favored Prophets of the Lord. At the close of his training Daniel had an opportunity of exercising his peculiar gift of interpreting dreams, on the occasion of Nebuchadnezzar's decree against the Magi. In consequence of his success, he was made "ruler of the whole province of Babylon," and "chief of the governors over all the wise men in Babylon." He afterwards interpreted the second dream of Nebuchadnezzar and the handwriting on

the wall which disturbed the feast of Belshazzar, though he no longer held his official position among the Magi. At the accession of Darius he was made first of the "three presidents" of the empire, and was delivered from the lions' den, into which he had been cast for his faithfulness to the rites of his religion. At the accession of Cyrus he still retained his prosperity, though he does not appear to have remained at Babylon, and in the third year of Cyrus saw his last recorded vision on the banks of the Tigris. In the prophecies of Ezekiel mention is made of Daniel as a pattern of righteousness and wisdom.



THE PARTING OF DAVID AND JONATHAN



DAVID SPARES THE LIFE OF SAUL.

THE life of David, King of Israel, forms one of the most beautiful and thrilling romances to be met with in the whole range of sacred or secular literature. He was born at Bethlehem, and was the great-grandson of the beautiful Ruth. He was the youngest son of his father Jesse, and for this reason held rather an insignificant position in his father's household, being set to mind his father's flocks, which roamed over the country between Bethlehem and the Wilderness of Judæa. He was a comely youth, slight of stature, fair of face, and with reddish hair and light eyes—such a youth as may even now be seen

in the streets of Bethlehem. The task assigned him was that of a slave, but fortunately for him his natural abilities enabled him to make good use of the life thus forced upon him. While in charge of the flock he was his own master, and the dangers to which his charge was exposed developed in him qualities which subsequently made him a leader of men. He became an expert slinger, and in the defence of his flock acquired the daring and self-reliance of a trained soldier and hunter, encountering and slaying single-handed the fiercest of wild beasts, and driving back the scarcely less fierce Bedawin in their forays upon his father's possessions. He became hardened to fatigue and hunger, and indifferent to the elements. He learned to make lutes and harps, and became a skilful performer upon them, beguiling the long watches of the night with his minstrelsy. Under the silent expanse of heaven, and in communion with the glittering stars, the poetic instinct of the young shepherd was aroused, and he learned to give utterance to the emotions of his soul in those exquisite Psalms which have made him for all time the sweet singer of Israel. This talent for music caused Saul to summon him to court that he might find relief from his madness in the strains of David's harp. His adventures at Saul's court, his encounter with and defeat of Goliath, the Philistine champion, his persecution by Saul, are related in the various portions of these scripture illustrations. Saul's anger was drawn upon David, partly by his madness and partly by his fear that David was to succeed to the throne to the exclusion of Saul's own children. Saul having determined to put David to death, the latter was assisted to escape from the royal city by Michal, his wife, Saul's daughter, and Jonathan, the heir apparent to the crown. Between David and Jonathan there had existed a tender friendship since the conflict with Goliath. David escaped to the suburbs of the city, and Jonathan the next morning by a preconcerted signal warned him to continue his flight. The two took a touching farewell, and then parted never to meet again on earth. Their affection did not cease, however, with this interview, and David's lament for his "brother Jonathan" is one of the most exquisite productions of the poet king. "The beauty of Israel is slain upon the high places: how are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother

Jonathan : very pleasant hast thou been unto me : thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished."

WHILE David was a fugitive from Saul in the wilderness of Engedi, he twice surprised the king asleep and helpless, but generously refused to take advantage of this and rid himself of his enemy. On one occasion he cut off the skirt of the robe of the king, as he lay asleep in a cave, and as the king was withdrawing called to him and exhibited the fragment of his robe as a proof of his generosity. Touched by this magnanimity, Saul consented to a reconciliation with David. "And he said unto David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me: for as much as when the Lord had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? Wherefore the Lord reward thee good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David swore unto Saul. And Saul went home; but David and his men gat them up unto the hold."

SAUL, having offended God by his constant and determined disobedience, was afflicted with the spirit of madness. The only thing that had power to soothe his frenzy was music. The most skilful musician known to the king's attendants was David, the son of Jesse, then a young shepherd of Bethlehem; and he was summoned to court and made the king's minstrel. "And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him." It is most likely that Saul paid but little attention to his young musician in his lucid intervals. He saw him only in his fits of madness, and soon forgot him. When David presented himself before the king as he was about to set out to meet Goliath, Saul regarded him as a stranger. He did not recognize him as the minstrel whose sweet strains had soothed his troubled soul, and



DAVID PLAYING BEFORE SAUL.



ISHMAEL'S WIFE.

turning to his chief officer, asked, "Abner, whose son is this youth. And Abner said, As thy soul liveth, O king, I cannot tell."

WHEN Ishmael arrived at manhood, his mother chose him a wife. She made her selection from among her own people, the Egyptians. This was not unnatural, as the treatment she had received among the Hebrews had not inclined her to wish to ally her son with them. As no mention is made of any other wife of Ishmael, we may infer that this one was the mother of his twelve sons and his daughter.



THE GARDEN OF GETHSEMANE.

THE word "Gethsemane" means a small "farm," and is the name given to a garden situated across the brook Kidron, at the base of the western side of the Mount of Olives. It was a place of more than usual seclusion, and our Lord often retired to it for meditation.

It was the scene of our Redeemer's agony on the evening preceding his Passion. A modern garden, in which are eight venerable olive trees, occupies the spot. These trees were doubtless planted here by Christian hands after Titus had cut down all the original growth.



GOLGOTHA.

A SHORT distance beyond the Damascus gate of Jerusalem is a spot known as the Grotto of Jeremiah. It is a huge cave excavated in the rock, and appears to be a section of an old quarry. Beside it is another cave, latterly used as a reservoir. Some writers argue that this spot is the true Golgotha, and that our Lord suffered death upon the Cross here,

and not upon the traditional site marked by the Church of the Holy Sepulchre in the city. There is here a remarkable skull-shaped hill, which, it is asserted, gave the name of Golgotha (the place of a skull, or skulls) to the spot. The magnificent sepulchre which adjoins this rock is supposed by these writers to have been the burial-place of Jesus,



THE MOLTEN CALF.

costly sacrifice, Aaron asked for their gold earrings, from which he made a "Molten Calf," the symbol of the Egyptian Apis. This he exhibited to the people as the image of the God who had brought them out of Egypt, and he built an altar before the idol. Moses descending from the mountain in the midst of the sinful rejoicings of the Israelites over their idol, proclaimed the anger of Jehovah against the offenders. He destroyed the "molten calf," and calling upon the sons of Levi to aid him, put over 3000 of the people to the sword.

At the death of Joseph, he was placed, according to his instructions, in a coffin, his body having been first embalmed. This was done in order that the Israelites might be able to carry his "bones" with them upon their departure from Egypt, which he predicted would take place under the leadership of Jehovah himself. (Gen. xlvii. 24-26.)

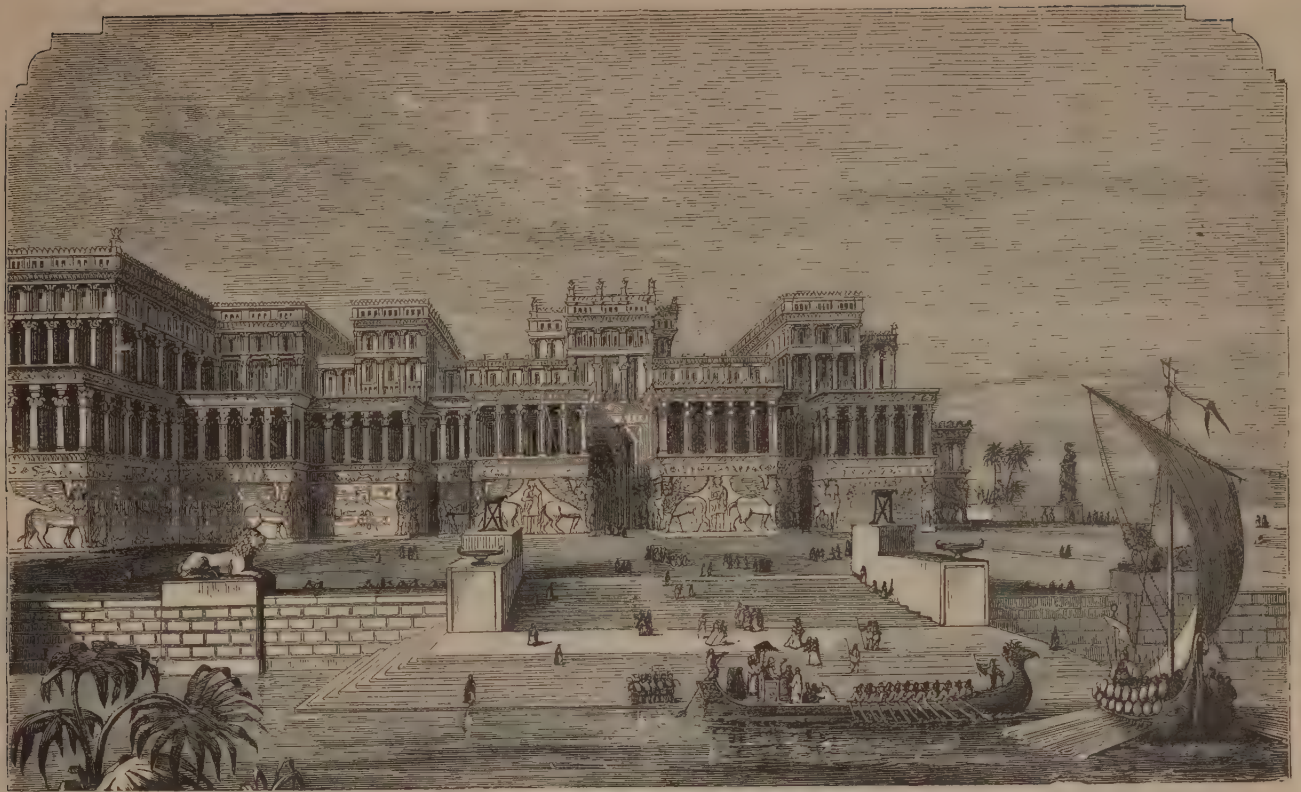


EMBALMING THE BODY OF JOSEPH.

MOSES remained on Mount Sinai forty days in communion with Jehovah, upon the solemn occasion of the giving of the Law to Israel, and the people, discouraged by his long absence, imagined that he was dead, or had deserted them. They, therefore, demanded of Aaron that he should make them gods to go before them. Weakly yielding to their demand, and, perhaps, hoping that they would not make the

by Cyaraxes and Nabopolassar; and so complete was its destruction that, for ages, its site has been well nigh lost. Infidels have denied that the Nineveh of the Bible ever existed. The mounds which were the "grave" of its ruins (Nah. i. 14) were so covered with soil as to seem like natural hills. Since 1841, Layard and Boscawen have excavated its ruins, making many important discoveries.

THE City of Nineveh was the metropolis of ancient Assyria. It was situated on the banks of the Tigris, opposite and below the modern Mosul. It is described as an immense city, three days journey in circuit. Its inhabitants were warlike, wealthy, and far advanced in civilization. The great city had long been the mistress of the East; but it was steeped in wickedness and luxury. The prophet Jonah was sent more than 800 years before Christ to warn it of its approaching destruction. By a timely repentance it averted its doom for a while; but about 753 B. C., the period of the founding of Rome, it was captured by the Medes under Arbaces, and nearly a century later, in strict accordance with the prophecies of Nahum (i. 3) and Zephaniah (ii. 13), it was a second time captured



THE ROYAL PALACE AT NINEVEH.



BLOWING THE TRUMPET AT THE FEAST OF THE NEW MOON.



ESCAPE OF THE SPIES FROM JERICO.

the kings offered sacrifices and feasted, on the New Moon, and pious disciples chose this as a stated period for visiting the prophets.

As the Israelites approached the Promised Land, they found their progress barred by the strong city of Jericho. Joshua was commanded by God to take and destroy this city. In order to ascertain its strength he sent two spies into the city. They were harbored by a woman named Rahab, in whose mind the terror that had fallen on the Canaanites, when they heard all that God had done for Israel, had produced belief in Jehovah as the God of heaven and earth. She aided the spies to escape from the city, and in return for this, was, with her father's family, spared from the general extermination of the inhabitants. She became the ancestress of Ruth, David and Jesus.



THE HEAP OF WITNESS.

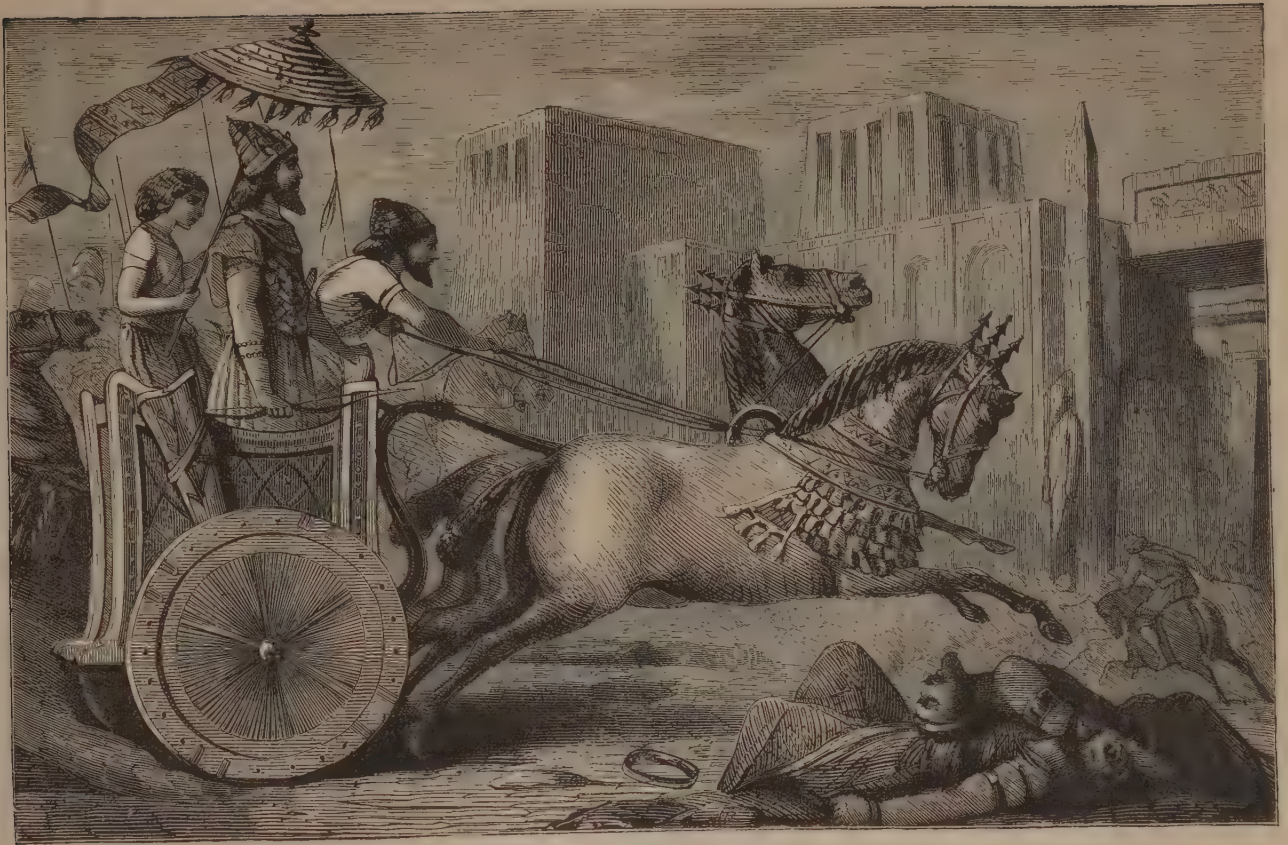
WHEN Jacob fled from his father-in-law Laban, the latter pursued him, his anger at the escape of his profitable son-in-law being increased by the loss of his "household gods," which Rachel had carried away with her. Being warned of God not to injure Jacob, Laban made a covenant with him, and a heap of stones was erected as a boundary between them, and called Galeed (*the heap of witness*). This boundary was preserved in later ages, and the site was subsequently occupied by the frontier fortress of Gilead, the most advanced post of Israel in that quarter.

BABYLON was taken by assault by the army of the Medes and Persians under the great conqueror Cyrus, B. C. 539. With it fell the Chaldean empire, only twenty years after it had been carried to the height of its prosperity by Nebuchadnezzar. Its fate furnished a remarkable example of the fulfilling of ancient and recent prophecies,

THE completion of the month was observed among the Israelites by the Feast of the New Moon. In every nation which uses a strictly lunar calendar, it is necessary to have a distinct public announcement of the beginning of each month. This announcement was made to Israel by the sounding of the two sacred silver trumpets. The day was not kept as a Sabbath, but, besides the daily sacrifice, a burnt-offering was made of two bullocks, a ram, and seven lambs, with a meat and drink offering, and a goat for a sin-offering. In later times,

especially those of Isaiah, Jeremiah, and Ezekiel.

THE Philistines, the ancient enemies of Israel, oppressed the people of God very sorely until David, by his splendid victories over them, broke their power. They made frequent incursions into the possessions of Israel, and seized and carried off both the people and their property, burning what they could not take with them. During the reigns of David and Solomon, these inroads were impossible.



CYRUS ENTERING BABYLON.



ISRAELITES CARRIED CAPTIVE.



ZEDEKIAH BEFORE THE KING OF BABYLON.



JEWISH CAPTIVES' IN BABYLONIA.

UPON the taking of Jerusalem by Nebuchadnezzar, B. C. 586, Zedekiah, the Jewish king, was taken prisoner. He was carried to Nebuchadnezzar at Riblah, in Hamath, whither the king had gone to watch the siege of Tyre. Zedekiah spoke with his conqueror face to face, as Jeremiah had predicted. Having seen the slaughter of all his sons and the princes of Judah, his eyes were put out, and he was sent to Babylon, where he remained a close prisoner until his death.



THE BRAZEN SERPENT.

THE Jews remained in captivity in the Province of Babylon from the fall of Jerusalem, B. C. 586, to the first year of the sole reign of King Cyrus, B. C. 536, a period of fifty years. This term of captivity was characterized by much suffering and many severe trials, but these trials were, under the providence of God, a benefit to them, as is shown by the changes in the nation and the improvement in administration of public affairs subsequent to the rebuilding of the Holy City.

DURING the march of Israel from Kadesh to the Jordan, the route at one time lay along the margin of the great desert of Nejd, "and the soul of the people was much discouraged because of the way." God punished their murmurs by sending among them serpents, whose fiery bite was fatal. Moses was commanded to make a serpent of brass, and to set it up on the banner pole in the midst of the people; and whosoever was bitten by a serpent had but to look upon it and live. The Brazen Serpent was long preserved as a relic, and at length became an object of idolatrous veneration in the reign of Ahaz.



THE TOWER OF BABEL.

THE division of the descendants of Noah into nations did not take place until the days of Peleg, the fifth in descent from the Patriarch. The people having settled in the plain of Babylon, and remembering the terrible deluge, determined to build a tower which should afford them a sure refuge in the event of a second deluge. God suffered them to carry out a portion of their plan, and when their pride was at its height, he suddenly put a stop to their work by causing them to

speak different languages, so that they could neither understand each other's words any more, nor preserve the concert of action necessary to the success of their scheme. From this confusion the city received the name of *Babel*, but is better known under the form of Babylon. It is supposed that the Tower of Babel was afterwards completed, forming the hugest structure of the then known world, though, of course, not so lofty as its originators had designed.



BATTLE BETWEEN THE ISRAELITES AND THE TRIBE OF JUDAH.



DESPAIR OF THE DEFENDERS OF JERUSALEM.

THE revolt of the ten tribes after the death of Solomon was followed by many wars between Israel and Judah. In one of these, Abijah, King of Judah, defeated Jeroboam, King of Israel, in a terrible battle in Mount Ephraim, inflicting upon the Israelites a loss of 500,000 men, and capturing the strongholds of Ephraim, Bethel, and Jeshanah. A peculiar feature of this engagement was the appearance of the priests of Judah on an eminence overlooking the battle, with the sacred silver trumpets used in the worship of Jehovah. The victory is in a large degree attributed to the sounding of these trumpets at the critical moment. (2 Chronicles xiii. 14.)



THE RIVER OF LIFE.

DURING the siege of Jerusalem by the Roman army under Titus, the temple was set on fire, and in spite of the efforts of the Roman commander to save it, was burned to the ground. The Jewish defenders of the city who, until now, had retained some degree of hope, as they beheld the beautiful house of God in flames, gave way to despair, and vented their feelings in loud cries. The echoes of the mountains replied or brought back the shrieks of the people on the heights; all along the walls resounded screams and wailings; men who were expiring with famine rallied their remaining strength to utter a cry of desolation and anguish.



HAGAR AND ISHMAEL IN THE DESERT.

"AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." (Revelation xxii. 1, 2.) Such is the description given by the inspired Seer of Patmos of the river that waters the heavenly Jerusalem.

HAVING been driven from his home by Abraham, Hagar and Ishmael went into the desert of Beersheba, which lies south of Palestine, and wandered there. Ishmael soon sunk under the severe heat after their water was exhausted. As he was at the point of death, God sent an angel to show the mother a fountain or spring of water close at hand, by means of which the lad was revived. God also repeated to Hagar the promise that he had made to Abraham that Ishmael should be the father of a great nation, which was fulfilled in his being

the ancestor of the Arabs, who trace their descent from him. The Arabs have a tradition that Ishmael was the legitimate son and the true heir of his father, Abraham, and that the trial of the patriarch's faith consisted in the command of God to offer up Ishmael, and not Isaac, for a burnt sacrifice. They regard Ishmael as having inherited the promises made to Abraham, and consider those promises fulfilled in the triumph of the Mohammedan faith among the people of the East.



REJOICINGS OF THE ISRAELITES UPON THE REBUILDING OF JERUSALEM.



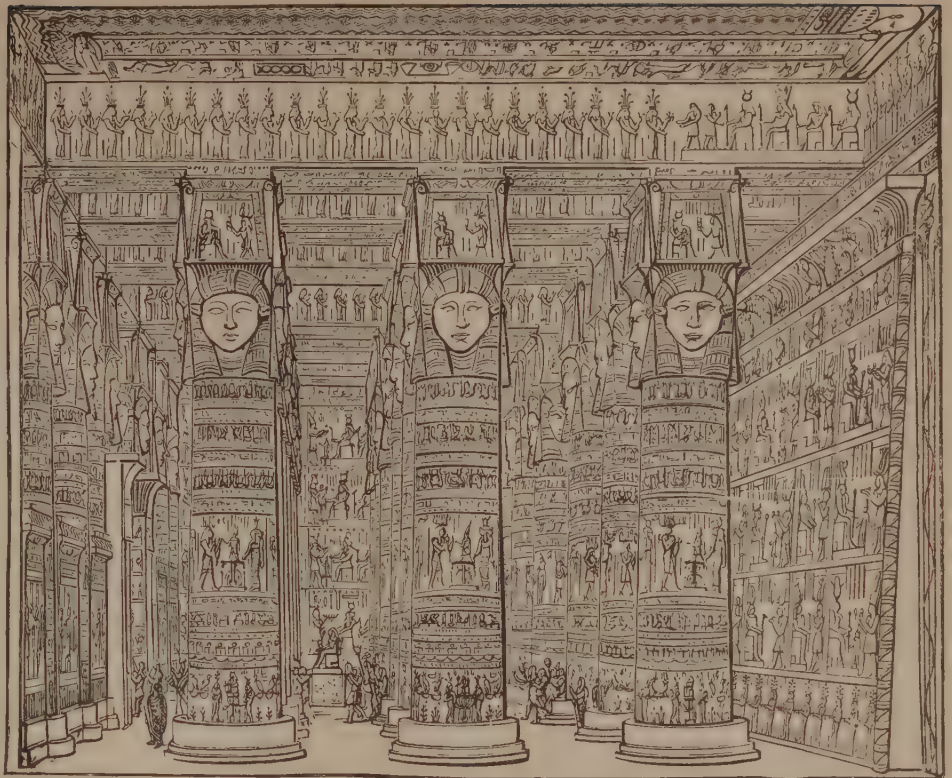
THE ENTHRONEMENT OF JOASH.

THE return of Israel from the Babylonish captivity, and the rebuilding of the Holy City and the Temple, are related with great minuteness in the Books of Ezra and Nehemiah. They constitute one of the most important epochs of Jewish history. The temple was twenty-one years in building, and was finished on the third of the twelfth month (Adar—February-March), in the sixth year of Darius (B. C. 515.) The Feast of Dedication was kept with great rejoicing; for "God had made them to rejoice with great joy; the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off."

JOASH (abbreviated from Jehoash), the eighth King of Judah, was the youngest son of Ahaziah, the sixth king. In the year B. C. 884, he was left apparently the sole survivor of the stem of David, lopped as it had been by repeated massacres. Jehoshaphat's sons were all slain by their eldest brother, Jehoram. All Jehoram's sons were killed by the invading Philistines and Arabians, except Ahaziah. Ahaziah's collateral kindred were put to death by Jehu, and his sons were all massacred by their grandmother Athaliah, except Joash, who was saved from that fate by the priest Jehoiada, who concealed him until he attained the age of seven years, when he showed him to the army and people assembled in the Temple, as the true heir of David, and crowned him amidst great rejoicings. Joash reigned forty years in Jerusalem.

DENDERAH is a village of Upper Egypt, near the left bank of the Nile, and stands on the site of the ancient Tentyra. It is important for its antiquities, the most prominent of which is its beautiful ruined temple, which is one of the grandest monuments of ancient art remaining in Egypt. It is 220 feet in length, by 50 in breadth, with a portico supported by 24 columns. The ceilings, walls and columns are magnificently adorned with paintings and hieroglyphics relating the deeds of the ancient monarchs of Egypt. The beauty of these paintings, and the brilliance of their colors, which have withstood the ravages of centuries, excite the wonder and admiration of tourists. The colors are as fresh and vivid as if laid on yesterday.

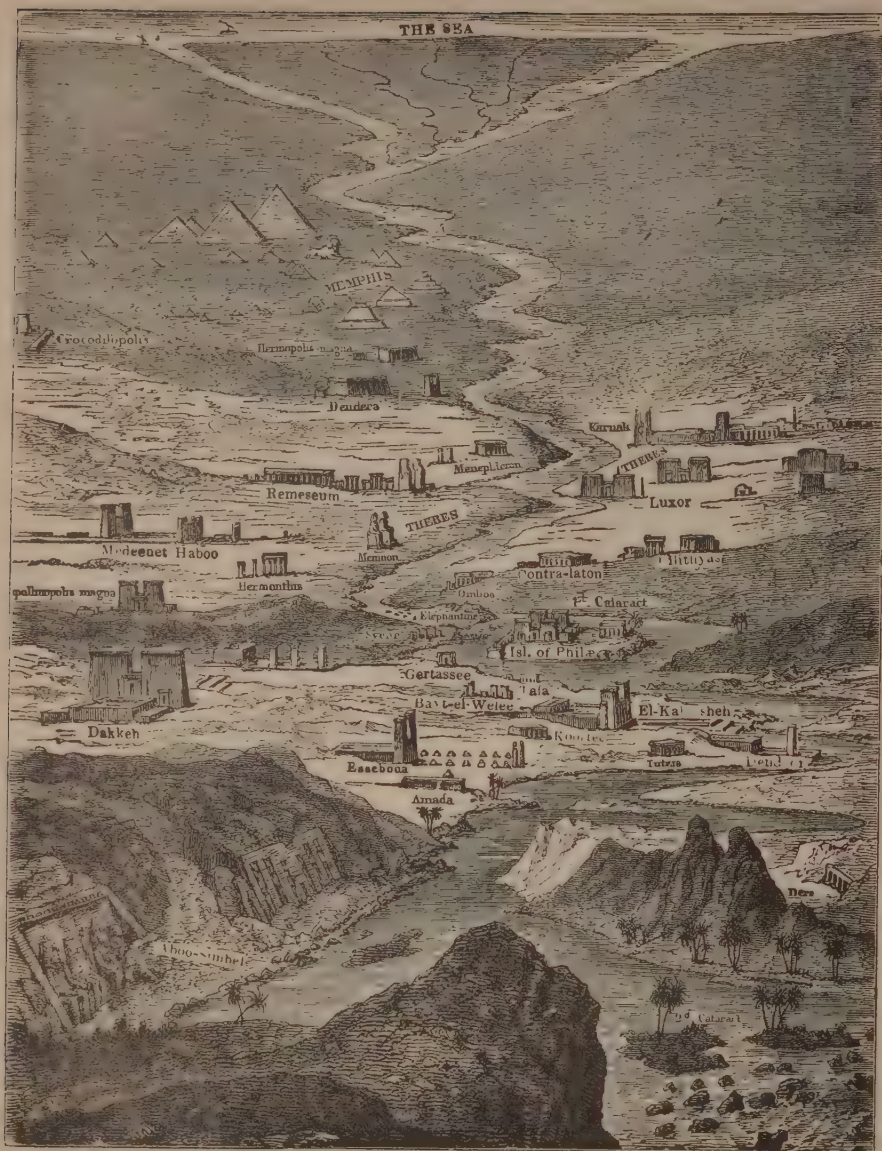
AT Ibsambul, in Egypt, are two of the most remarkable structures on the globe. These are the famous rock temples. They are hewn into the solid sandstone which forms the side of the mountain, and in their day were magnificent and imposing works. The fronts were ornamented with massive figures, each of which was eighty feet high. The engraving on the previous page represents the front of one of these temples before its destruction.



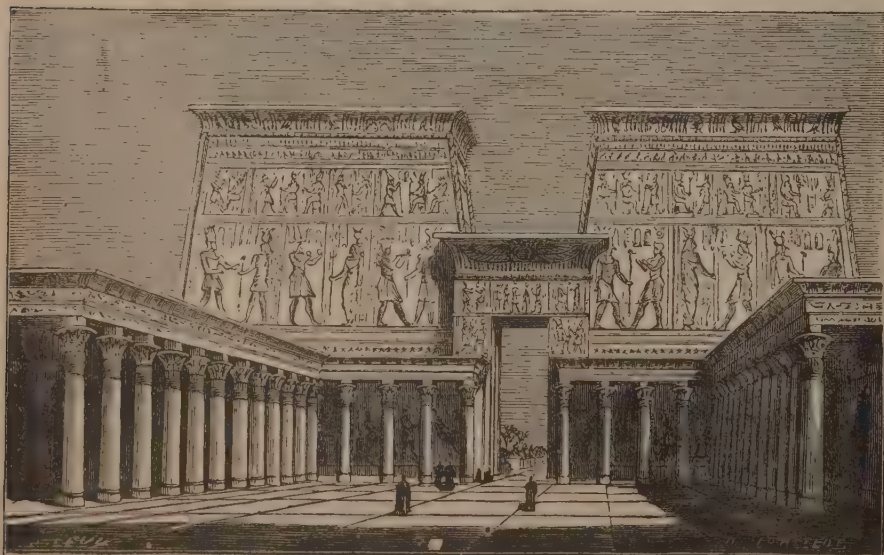
INTERIOR OF PORTICO OF THE TEMPLE AT DENDERAH, EGYPT.



FRONT OF THE ROCK TEMPLE OF IBSAMBUL, EGYPT.



A BIRD'S EYE VIEW OF EGYPT.



ANCIENT EGYPTIAN TEMPLE.

EGYPT occupies the extreme eastern part of the African continent, from the Mediterranean on the north to latitude 24° on the south, and from the Red Sea on the east to the Great or Libyan Desert on the west. Through the centre of Egypt flows the Nile—its only river. The Valley of the Nile constitutes the only fertile part of the country, and is really Egypt; the fertile land extends only a few miles from the banks of the river on either side. Beyond these strips of land is the desert. About ninety miles from the sea the river divides itself into three separate channels, which enclose a fertile region known as “the Delta,” from its resemblance in shape to the fourth letter of the Greek alphabet. The average breadth of the Nile Valley, from Cairo to the First Cataract, does not exceed fifteen miles. The land in this valley is one of the most fertile regions in the world. The richness of the soil is due to the annual overflow of the Nile, which begins in June, and lasts until December. In ancient times the Delta was thickly studded with cities of note. The most important cities of the kingdom, however, lay within the narrow valley. These were Memphis, just above the apex of the Delta, and Thebes in Upper Egypt. The population of ancient Egypt is known to have been at least five millions, and may have been greater. The people were highly civilized, cleanly in their food and habits, and consequently healthy.

THE public works of the ancient Egyptians were among the most remarkable constructions of any age or people; they were built without regard to labor or expense, and were intended to last far into distant ages. The decay of Egypt after the Persian, Greek, and Roman Conquests, caused these great works to fall into neglect, and many of them were covered over by the sands, which the winds drifted in from the desert. In this way they were preserved until the present day. During the past fifty years many of them have been cleared of the sands in which they lay buried for so long. Modern explorers are surprised at the beauty and freshness of the decorations as well as at the massiveness of the buildings. One of the most remarkable of these ancient structures is the *Menephtheion*, a palace temple of the Nineteenth Dynasty, which was among the grandest works of the wonderful city of No, or Thebes. Thousands of workmen were employed in the construction of this grand building, and the greatest skill in architecture and art was lavished upon it. Its ruins are beautiful and impressive. Not far distant was the famous temple of Karnak, which covered an area of about one and a half square miles. This beautiful temple received its embellishments from a succession of monarchs, who vied with each other in the lavishness of their expenditures upon it. Numerous historical sculptures are carved on the various parts of the temple, and more especially on the interior of its great hall, and furnish vivid representations of the events to which they refer. These sculptures and frescoes constituted the official history of the Egyptian monarchs.



THE SINGERS OF THE TEMPLE SERVICE.

DAVID, the great King of Israel, did much to systematize and perfect the religious ceremonies of the Israelites. One of his most notable acts was his arrangement of the choral service of the Jewish Church. Besides furnishing the sublime Psalms, with which his name is immortally associated, he founded psalmody as an institution, taught it to Asaph and his immediate successors, and gave the model which all later psalmists followed. To this office David set apart three families, one from each of the three houses of the tribe, the Gershonites, Kohathites and Merarites. They were *prophets* as well as singers, "to prophesy with harps, with psalteries, and with cymbals;" and they handed down their art from generation to generation by a systematic course of instruction. These families were those of Asaph (the chief singer), the Gershonite; Heman, the Kohathite; and Jeduthun (or Ethan), the Merarite. The three families numbered 288 principal singers, divided by lot into twenty-four courses of twelve in each; but the total of the Levites engaged in praising Jehovah "with the instruments which David made" was 4000.



SHEPHERDS' FIELD AT BETHLEHEM.

A MILE or two to the east of the town of Bethlehem is an enclosed section of a little plain, which is said to be the spot on which the shepherds watched their flocks by night, on the evening of the birth of the Saviour, and listened to the wonderful announcement by the angels of the coming of the long-expected Messiah.



JOB AND HIS THREE FRIENDS.



SHAMGAR SLAYING THE PHILISTINES WITH AN OX-GOAD.

APART from the beauty of its language, and the grandeur and sublimity of the subjects discussed in it, the book of Job comprises one of the most touching and memorable instances of unshaken faith in God and perfect submission to his will to be met with in the Holy Scriptures. Job, in his deepest affliction, never loses his trust in his Maker,

and out of the most agonizing of his sufferings comes the cry, "Though he slay me, yet will I trust in him." His three friends are fair specimens of the self-righteous people of our own day, who can see the hand of God in each and every one of a neighbor's afflictions, and can tell accurately for what sin the visitation is inflicted, but fail to pull out the beam that is in their own eye. In the end God vindicated the righteousness of Job by restoring to him his prosperity, and rebuked the hypocrisy of the three friends, but pardoned it at Job's intercession.

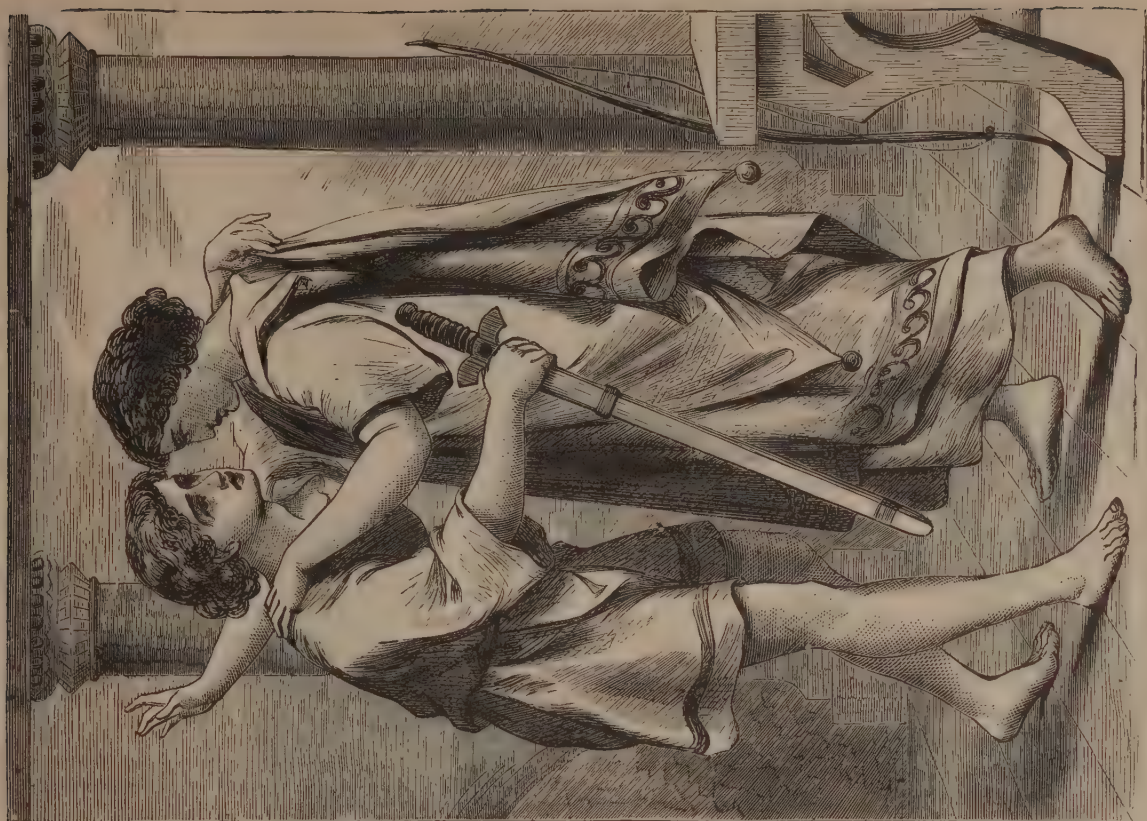
SHAMGAR is commonly regarded as the third of the Judges of Israel. He was the son of Anath, and is memorable for having delivered his country from the tyranny of the Philistines. He displayed his personal strength and courage by slaying six hundred Philistines with an ox-goad. The acts of Shamgar seem to have been like

those of Samson, irregular acts of personal prowess, having but little lasting effect on the condition of the people at large. They gave them courage, however, and showed them that the Philistines were not invincible. The deliverance begun by Shamgar was not completed until the time of Deborah and Barak.



SAMUEL CALLED BY GOD.

THE prophet Samuel is one of the purest and most striking characters mentioned in the Bible. He played an important part in the early history of the Israelitish nation, and the influence he exercised over his people began in his early childhood. Placed by his mother under the care of the High Priest as soon as he was old enough to be separated from her, he passed the remainder of his life in the service of God. While yet a mere child, it pleased God to make him the medium of announcing to Eli the doom of his house. The engraving represents the child starting up from his sleep in



PARTING OF DAVID AND JONATHAN.

response to the call of the Almighty, and listening to the message with which he was charged. From this time Samuel's prophetic office may be dated.

THE friendship of David and Jonathan has always been regarded as the truest type of manly affection. It began with the admiration of the son of Saul for David's heroism and skill in meeting and vanquishing the Philistine champion, Goliath of Gath. Jonathan did not share the jealousy with which Saul regarded his successful

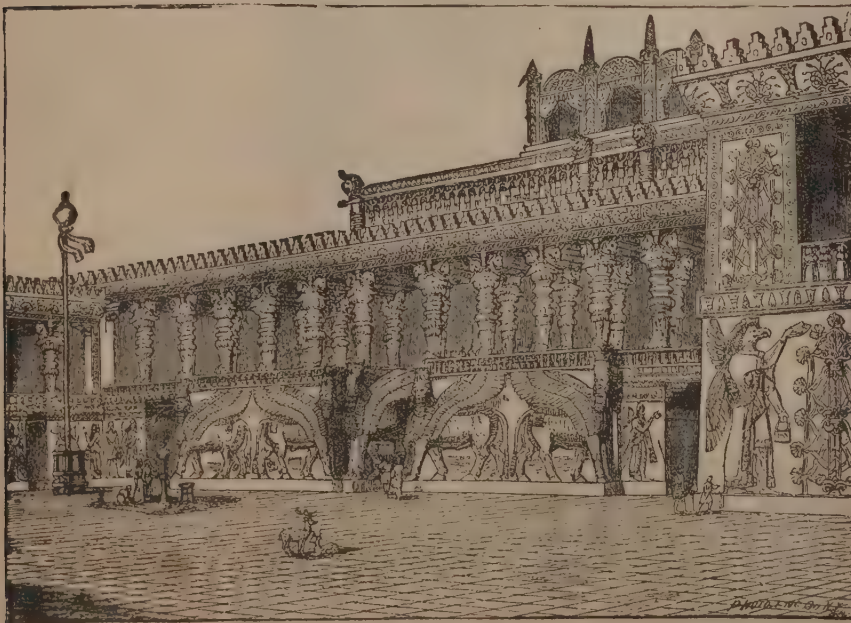


HIRAM SENDS PRESENTS TO KING DAVID.

champion, but gloried in David's triumph as though it had been his own. When his father, in after years, persecuted David, and drove him from his home and country, Jonathan's attachment to his friend remained unshaken, and he gave David warning of his danger and enabled him to escape in safety. Their last meeting was in the forest of Ziph, during Saul's pursuit of David. (1 Sam. xxiii. 16-18.) All this while Jonathan was aware that David was to be King of Israel instead of himself, but it made no difference in his friendship. His generous heart could not harbor distrust or ill-will.

ONE of the first of the Eastern nations to acknowledge the royal dignity of David, and to seek the friendship and alliance of the Israelitish monarch, was the little kingdom of Phœnicia, which lay along the coast of the Mediterranean, and adjoined the kingdom of Israel. Hiram, King of Tyre, became the warm friend and ally of

David, and sent him rich presents, and cedar timber from the forests of Lebanon, with masons and carpenters to build David a palace. This friendship was renewed by Hiram with Solomon, the son and successor of David, who, as has been elsewhere related, obtained from Hiram the materials of which the beautiful Temple at Jerusalem was constructed and the artisans by whom it was erected.



COURT OF SARGON'S PALACE.

SARGON was one of the greatest of the Kings of Assyria. He headed a revolt against Shalmaneser, dethroned that king, and seized his crown. He proved himself a great and wise ruler. He built himself an immense palace at Khorsabad, and adorned it with magnificent sculptures and paintings. It consisted of a palace, a temple and an observatory, and was famed throughout the Eastern world for its splendor. The engraving represents the great central court-yard upon which opened the state apartments of the palace, and from which passages led to the women's apartments and the private rooms of the king. Sargon was succeeded by his son, the celebrated Sennacherib.

On the evening of the resurrection, the disciples of the Lord Jesus were gathered together in an upper room of a house in Jerusalem, and had locked the doors for fear of being molested by the Jews. They were sad and sorrowful, being inclined to doubt that the Lord had risen from the dead as He had promised, notwithstanding the assertions of the women who had seen Him, and the two disciples who had walked with Him to Emmaus. As the latter were repeating their joyful story, the Lord Himself suddenly appeared in the midst of the disciples assembled in the room, saying unto them, "Peace be unto you!" He gave them satisfactory evidence of the reality of His presence, and convinced them that He had indeed triumphed over the grave.



"PEACE BE UNTO YOU!"

THE exploits of Judas Macabæus form one of the most brilliant chapters of ancient history, and stamp him as one of the greatest heroes of any age. With only a handful of poorly armed men he defeated the powerful and splendidly equipped armies of Syria, and won for his country a proud independence and freedom from persecution. His greatest victory was won at Adasa. The Syrian army was routed with terrible slaughter, and Nicanor, its commander, was killed. This victory practically decided the question of Jewish independence, but it was followed by a severe reverse a short time later. Judas was defeated—his army having deserted him save a few devoted souls—at Eleasa, the Jewish Thermopylæ. His great sacrifices and labors bore their fruit, however, and the independence of Judæa was successfully established under his successors.



DEFEAT OF THE SYRIANS BY THE ISRAELITES, UNDER JUDAS MACCABÆUS.



DESTRUCTION OF SENNACHERIB'S ARMY.



JACOB SETTING OUT FOR EGYPT.

THE destruction of the army of Sennacherib, King of Assyria, was one of the most terrible punishments ever visited by God upon the enemies of Israel. The Assyrian army was, at the time of the dreadful event, encamped before Libnah, being on the march to Egypt. In a single night 185,000 men were slain by "the angel of Jehovah." This disaster at once put an end to the plans of the Assyrian King,

and he retreated in haste to his own country, where he was slain some years later by two of his sons in the Temple of Nisroch. The murderers were forced to flee into Armenia, and their brother, Esarhaddon, succeeded to his father's throne.

JOSEPH, after making himself known to his brethren during their last journey to Egypt to buy corn, addressed himself to the task of bringing his father and family down to Egypt, where he could provide for their temporal wants. He sent wagons, provisions, and attendants to Palestine, in order that his father and the wives and children of his brethren might make the journey in comfort. When Jacob heard that his long lost son was a rich and powerful prince, the Viceroy of the great King of Egypt, who was at that time the sovereign lord of Canaan also, he refused to believe the good news; but the sight of the wagons and splendid retinue which Joseph had provided for him, convinced

him that his sons had not deceived him. He at once resolved to go down into Egypt, and accept the protection offered him by his beloved son. "And Israel said, It is enough; Joseph, my son, is yet alive; I will go and see him before I die." Having come to this determination, he set out with his whole family for Egypt, where he was joyfully welcomed by Joseph, and given lands by the king.

THE cruel persecutions to which the Jews were subjected by Antiochus Epiphanes, King of Syria, culminated in an attempt to compel the Jews to abandon the worship of God and embrace that of Syria. Mattathias, a Jewish priest of the town of Modin, determined to resist this effort of the king. He slew the royal messenger, and called on his countrymen to unite with him in an effort to recover the independence of their country. His appeal was readily answered, and he and his party took up arms and fled to the mountains, where they were joined by others. He did not long survive his bold effort, and, dying, left the leadership of the patriot forces to his heroic son, Judas, one of the truest heroes of ancient history. The brilliant exploits of Judas won him the surname of *Maccabæus*, or "The Hammer." Though Judas was cut short in his great career, his efforts were not lost. Under his successors the independence of Judæa was regained, and the Asmonæan monarchy firmly established on the Jewish throne.



JUDAS MACCABÆUS ASSEMBLING HIS WARRIORS.

The engraving represents Judas assembling his handful of warriors on the eve of his last battle, and addressing them in those spiring, stirring words by which he encouraged his little band in his attack on the Syrian army.

SCENES AND INCIDENTS IN THE LIFE OF CHRIST.

THERE is no genuine portrait of the Saviour in existence, and we have no record that one was ever taken during His lifetime. The various heads or portraits of the Saviour that are familiar to us are ideal portraits—the conception of some artist of more modern times. The art of gem engraving, since it flourished during antiquity, has frequently been claimed to give to the modern world an authentic portrait of Christ. One of the most notorious of these attempts was that of the famous "Emerald of the Vatican," which was claimed to have been engraved by the order of Pilate, with an intaglio head of Christ, and sent by him to Tiberius. The story went further, that this gem had been carefully treasured up by the Roman and Byzantine Cæsars and their Ottoman successors, until it was paid by the Sultan to Innocent VII. as a ransom for his brother. The claims of this gem to be a contemporary portrait cannot, however, stand the test of modern criticism. It is not antique or Byzantine in style, but belongs quite unmistakably to the period of the Italian revival; while Mr. King, an excellent authority on such matters, says that the head is undoubtedly a copy of the head of the Saviour in Raphael's cartoon of the "Miraculous Draught of Fishes." Photographs of this portrait have been sold largely in the United States during the last few years. Other gems, claiming also to be authentic, are known to be in existence. There is one in the collection in Paris representing Christ without a beard, which is supposed to have been made by the Nestorians of Persia a century or two before the fall of that empire. The typical head of Christ, however, which came to be generally used in Byzantine art, was copied from gems representing Serapis, the Egyptian god, whose worship became very fashionable in Greece and Italy during the last period of cutting, and was consequently used by the engravers.



OUR LORD AND SAVIOUR JESUS CHRIST.

THE time promised by the Almighty for the coming of the Messiah having arrived, the angel Gabriel was sent to the city of Nazareth in



THE ANNUNCIATION.

Galilee, where lived a maiden of the tribe of Judah and the house of David, named Mary. She was betrothed to Joseph, who was descended like herself, from the royal line. He was a carpenter by occupation, and both were poor. The angel suddenly appeared to her, and saluted her with the words which revealed to her her high destiny, "Hail! thou that art highly favored, the Lord be with thee: blessed art thou among women." As she trembled with astonishment he proceeded to reveal to her that she should become the mother of a miraculously conceived child, who was the Son of God, the Messiah

and the Saviour of His people. He satisfied her of the truth of his announcement, and Mary could only reply in those words of simple and submissive piety, "Behold the handmaid of the Lord; be it unto me according to thy word."



THE NATIVITY.



ANGELS ANNOUNCING THE BIRTH OF THE SAVIOUR.



THE GIFTS OF THE WISE MEN.

The Saviour of the world having been born poor and friendless, the first announcement of his birth was made by the Angels from Heaven

to a band of Jewish shepherds who were watching their flocks by night in the fields near Bethlehem. Hastening to the city, the shepherds found the new-born child with his parents, and became the first witnesses to his advent. Modern writers believe that the date formerly assigned for the birth of Christ, the year of Rome 754, which is therefore called A. D. 1, is erroneous. The most learned and authoritative fix the date at the beginning of the year B. C. 4, or in the year of Rome 750, which was the year of Herod's death.

It is believed that the Manger in which our Blessed Lord was born, was a cave cut into the rocky side of a hill or cliff. It was a common thing to make use of such excavations for stables, and there is good reason to believe that the tradition in this instance is correct.

WE are told in the Sacred Narrative that there came to Bethlehem wise men from the East, for the purpose of worshipping and bringing gifts to the infant King of the Jews, whose star had guided them from afar. It does not clearly appear who these wise men, or Magi, as they are commonly called, were, but the supposition is that they were Persian Magicians, or Astrologers. There was a very common belief throughout the East, that a great king was to be born at this time. The expectation that the Messiah was to be born in Judea, was strongly impressed on the minds of the followers of Zoroaster, who reformed the religion of the Persians, and who, being a servant to the prophet Daniel, was particularly favored with revelations concerning the coming of the Messiah. It was but natural, therefore, that, immediately upon the appearance of the star, the Magi, recognizing the fulfilment of Daniel's predictions as handed down to them, should repair to Jerusalem to do homage to the promised Saviour of Israel.



SIMEON AND ANNA IN THE TEMPLE.

As soon as the forty days allotted for purification after the birth of a son had expired, Mary and Joseph brought Jesus to the Temple at Jerusalem, with the sacrifice appointed for the poorer sort of people, "a pair of turtle doves, or two young pigeons." This first appearance of Jesus in the Temple was the signal for his reception by those who may be regarded as the representatives of the spiritual element of Israel. An aged man named Simeon, eminent for his piety, had been forewarned by the Holy Spirit that he should not die till he had seen "the Anointed of Jehovah." He was now guided by the same Spirit into the Temple; and, taking the child in his arms, he proclaimed him, for the first time, as the Christ of God. An aged woman named Anna, a prophetess, who had spent her widowhood of eighty-four years in constant prayer and fasting within the Temple precincts, entered the Temple immediately after Simeon, and saluted the infant as the Messiah, the Saviour of his people.



THE FLIGHT INTO EGYPT.

THE visit of the Wise Men having alarmed Herod with the announcement of the birth of a king of the Jews almost under the very walls of his capital, he determined to rid himself of his rival by massacring all the infants in Bethlehem under two years old. The angel of God gave Joseph prompt warning of the danger

which threatened the Holy Child, and commanded him to take Jesus and his mother, and fly to Egypt to escape the wrath of the cruel king. Joseph immediately obeyed the Divine command, and remained in Egypt with Jesus and Mary until the death of Herod permitted him to return to Palestine.

THE first miracle of our Lord was performed at the outset of his ministry, at a marriage feast in the little village of Cana, in Galilee, not far from Nazareth. It is related by St. John, and the assertion

of the Evangelist that it was "the beginning of miracles" gives an emphatic denial to all the legends of the childish miracles of our Lord. It is worthy of note that this first miracle was performed while Jesus was satisfying the claims of social duty—thus sanctioning and blessing both the divine institution of marriage and the innocent pleasures of social life.

ONE of our Saviour's chief resorts was the margin of that beautiful lake which is variously called the Sea of Galilee, of Tiberias, and of

Gennesareth. It was there that the greater part of his labors was performed. Here Christ is first presented to our view as preaching the word of God to such multitudes, that he was fain to seek a station whence to address them on the lake itself. Two fishing boats were drawn up on the beach, while their owners were employed in washing their nets. Jesus entered one of them, which was Simon's, as St. Luke simply tells us, without any allusion to his previous call. After teaching the people from a short distance off the coast, Christ bade Simon and his brother Andrew to put out into deep waters, and to let down their nets. They obeyed, though Simon informed Jesus that they had toiled all the previous night, and had caught nothing;

"Nevertheless," he added, "*at thy word, I will let down the net.*" The cast was followed by such a haul of fish, that the net broke; they called for help to their partners, the owners of the other ship, John and James, the sons of Zebedee; and the fish so loaded both ships that they began to sink. Overcome by these wonders, Peter fell down upon his knees, saying, "Depart from me, for I am a sinful man, O Lord;" thus, by direct prayer to Christ, with confession of sin, recognizing for the first time his true divinity.

OUR Lord frequently mingled with and accepted the hospitality of the Publicans, who were regarded by the Jews as the most degraded and wicked class of the nation. But the Lord, who regarded not the customs by which mere men were trammelled, desired



THE FIRST MIRACLE.



JESUS TEACHING BY THE SEA-SIDE.



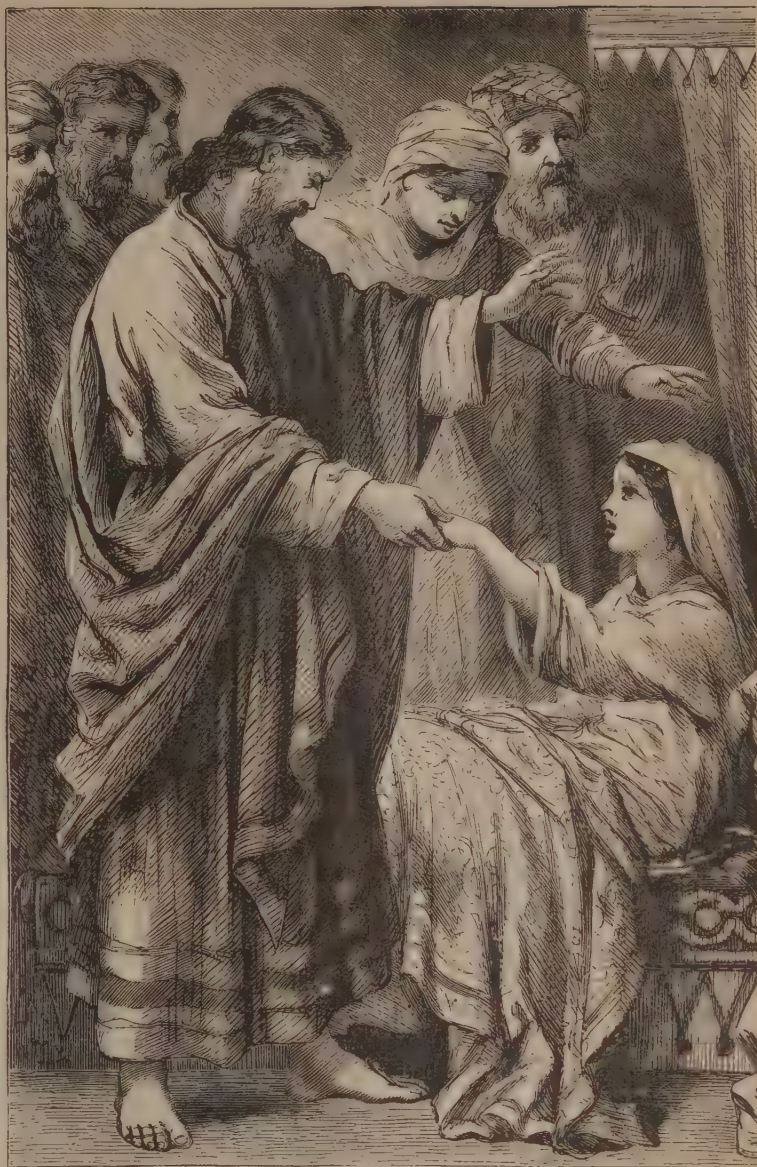
CHRIST EATING BREAD WITH THE PUBLICANS.

to show that no one was removed from his love or care who deserved it. In his eyes the Publican who acknowledged and sought to atone for his sins, was infinitely more worthy than the self-righteous Pharisee.

UPON casting his lot with Jesus, Saint Matthew made an entertainment at his house at Capernaum for his Lord, inviting all the publicans he knew. While at this feast, Jesus was approached by a ruler of the synagogue named Jairus, who besought him to come and heal his daughter, who was dying. Jesus immediately went with him. On the way the father was informed that his daughter was dead. Jesus bade him control his grief, and assured him that his daughter should be restored to him.

Upon reaching the house, they found it full of mourners, who were giving way to the most terrible lamentations. Our Saviour put them aside, and approaching the dead body of the young girl, took her by the hand, and commanded her to arise; and she that was dead but a moment before arose, as from a sleep, restored not only to life, but, as we are fully warranted in believing, to health and vigor also.

THE baptism of Our Lord is described by all the Evangelists. The exact spot at which the baptism took place is not known.



CHRIST RAISING JAIRUS' DAUGHTER.

All we know with certainty is that "John came preaching in the Wilderness of Judea," and Jesus came "from Galilee to Jordan, unto John, to be baptized of him," (Matt. III. 1-13). It would seem from this that the baptism took place toward the mouth of the river, on the confines of Jordan—no doubt near the spot where the river was thrice miraculously divided. But wherever the true scene may be, none can doubt that it was in the waters of the Jordan the Son of God was baptized; and this fact will attach to that river a sacred interest such as never has been, and never can be possessed by any other in the world.



CHRIST TEACHING IN THE TEMPLE.



DESCENT OF THE HOLY SPIRIT UPON CHRIST.

IN A. D. 27, immediately after the commencement of his ministry, Our Lord went up to Jerusalem to the Passover, which feast he had doubtless attended regularly since his first visit at the age of twelve. He now appeared in the Temple with the air and authority of a prophet, claiming the holy place as his "Father's house," and driving out the money changers and dealers in animals for the sacrifice, who had defiled it with their trade; thus performing one of the acts which the Jews, in accordance with the prophecies, expected of the Messiah.

OUR Lord frequently declared that though the Sabbath was to be observed as a day of rest and holy joy, works of benevolence and necessity on that day were lawful and proper. He himself never hesitated to work miracles or to bestow some benefit upon men on that day. On one occasion he was passing through a field of grain, on the Sabbath, and his disciples being hungry, began to pluck the ripe ears of the grain and to shell and eat them. It was an offence against the Jewish law to winnow even the smallest quantity of grain on the Sabbath, and the Pharisees who were with the Saviour in this walk reproached him with permitting his disciples to do that which was unlawful on the Sabbath day. The Saviour rebuked this excess of zeal, this stickling for the mere letter of the law, and told them that he as the Lord of the Sabbath had power to sanction the performance of such things on that day as were good and useful in themselves. "The Sabbath," he said, "was made for man, and not man for the Sabbath."

THE Sermon on the Mount, as the discourse of our Lord recorded in the fifth, sixth and seventh chapters of St. Matthew's Gospel, is called, was delivered on the shores of the Sea of Galilee, in the vicinity of Capernaum. It was spoken to the newly chosen *disciples* in the hearing of the great multitude that had thronged out to hear Jesus, and was meant for the disciples as the manual of their instructions, the code of the new kingdom of which they were the new ministers, the outline of the truths they were to teach. It is addressed also to Our Lord's followers in general, in that and every age, proclaiming the spirit of the new dispensation, to which they profess to have submitted, the truths they have to learn, the obligations they have to fulfil, the tests by which they must be tried, the characters they must bear, if they are indeed the disciples of Jesus.



THE DISCIPLES PLUCKING CORN.



JESUS TEACHING ON THE MOUNT.

FROM Jerusalem, our Lord returned through Samaria, to Galilee, at the close of the Passover referred to in the first paragraph of this page, going to the village of Cana. While there, a certain nobleman, one of the courtiers of Herod Antipas, came to him, and begged him to go with him and heal his son, who was lying at the point of death with a fever. Our Lord, after rebuking the courtier for the spirit in which he had come, declined to go with him, and told him to return home, that his son "lived." That the courtier began to understand the lesson of submission as well as of faith appears from



JESUS FEEDING THE MULTITUDE.

DURING Our Lord's third circuit of Galilee, as it is called, and during the season of the Passover, he performed the miracle recorded in Matt. xiv., of feeding more than five thousand people in the Wilderness, with five small loaves and two fishes, the food being miraculously increased by the exercise of his Divine Power. After the people had eaten and were satisfied, twelve baskets-full of the fragments that remained were gathered up. This miracle was doubly significant, in consequence of the season



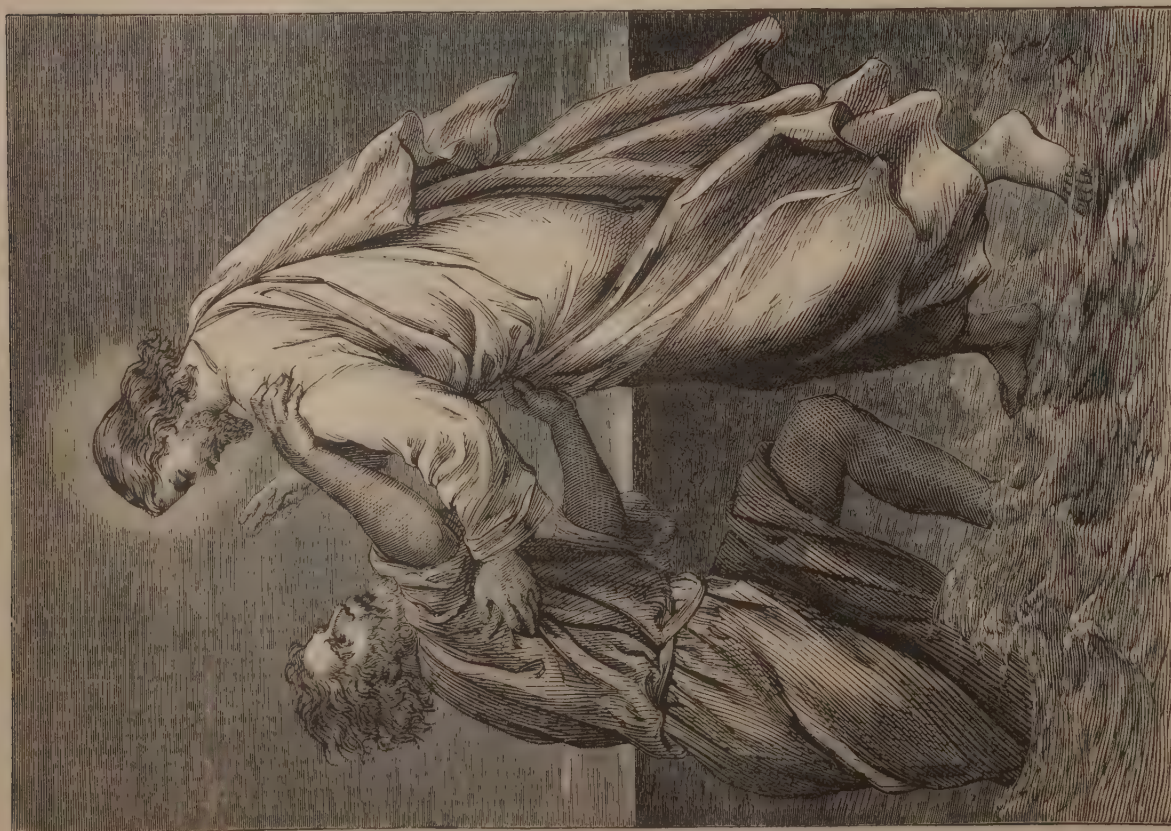
CHRIST HEALS THE NOBLEMAN'S SON.

the leisurely mode of his return. As he drew near home he was met by his servants with the joyful tidings that his son was recovering. Upon questioning his servants the father learned that the change for the better had taken place at the exact moment at which Jesus had told him his son would live. This irresistible exhibition of the power of Jesus over disease and death was not lost upon the father, for "himself believed, and his whole house."



THE SYRO-PHŒNICIAN WOMAN.

Jesus watched the lonely vessel, tossed about by the waves and adverse wind. As the night reached its darkest, and the storm its highest, and as the disciples were well nigh worn out with anxious fears, Jesus went to them, walking on the waves; and even then he made as though he would have passed them; but their cry of fresh terror at the supposed apparition was answered by the cheering announcement of his presence. Then Peter presumptuously demanded that if it were Christ, He should bid him come



PETER SAVED BY JESUS.

at which it was performed. It was the season of the Passover, and while Jesus was feeding the people in the Wilderness with bread thus divinely made, their brethren were at Jerusalem eating the unleavened bread of human manufacture.

AFTER having fed the multitude with the loaves and fishes, Jesus sent them away, and directed the disciples to recross the lake to Bethsaida. As the night came on

to him, and being told to come, the Apostle cast himself into the sea and began to walk on the water to Jesus, but, alarmed by the fierce wind and the waves, his courage failed him, and he would have sunk had not Jesus stretched forth his hand and caught him, gently reproaching him for his lack of faith.

In order to avoid the wrath of the Jewish leaders who were continually conspiring against his life, Our Lord frequently withdrew into remote places. On one occasion he even went into the region of Tyre and Sidon, going as far as Decapolis. His stay in Phœnicia was marked by that condescension to the prayer of the Syro-Phœnician woman (a native of the country but of Greek education), which was the first case of his performing a miracle for, and recognizing the faith of an actual heathen. Her daughter was "grievously vexed with a devil," and she besought the Lord to come and heal her. After subjecting the faith of the woman to a severe test by seeming to refuse her petition, the merciful Saviour commended her submissive trust in Him, and granted her prayer; "and her daughter was made whole from that very hour."—Matt. xv. 28.

THE two months between the Feast of Tabernacles and that of the Dedication, at the close of Our Lord's ministry, seem to have been spent by him partly in Jerusalem and partly in its neighborhood, especially in that happy home at Bethany, the house of Lazarus, and his sisters Martha and Mary. The zealous, active Martha, who seems to have been the elder sister, was the first to receive Jesus into the house, where her gentle sister Mary sat at his feet and heard his word. Busied with the cares of hospitality, in which she desired to show such a guest unusual honor, Martha appealed to Jesus to command her sister's help. But he assured her that all her anxiety was superfluous, compared to the one thing which alone is needful, and Mary had chosen that good part which would be hers forever. Though Martha needed the lesson, as she afterward needed a rebuke to that impatience which often goes with zeal, we must not misunderstand the narrative, as if she were altogether wrong. Her zeal was honored in its turn; and she had equal share with her brother and sister in the Lord's affection.

DURING the Last Supper, on the night before the Crucifixion of



MARY HATH CHOSEN THAT GOOD PART.



JESUS WASHING PETER'S FEET.

Jesus, the disciples again raised the old question of who should be the greatest in their Lord's heavenly kingdom. The Saviour decided the question by telling them that he was greatest who was willing to be the servant of the humblest, or in other words who was willing and ready to make any sacrifice for the good of the others. He then rose from the table, and preparing himself, gave them a touching example of humility and proof of his love for them by washing their feet, an act which was regarded as the humblest of all menial services. The impetuous Peter at first refused to allow his Lord to perform for him



CHRIST WEeping OVER JERUSALEM.

what he regarded as an act too humiliating to him, but Jesus told him that this washing was a sign of union to him. Peter then asked that Jesus would wash not only his feet, but his hands and his head. Our Lord's reply taught the distinction between the washing which renews the nature, and that which needs daily repetition to cleanse from daily pollution.

THE Saviour made his triumphal entry into the city of Jerusalem by the way of the Mount of Olives, the multitude flocking out to meet him, and rending the air with their enthusiastic shouts of welcome. As he reached the summit of the mountain, and turned down its western slope, the City of David lay in full view beneath him. Then, thinking of its high destiny, which it had rejected, and of its sins past and sins to come, and the terrible doom in store for it, the compassionate heart of Jesus was wrung with grief, and he burst into tears and uttered that exquisite and passionate lamentation in which love for his erring people and sorrow for their approaching doom are beautifully mingled.—Luke XIX. 41-44.

ONE ignominious feature of crucifixion, the criminal's carrying his own cross to the place of execution, was not omitted in the case of Jesus, as we learn from St. John; but the other three Evangelists state that the soldiers laid the burden upon one Simon, a Cyrenian, who happened to be coming into Jerusalem from the country. The obvious reconciliation is that so often presented to the eye by great painters, that our Saviour, exhausted by his previous agony, sunk beneath the weight, which no one else would defile himself by lifting. The enforced service seems to have brought upon Simon the blessings pronounced by Christ upon those who, in a spiritual sense, take up the cross and follow him; for St. Mark speaks of Simon and his sons, Alexander and Rufus, as persons well known in the Church.



CHRIST BEARING HIS CROSS.

THE friendship which existed between Jesus and the family at Bethany, furnished the occasion of Our Lord's greatest miracle. Being compelled to leave Jerusalem by the renewed plots against him at the Feast of the Dedication, he retired beyond the Jordan, to the place where John first baptized, and remained there for some time, receiving many new disciples. He seems to have been still at Bethabara when he received the tidings of what he knew to be the mortal illness of his friend Lazarus. He returned to Bethany, and (as is related by St. John, in the eleventh chapter of his gospel) notwithstanding Lazarus had lain in the grave four days, he brought him forth.



CHRIST RAISING LAZARUS.

restored to life and health, and in such a manner that the bystanders could not doubt the genuineness of the miracle. Thus did our blessed Lord manifest his Divine power over man's last and most dreaded enemy; but the Jews still refused to believe on him.

SEVERAL times during his sojourn on earth, the Saviour exerted his Divine Power to



CHRIST HEALING THE BLIND.

restore sight to men who were blind. On one occasion two blind men were given their sight, in the vicinity of Capernaum, as related by St. Matthew, ix. 27-31. Again a blind man was given his sight near Bethsaida, Mark xiii. 22-26. A man born blind was made to see, at Jerusalem, John ix. Finally, two blind men were restored their sight near Jericho, Matt. xx. 30-34. Sight being the gift of God alone,

no mere human being could by any power or art of his own bestow it upon one who had never possessed it, or restore it to one who had lost it.

THE subjection of the Jews to Rome had deprived the Sanhedrim of the power of deciding questions of life and death, and the chief priests and the rulers, after the examination of the Saviour before the Council, sent him to Pontius Pilate, the Roman procurator or governor for sentence. Pilate was satisfied that Jesus was innocent of any offence deserving death as a punishment, and earnestly desired to release him; but he was a time-server and a weak man, and had not the courage to do his duty as an honest magistrate in the face of the popular fury. Therefore he weakly and sinfully yielded to the people, and condemned to death one whom he believed to be an innocent and inoffensive man, and whose words and appearance had convinced



CHRIST BEFORE PILATE.



THE THREE MARYS AT THE SEPULCHRE.

him that He was something more than a mere man. The punishment of his sin soon overtook him. The imperial displeasure, to avoid which he sentenced Jesus to death, soon overwhelmed him, and sent him into banishment, where it is believed he died by his own hand.

OUR Saviour was crucified and laid in the grave on the day before the Passover. During the Sabbath his body lay in the tomb, but early in the morning on the third day "the three Marys" came to the Sepulchre for the purpose of preparing the body of Jesus properly for the tomb, his burial on the evening of his crucifixion having been



THE ASCENSION.

too hasty to admit of such service being rendered it. They reached the Sepulchre at sunrise, and found the stone removed; and entering in, they saw that the body of Jesus was gone. Mary Magdalene, supposing that the enemies of Jesus had stolen his body, ran to tell Peter and John of what had happened, but her companions went farther into the Sepulchre. There they beheld an angel, who informed them that the Lord had risen from the dead, and would meet his disciples in Galilee. Returning to the garden later in the day, Mary was eager to discover what had been done with the body, when the Lord appeared to her, and confirmed the announcement of the angel.

AFTER his resurrection, Jesus appeared to his disciples ten times, upon as many distinct occasions, in order that they might be witnesses to the great and glorious event. On the fortieth day after his passion, he appeared to them for the tenth time, and led them out as far as Bethany; and there, as with uplifted hands he gave them his parting blessing, a cloud interposed between him and them, like the chariot and horses of fire that separated Elijah from Elisha; and upborne on this aerial car, he was wafted from their sight through the vault of heaven to his eternal home on high.

It is agreed by the great majority of critics that the Revelation of St. John, which forms the last message addressed to his church by Christ through the medium of His Apostles, was written A. D. 95-97. St. John was banished by the Emperor Domitian to the island of Patmos for his testimony in behalf of the Gospel, and while there he wrote the book which forms the close of the New Testament Scriptures.

In the beautiful parable of the Good Shepherd (John x.) Our Lord teaches us the nature and strength of his love for his followers. As the shepherd watches over and cares for the safety of his flock, even so the Lord Jesus, who styles himself the "Good Shepherd," takes his people under his own protection, aiding them in their moments of weakness, guarding them from danger, and leading them along the paths of life best suited to them, bestowing his tenderest and most compassionate care upon the weakest and most helpless of his flock.



LAZARUS AT THE RICH MAN'S GATE.



JOHN WRITING TO THE CHURCHES.



THE GOOD SHEPHERD.

UNDER the parable of Lazarus and the rich man, Our Lord teaches us not only the great sin and folly of putting our trust in riches and neglecting to lay up the treasures of faith, love and good works, which alone we can take with

us into the next world; but also the sinfulness of ministering to our own pleasure alone, and neglecting the poor and needy, the sick and the suffering, who are always at our doors and reminding us of our duty.

OUR Lord teaches a most important lesson in the parable of the Talents. It is man's duty to make the best use of the faculties with which his Creator has endowed him, not only for his advantage, but for the advancement of the cause of the Almighty, who will demand an account of the use that has been made of them. Men cannot



THE PARABLE OF THE TALENTS.

hope to escape this responsibility by letting their gifts remain unused. Each man has a part to play, and he must act in such a manner as to benefit his fellow men as well as himself.

UNDER the parable of the Sower, the Saviour explained to his disciples the workings of the Gospel among men. The word of truth is thrown into the world as a sower scatters his grain in a ploughed field. It affects various people differently. In some it takes root for a little while, but the allurements and sins of the flesh overcome it, and it perishes. In others it takes a firm hold, strikes deep into the soil of their hearts, and blossoms and brings forth fruit in their altered and better lives.—Matt. XIII.

IN the parable of the Unjust Steward, the Saviour points out to us how we strive and plan, and use our ingenuity to better our temporal condition, and assures us that if we would put as much energy, and ingenuity, and forethought into the task of saving our souls, we should be very much more apt to reach the Kingdom of Heaven. "The children of this world are in their generation wiser than the children of light," he declares. They are more prudent and careful, more anxious and circumspect to secure their possessions in this world, than the children of light are to secure in the next an eternal inheritance.



THE SOWER.



THE UNJUST STEWARD.

utmost magnificence with which the richest monarch can adorn himself, and which is due to no mortal forethought or care, Our Lord teaches us the ever thoughtful and watchful care of His Father for His children; and reminds us that our first duty is to adorn the soul

UNDER the parable of the Lily, whose beauty surpasses even the

with the graces which make it lovely in the sight of God, and then the Lord will grant mere temporal advantages to those who are prepared to use them properly. Let us perform, as the lily, the task allotted us, which is to make the best use for ourselves and for the world of the faculties God has given us, and then He that decketh the lily with beauty will crown our lives with blessings which no anxious care or striving on our part can command.

Parable teaching was a favorite method with the Saviour of imparting instruction. It was well suited to the minds of the ardent and imaginative people who composed his audiences. The parables of Jesus are richly worth studying. They are models of their kind. All are exceedingly simple and beautiful, for the Lord used only such illustrations as the humblest intellect could comprehend, and yet the most profound minds the world has ever known have admired them for their wonderful force and vigor, and the flood of light they shed upon the subjects they illustrate. Many of His illustrations are drawn from nature, and He uses the things that are perpetually recurring rather than those belonging to a particular age.



THE PARABLE OF THE LILY.

THE CITIES AND TOWNS OF THE BIBLE.

THE island of Malta, or Melita, as it is called in Acts xxviii. 1., is noted as the scene of the shipwreck of St. Paul. It is a rocky island in the Mediterranean, sixty-two miles south of Sicily, 17 miles long and 9 broad, containing about 100 square miles. The population numbers about 100,000. It is an important military and commercial point, and its possession has always been desired by the great trading nations of Europe. It was seized by the Phœnicians at an early day. These were dispossessed by the Greeks of Sicily, who were driven out by the Carthaginians, who in 242 B. C., were expelled by the Romans. It was a Roman possession in the days of St. Paul. It is now held by the English, who obtained possession of it in 1814.



THE CITY AND HARBOR OF LA VALETTA.

It is regarded as the key to the Mediterranean. The principal city, La Valetta, possesses a fine harbor, and is strongly fortified. St. Paul's Bay, which is believed to be the scene of the Apostle's shipwreck, is a small

inlet on the north side of the island, opening towards the East, which answers well to the description in the 27th chapter of Acts. The Apostle spent three months at Malta, and performed many miracles there:



CANA OF GALILEE.

Two sites are claimed as Cana of Galilee, the village which had the honor of being the scene of our Lord's first miracle. The traditional site is at *Kefr Kenna*, a small village about $4\frac{1}{2}$ miles north-west of Nazareth. It now contains only the ruins of a church said to stand over the house in which the miracle was performed. It also contains

the fountain, from which it is asserted the water which was made wine was drawn. The claims of the other site are advocated by no less an authority than Dr. Robinson, who places the village of the Gospel at *Kana-el-jelil*, which is situated farther north, about five miles north of Seffurieh (Sepphoris) and nine miles north of Nazareth, near the



GEBAL.

present Jifat. It makes but little difference which was the true site. Cana was also the native place of the Apostle Nathanael.

GEBAL was a seaport and district of Phœnicia, and was situated north of Beyrout. It was called Byblos by the Greeks; but its old



THE COAST OF TYRE.

scriptural name has been partially revived by the modern Arabs who call it Jebail. It was a place of importance in ancient times (Ezek. xxvii. 9.), and the seat of the worship of Thammuz, a Syrian idol generally supposed to be the same as the Phœnician Adonis, and perhaps the Egyptian Osiris. The district of Gebal and all Lebanon were assigned to the Hebrews, but were never fully possessed. (Josh. xiii. 5.)

TYRE, one of the most famous cities of ancient times, was the capital of Phœnicia, and the seat of enormous wealth and power. It

was situated on the eastern coast of the Mediterranean Sea, within the limits assigned the tribe of Asher by Joshua (Josh. xix. 29). It was originally a colony of Zidon, but rapidly became the most powerful and opulent city of the East. It possessed large fleets, and controlled the trade of the Mediterranean. Tyre does not begin to figure in the Bible until the reign of David, who formed a close alliance with the famous Tyrian monarch Hiram, which was continued by Solomon. The Tyrians rendered important aid in the construction of David's Palace, and Solomon's Temple and royal residence at Jerusalem. The Tyrians were gross idolaters, and the

marriage of Ahab King of Israel with a princess of this nation brought many woes upon Israel. The prophecies of the Old Testament abound in denunciations of Tyre for her wickedness, and predictions of her punishment. The city was taken and destroyed by Nebuchadnezzar, as had been foretold; but the great body of the inhabitants fled from the mainland to an island opposite, and about thirty stadia from the old city, and which had served as a sort of suburb or port to it. Here a new Tyre was founded, which at length rivalled its predecessor in riches, magnificence, and power. It was strongly fortified, and when Alexander the Great



SIDON.



MOAB.

summoned it to yield to him, B. C. 332, it was able to resist him in a siege of seven months' duration. Alexander built a causeway of the ruins of the old city from the mainland to the island, and the city was taken. After various changes, Tyre at length became a possession of the Romans. It was taken by the Christians during the Crusades, and subsequently recaptured by the Turks. It began to decline as a commercial point after the city of Alexandria was founded. Our Saviour once journeyed into the region of Tyre and Sidon (Matt. xv. 21). Modern Tyre is a place of no importance, is poorly built, and contains about 3000 inhabitants. It lies on the east side of what was once the island, one mile long, and half a mile from the shore, thus enclosing

two so-called harbors separated by Alexander's causeway, which is now a broad isthmus. The true harbor lies to the north of the town, but it is shallow, and will accommodate only the smallest vessels.

SIDON, the Zidon of the Old Testament, and now called Saida, was situated on the Mediterranean, 20 miles north of Tyre, and the same distance south of the present city of Beyrout. It is one of the most ancient cities in the world, and is mentioned by Jacob in Genesis xlix. 13. It is believed to have been founded by Zidon, the eldest son of Canaan, soon after the deluge. It was once a place of great wealth and importance, possessing a splendid harbor and an extensive maritime trade. Its inhabitants were famous for their success in navigation, astronomy, architecture, and glass-making. The harbor is now choked with sand, and Sidon is a wretched, half-ruined town with 5000 inhabitants. It was visited by the Saviour, and many of the inhabitants believed on Him.



ANCIENT HARBOR OF CÆSAREA.

THE land of Moab lay east and south-east of the Dead Sea, and chiefly south of the river Arnon. At one period, however, it extended north as far as the Jabbok, and for a long time the region beyond the Jordan opposite Jericho retained the name of "the plains of Moab." The Moabites were gross idolaters, worshipping Chemosh and Baal-peor with obscene rites, and sometimes with human sacrifices. On

the approach of Israel from Egypt, the Moabites acted with great inhumanity, (Num. xxii. 24—Deut. ii. 8, 9); and though God spared them from conquest, he excluded them and their seed even to the tenth generation from the peculiar privileges of His people. The Moabites were descended from Moab, the son of Lot.

• THE city of Cæsarea, or as it was frequently called Cæsarea of Palestine, was situated on the coast of the Mediterranean between Joppa and Tyre. The site was occupied originally by an ancient village called the Tower of Strato. Herod the Great built here a magnificent and strongly fortified city, which he named Cæsarea, in honor of Augustus. He formed a secure harbor by constructing a vast breakwater out into the sea. Cæsarea was the capital of Judea during the reigns of Herod the Great and Agrippa I., and was the usual residence of the Roman Governor, when Judea became a mere province of the Empire. The inhabitants were principally Greeks. The city was the residence of Philip the Evangelist and Cornelius the centurion. Herod Agrippa died here by visitation of God. St. Paul was imprisoned here two years, and had his hearings here before Felix, Festus and Agrippa. The city is now in ruins.



JAFFA, OR JOPPA.

JOPPA, now called Jaffa, is one of the most ancient seaports in the world. It was in former times the principal port of the Holy Land, because of its nearness to Jerusalem. It lies on the Mediterranean, 35 miles north-west of Jerusalem, and 30 miles south of Cæsarea. It was a border town of the tribe of Dan. Here were landed the materials for building both the first and second Temples, which were sent from Tyre and Lebanon. Jonah took ship here for Tarshish, and here St. Peter raised Dorcas from the dead, and enjoyed the heavenly vision which taught him God's intention to save the Gentiles as well as the Jews. The city is still an important port. Its harbor is bad, being shallow and exposed to the winds. The city stands on a promontory jutting out into the sea, rising to a height of about 150 feet, crowned with a fortress, and offering on all sides picturesque and varied prospects. The population numbers about 15,000, more than one-half being Turks and Arabs. The Latins, Greeks, and Armenians have each a church here.



THE FALL OF JERICHO.

JERICHO was a city of Benjamin, lying about 7 miles from the Jordan, and 18 miles east-north-east from Jerusalem. It was a very ancient city, and was the first place in the Promised Land taken by

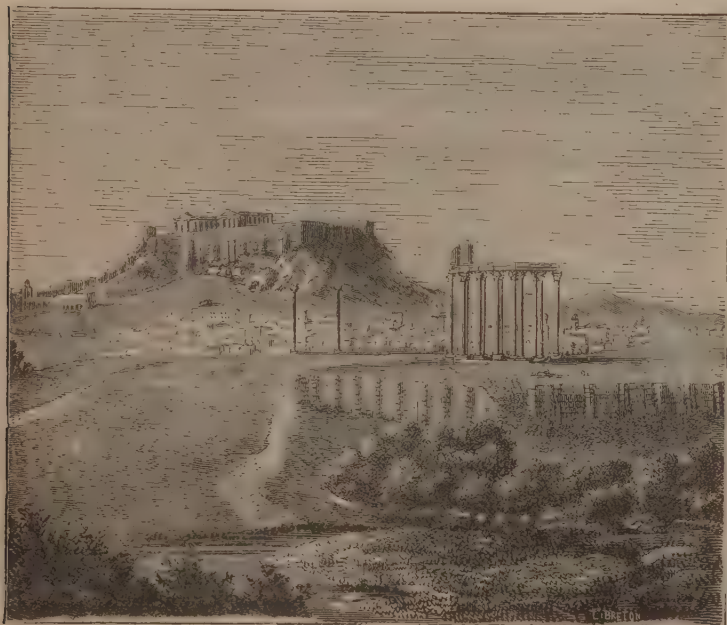
the Israelites after their passage of the Jordan, the capture being accomplished by the miraculous destruction of its walls. A new Jericho was afterwards built on a neighboring site, and became a noted place, second in importance only to Jerusalem. It contained a school of the prophets, and was the residence of Elisha. Our Saviour visited it, and gave sight to two blind men here (Matt. xx. 29-34), and forgave Zaccheus (Luke xix. 1-10). Tradition makes the lofty mountain, called Quarantana, to the north-west of the city, the scene of the fasting and temptation of our Lord in the Wilderness after his baptism. The exact site of Jericho is a matter of dispute.



VIEW OF ATHENS, SHOWING PIRÆUS AND THE LONG WALLS.

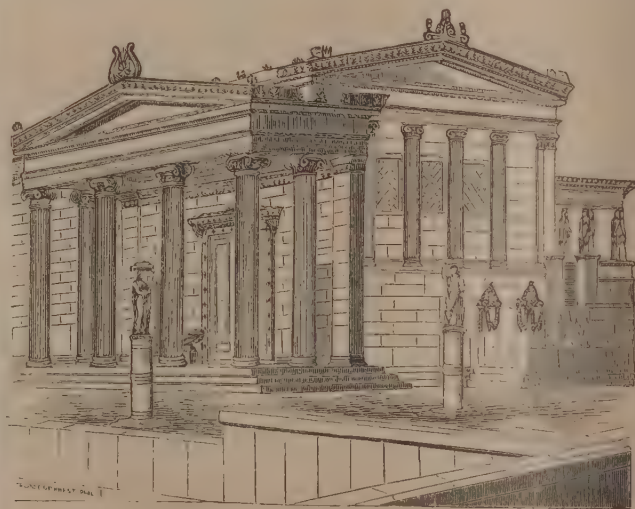
THE city of Athens was the capital of Attica, in Greece, and the chief seat of Grecian learning and civilization. The modern city stands on the site of its ancient predecessor, and is the capital of the modern kingdom of Greece. The ancient city was situated four miles east of the Saronic Gulf, and four and a half miles from the town of

as the most splendid city of Greece, and the fame of its beauty, the magnificence of its public works, and the brilliancy of its literature, will never die. After experiencing various vicissitudes of fortune, it passed under the dominion of the Romans, and during this period was visited by the Apostle Paul in his journey from Macedonia.



RUINS OF THE ACROPOLIS—ATHENS.

Piræus, which constituted its port and naval station. In its palmy days Athens was connected with Piræus by a system of fortifications known as the Long Walls. These enclosed the space between the city and port, and preserved uninterrupted communication between them. In course of time Athens became the most powerful as well



THE ERECHTHEUM—ATHENS.

St. Paul appears to have remained in Athens some time; and during his residence there delivered his famous discourse on the Areopagus to "the men of Athens." The remark of the writer of the Acts concerning the inquisitive character of the people of Athens is attested by the unanimous voice of antiquity. St. Paul founded a Christian church at Athens during his stay there. The city of Athens was built round a central rocky height called the Acropolis, an elevation about three hundred feet above the general level of the town, and six hundred feet above the Mediterranean.

Near this height are several smaller elevations with valleys between. Northwest of the Acropolis is a moderate hill, on which stands the temple of Theseus. At a short distance from the northwest angle is the Areopagus, where St. Paul delivered his memorable address to "the men of Athens." The principal buildings on the summit of the Acropolis were the Propylæa, the Erechtheum, and the Parthenon. The Propylæa served as an ornament to the hill, and also as a military defence of the approach from the city to the summit of the hill. Among the ancients it was even more admired than the Parthenon for its grandeur and general effect, and for the skill with which the difficulties of the site were overcome. The approach to it was seventy feet broad, and consisted of a flight of sixty marble steps. It contained the only gates by which the Acropolis could be entered. Passing through the Propylæa, one entered the Acropolis itself, and saw on the right hand the grand building of the Parthenon, and on the left the scarcely less beautiful Erechtheum. The Parthenon was by common consent the noblest building of the ancient world, and the most beautiful monument of Athens. It stood on the very summit of the Acropolis, and was constructed of pure white marble. It was a temple erected in honor of Pallas Athené, the protecting divinity of Athens, and was regarded as the most sacred place in the city. It formed the most conspicuous object in any view of the town, and was



RUINS OF THE PARTHENON—ATHENS.

conquest of Greece by the Turks. In 1687, during a war between the Turks and Venetians, the former converted it into a powder magazine. A Venetian shell exploded the magazine and threw down the interior of the temple. During the last century some of its most beautiful sculptures were carried to England by Lord Elgin, and are now in the British Museum at London.

The Erechtheum stood on the left or northern side of the Acropolis.



THEATRE OF DIONYSUS—ATHENS.

the first thing to greet the eye of the traveller approaching from the sea. It is regarded by modern architects as the most perfect building ever constructed, and was adorned with rare and beautiful sculptures from the hand of Phidias, the greatest of the artists of Greece. It was built in the best period of architecture, and under the inspiration of the highest genius in art. After the introduction of Christianity it was converted into a Christian Church, and used as such until the



RUINS OF THE TEMPLE OF VICTORY—ATHENS.

lis. It was oblong in shape, with a portico of six Ionic columns at the east end, and a kind of transept at the west, a portico of four columns on the north, and the portico of caryatides standing on a basement, eight feet high, on the south. It was regarded as one of the most beautiful works of ancient times, and was held in the highest veneration by the Athenians. It was erected in honor of Erechtheus or Erichthonius, a fabulous hero of Attica, who, according to the



VIEW OF ROME, SHOWING THE CASTLE OF ST. ANGELO AND ST. PETER'S.



VIEW IN ROME.

tradition, was the son of Vulcan and Atthis, and was secretly reared by Minerva. Becoming by her aid King of Attica, he established the Panathenaic festival, and founded the temple which bore his name, and which subsequent generations rendered so beautiful.

Besides the buildings already enumerated, several others of less size and importance stood upon the Acropolis. One of the most famous

of these was the temple of Nike Apteros, or Wingless Victory, shown in the engraving. It was a small but very beautiful structure, built of white marble, and adorned with statuary and sculptures. The ruins have been cleared of the rubbish which surrounded them, and the modern traveller can obtain from them a very fair idea of the original shape and appearance of the ancient structure. To Pericles, above all their other leaders, the Athenians owed the beauty and perfection of the buildings upon the Acropolis. He was resolved that this, the most sacred spot in Attica, should be also the most noted for its beauty and splendor, and he lavished with a liberal though judicious hand the revenues of the state upon this great work. It was in full sight of all this magnificence that St. Paul appealed to the Athenians to forsake the worship of their heathen deities, and turn to the faith of the God who dwelleth in temples not made with hands. The Athenians heard him with interest, but with characteristic levity. The majority treated his message as something to be listened to for amusement; but a few took the message to heart and became Christians. The theatre of Dionysus stood in the enclosure, near the Prytanæum, dedicated to the god Dionysus, who was the Greek Bacchus. It was used during the Bacchanalian festivities, or Dionysia, for the performance of tragedies. A prize was awarded for the best play, and, with exceptions in favor of Sophocles and Euripides, no play which had once won a prize could be repeated. The celebration took place in the month Elaphebolion, or March, when the city was filled with strangers from all parts of Greece. The festival was celebrated in the most magnificent manner under the direction of the public authorities.

ROME, the famous capital of the ancient world, is situated on the river Tiber, at a distance of fifteen miles from its mouth. The seven hills which formed the nucleus of the ancient city stand on the left bank. In the engraving given here the Cathedral of St. Peter's is seen in the background, while on the left is the Castle of St. Angelo, the ancient Mole of Hadrian, with the Tiber in the foreground. Rome is mentioned in the books of Maccabees for the first time in the Hebrew Scriptures. It is also mentioned in the Acts of the Apostles, the Epistle to the Romans, and the Second Epistle to Timothy. The conquests of Pompey seem to have given rise to the first settlements of the Jews at Rome. The Jewish King Aristobulus and his son formed a notable part of Pompey's triumphal procession, and many Jewish captives and emigrants were brought to Rome at that time. Many of these Jews were made freedmen. Julius Cæsar showed them some kindness, and they were favored also by Augustus. Claudius, on the contrary, commanded all Jews to depart from Rome, on account of tumults connected, possibly, with the preaching of Christianity at Rome. This banishment cannot

have been of long duration, for we find Jews residing at Rome apparently in considerable numbers at the time of St. Paul's visit. It is chiefly in connection with St. Paul's visit that Rome comes before us in the Bible.

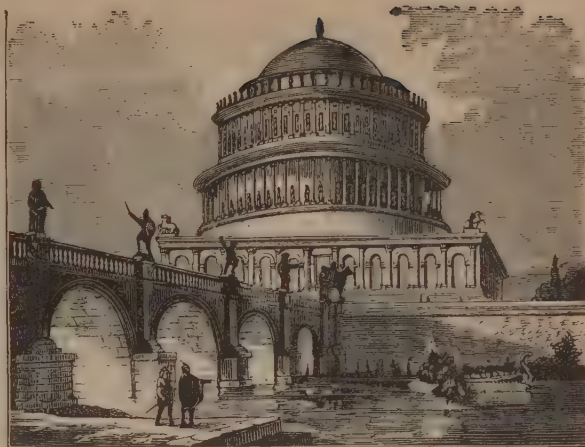
The Rome of the apostle's day was a large and irregular mass of buildings unprotected by an outer wall: for it will be remembered



THE WALLS OF ROME—THE OSTIAN GATE.

that St. Paul's visit lies between two important epochs, viz. : its restoration by Augustus, and its restoration by Nero. The streets were generally narrow and winding, flanked by densely crowded lodging-houses of great height. St. Paul's first visit to Rome took place before the Neronian conflagration ; but even after the restoration of the city, which followed upon that event, many of the old evils continued. The population of the city has been variously estimated at from half a million to over eight millions. Probably Gibbon's estimate of one million two hundred thousand is nearest the truth. One-half of the population consisted, in all probability, of slaves. The larger part of the remainder consisted of pauper-citizens, supported in idleness by the miserable system of public gratuities. There appears to have been no middle class, and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and profligacy we hear so much in the heathen writers of the time. Such was the population St. Paul found at Rome at the time of his visit.

The localities in Rome, of interest to the student of the New Testament, are few in number, and rely for their authenticity mainly upon tradition. In the modern city, the grand cathedral of St. Peter's is the most conspicuous object. It is by common consent the greatest and grandest of all Christian churches. The body of the Apostle Peter is believed to have been finally buried on the spot now covered by the dome of the cathedral. The large building on the reader's right is the palace of the Vatican, the residence of the Popes of Rome. It stands on the site of the gardens of the Emperor Nero—a site memorable in the annals of Christian martyrdom. The other localities in and about Rome connected with the Apostolic era are the Appian Way, by which St. Paul approached the Eternal City ; the Mamertine prison, in which he was confined, which was built by Ancus Martius, near the Forum, and which still exists beneath the church of *San Guiseppe dei Falegnami* ; the supposed scene of St. Paul's martyrdom on the Ostian road ; the Ostian Gate, by which he left the city to be offered up for his faith ; the chapel *Domine quo Vadis*, on the Appian Road, the scene of the beautiful legend of our Lord's appearance to St. Peter as he was escaping from martyrdom ; and the Catacombs, which were the places of refuge, and the burial-places of the early Christians in the days of their persecution.



MAUSOLEUM OF HADRIAN—ROME.

AMONG the many interesting objects in Rome is the Castle of St. Angelo, which may be regarded as the citadel of the Eternal City. It was built by the Emperor Hadrian as a burial-place for himself and family, and was one of the most splendid structures of ancient Rome. It was adorned with a great number of statues executed in the highest style of the sculptor's art, and was approached by a magnificent bridge. After the downfall of the Empire, this splendid Mausoleum was converted into a fortress, and was several times besieged and carried by storm. In one of these battles the statues which adorned the building were broken off by the garrison, and hurled down upon the heads of



ST. PETER'S AND THE VATICAN—ROME.

the besiegers. The engraving represents the Mausoleum, as it appeared in ancient times. In the general view of Rome, given above, the castle is seen as it appears to-day, a strong fortress guarding the Vatican quarter of Rome.

AMONG the many monuments of ancient Rome which are to be found in the modern city, one of the most interesting is the triumphal



ARCH OF TRAJAN—ROME.

arch erected by the Emperor Trajan. Although partly in ruins it is still a beautiful relic of ancient art. Its sides are covered with carvings and inscriptions representing Trajan's triumphs over the barbarian tribes of Europe and the powerful kingdoms of the East. Trajan was a great ruler as well as the foremost conqueror of his time. He adorned Rome with noble buildings, constructed roads in various



THE PANTHEON—ROME.

ancient Rome, and from its present appearance one can form a correct idea of the former splendor of the edifice. An inscription on the frieze of the portico shows that it was erected by Agrippa in his third consulate, while another below records repairs by the Emperors Septimus Severus and Caracalla. It contains the tombs of Raphael and other celebrated painters.

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VIEW OF CAIRO FROM THE CITADEL.

parts of his empire, built the port of Ancona, and constructed an artificial harbor at Civita Vecchia. He is known as one of the cruelest persecutors of the Christians, though many writers believe that the severity of the persecution was contrary to the wishes and character of the Emperor, who was generally a humane man.

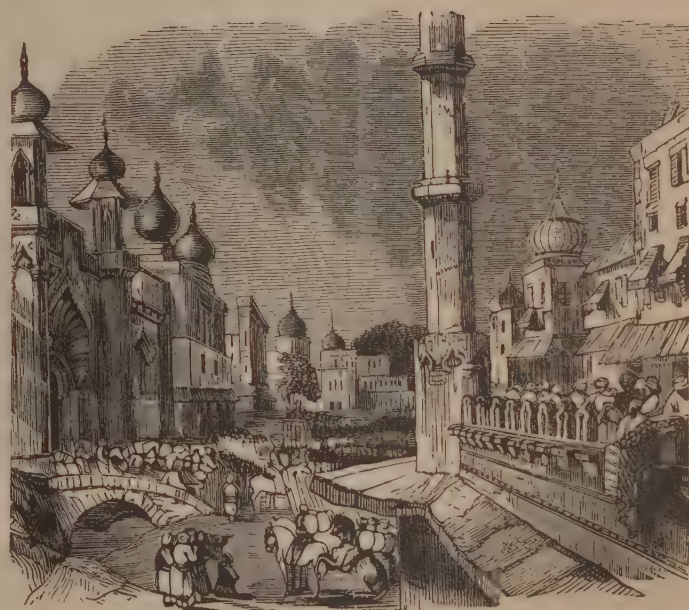
remarkable edifices in it date from the times of the Arabs and the ancient Sultans of Egypt. The view of the city from the citadel is striking and picturesque. The graceful minarets of the numerous mosques form conspicuous objects, and in the background is the gray outline of the desert, with the Pyramids towering to the sky.

THE city of Cairo, the capital of Egypt, was founded about A. D. 970, by the Fatimite Khalifs in memory of their conquest of Egypt. The site was marked by an older settlement, which had existed from very remote times, and which is believed by the Egyptian Christians to have been the place to which Joseph and Mary fled from Judæa with the young child, Jesus, to escape the vengeance of Herod. The monks point out a house in the suburbs of modern Cairo, which they claim was the residence of the Holy Family, and other localities which they believe were once honored by the presence of the infant Saviour. It is needless to say that all this is the merest tradition, and rests upon no well-established fact. The modern city has been greatly improved by the later rulers of Egypt. Still the finest and most



CAPERNAUM

In the days of Our Saviour, Capernaum was one of the chief cities of Galilee. There is no mention of it prior to the Babylonish captivity. It was situated on the north-west shore of the Sea of Galilee, about five miles from the entrance of the Jordan into that sheet of water, and on the great route of travel from Damascus to the Mediterranean. Jesus seems to have made it his residence during the three years of his ministry on earth, and it was also the home of the Apostles Andrew and Peter. It was the scene of many of the Lord's miracles, and had thus a glorious opportunity offered it; but it rejected the Lord Jesus, and its doom was sealed. The name of the city lives only in the sacred narrative, and its site is so obliterated that writers can only speculate concerning it. Dr. Robinson believes the true site to be at Khan Minyeb, on the northern border of the plain of Gennesaret. Wilson, Ritter, and Grove, locate it at *Tell Hüm*, higher up on the Lake.



STREET SCENE IN DAMASCUS.

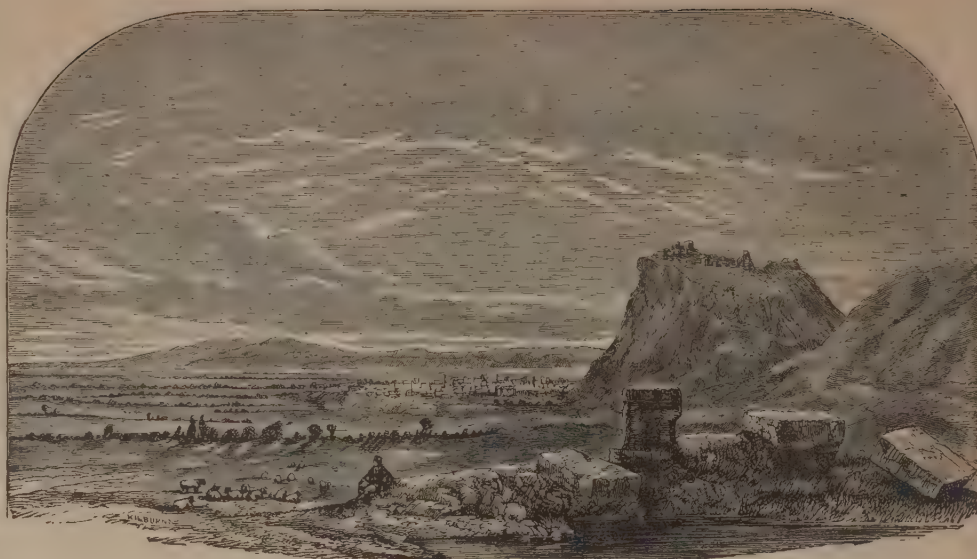
it was a noted city in the days of Abram, whose steward Eliezer was a native of the place. It subsequently became a royal city, with its own kings. It was taken by David (2 Sam. viii. 5) and by Jeroboam II. (2 Kings xiv. 28). It is frequently mentioned in the Bible, and at one time was a formidable rival of the Israelitish monarchy. Naaman the Syrian dwelt here, and it was here that the miraculous conversion of St. Paul occurred. The city has been held by the Assyrians, Babylonians, Persians, Seleucidæ, Romans, and Turks. The last have held it since A. D. 1506. It now contains a population of about 150,000 souls. It is celebrated with travellers as one of the most beautiful and delightful cities in the East. The Orientals call it the "Paradise on earth." The surrounding country is very fertile and extremely beautiful. It is the most purely oriental city yet



DAMASCUS.

DAMASCUS is believed to be the oldest city on the globe. Josephus says it was founded by Uz the son of Aram. However this may be,

remaining of all that are mentioned in the Bible. Its public buildings and bazaars are fine. Many of its private residences, though not very attractive outwardly, are fitted up within in the most costly and beautiful manner. It is noted for its fine cloth and woven goods of silk and cotton, its steel-ware, beautiful inlaid cabinet-work, leather, fruit, sweetmeats, etc. It is situated on the river Barada, the ancient Chrysorroas, in a beautiful and fertile plain on the east and south-east of Anti-Lebanon. A street called "Straight," probably the one referred to in Acts ix. 11, runs for about a mile through the city.



CORINTH.

THE ancient city of Corinth was the capital of Achaia, and was situated on the isthmus which separates the Ionian Sea from the Ægean. The city stood on a small island, and possessed two ports—one on the east called Cenchrea, and one on the west called Lechæum. Its location made it of necessity one of the most important commercial cities of Greece, and also a military post of the greatest strategic value. Besides controlling the trade between the East and the West, it was the key of the Peloponnesus, and the highway between northern and southern Greece. It was strongly fortified, a prominent feature of its defence consisting of the Acro-Corinth, a huge rock rising 2000 feet above the level of the sea, with almost perpendicular sides, and room for a town upon its summit. Corinth was one of the largest, most densely populated, and wealthiest cities of Greece. It was noted for its wickedness, and the infamous worship of Venus which was celebrated here. The Romans destroyed the city B. C. 140, but Julius Cæsar made it a Roman colony, and it speedily regained its former magnificence and prosperity, and relapsed into its old wickedness. The Apostle Paul labored here a year and a half, and two of his Epistles are addressed to the church he founded here. The site is now unhealthy, and Corinth is a wretched place with few vestiges of its former greatness.



RUINS OF CORINTH.

HEBRON is one of the most ancient cities in the world still existing, and it is in this respect the rival of Damascus. It was originally called Kirjath-Arba, "The city of Arba." It was afterwards known as Mamre. The vicinity was long the favorite camping-ground of the patriarchs. Abraham, Isaac, and Jacob dwelt here, and it was here that Abraham bought a tomb—the Cave of Machpelah. After the occupation of the land by the Israelites, Hebron became one of the cities of refuge. It was David's first capital. The town is



HEBRON.



GAZA.

situated in a narrow valley—the “Valley of the Eschol;” whose sides are clothed with vineyards, groves of olives, and other fruit trees. The valley runs from north to south, and the main quarter of the town, surmounted by the lofty walls of the great mosque, lies partly on the eastern slope. The houses are stone, solidly built, flat-roofed, and have each one or two little cupolas, such as are seen in several parts of Palestine. The town has no walls; but the main streets opening on the principal roads have gates. The population is about 8000, of which about 600 are Jews; the remainder Turks and Arabs.

THE city of Gaza was situated in the south-west corner of Canaan, a few miles from the sea. It belonged originally to the Avim;

afterwards to the Philistines (Deut. ii. 23). It was assigned to the tribe of Judah by Joshua, but was not conquered by them. Samson carried away its gates, and afterwards perished here amid the ruins of the great temple which he destroyed. It formed a part of the kingdom of David and Solomon. It was strongly fortified, and withstood Alexander the Great in a siege of five months. The modern city lies a little beyond the ruins of the ancient place, and has a population of about 15,000 souls.

THERE were two places in Palestine, not far from each other, called Bethsaida. One of these was a city of Galilee, situated on the western side of the Sea of Galilee, a short distance north of Capernaum. It was the birthplace of the Apostles Peter, Andrew, and Philip. The Saviour often visited it. (Matt. xi. 21-23; Mark vi. 45-53.) The other Bethsaida was a city in Gaulonitis, north of the same lake, and east of the Jordan. It was originally a fishing village, but was enlarged by “Philip, tetrarch of Ituræa and of the region of Trachonitis,” and named Julias, in honor of Julia, the daughter of Augustus. It was “in a desert place,” near this Bethsaida—probably on the hillside at the south-eastern angle of the little plain—that our Lord fed the 5000. (Luke ix. 10-17.)



BETHSAIDA.

THE city of Nabalus, one of the most ancient in Palestine, is also one of the most interesting. It lies in the beautiful Valley of Shechem, which is about 500 yards wide, between Mounts Ebal and Gerizim. The place was originally called Shechem, and it was the first spot where Abraham pitched his tent after entering Canaan. It was a prominent place in the days of the Patriarchs, and is frequently mentioned in the Book of Genesis. It became, four centuries later, the first great gathering place of the Israelites after their occupation of the Promised Land. (Josh. viii. 30-35.) Shechem was assigned to the Levites, and made a city of refuge. It was the first capital of the kingdom of Israel. It was called by the Romans Neapolis, and the Arabs have corrupted this into Nabalus, its modern name. Near the city is the well at which the Saviour held his discourse with the woman of Samaria. Jacob's well and the tomb of Joseph are also close by in the valley. A small remnant of the ancient Samaritans dwell here still, despised and persecuted by their Mahommedan masters.



VIEW OF NABULUS AND MOUNT GERIZIM FROM THE NORTH-WEST.



BETHLEHEM.

THE city of Bethlehem (or House of Bread) lies within the territory assigned to the tribe of Judah. It lies in the midst of what was a fertile country, about six miles south by west from Jerusalem. The ancient city was beautifully situated on a commanding ridge, 2700 feet above the level of the sea. The hills around it were terraced, and clothed with vines, fig trees, and almonds, and the surrounding valleys yielded luxuriant harvests of grain. Jacob buried Rachel near its gate, and it was the home of Ruth and the birthplace of David, and "David's greater son" the Lord Jesus Christ. Its population was small in the days of the Saviour, but at present is about 3000, nearly all the inhabitants being Christians. It is said to be one of the cleanest and neatest towns in Palestine. St. Jerome lived there for more than thirty years, and there made his famous translation of the Bible into the Latin language.



BETHANY.

THE Bethany of the New Testament is now called Aziriyeh, the name being derived from Lazarus. It is located on the eastern slope

of Mount Olivet, about two miles south-east of Jerusalem, on the road to Jericho. It contains about twenty families, all of whom are wretchedly poor. It was no doubt a pleasanter place when Jerusalem was in its prosperity. It was a favorite resort of the 'Saviour, as it was the home of his friends, Lazarus (whom he raised from the dead) and Martha and Mary. It was the scene of Our Lord's great miracle, the raising of Lazarus; and it was from a spot near the village that the Saviour ascended into Heaven.



ASKELON.

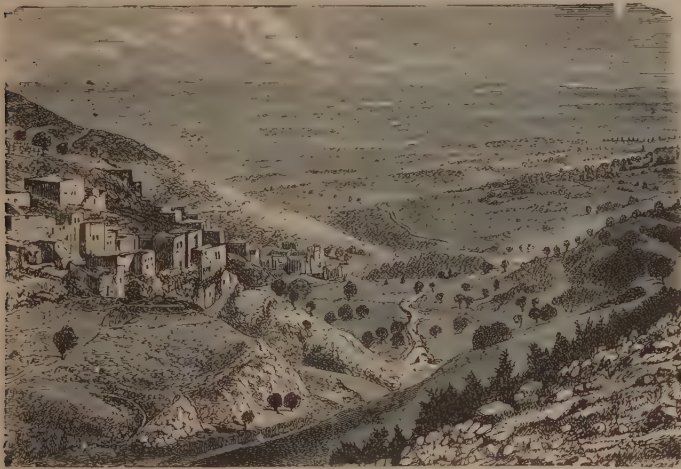
THE city of Askelon was situated on the Mediterranean, in what is called in the Sacred narrative the "land of the Philistines." It was one of the royal cities of the Philistines when the Israelites entered the Promised Land. It was within the territory assigned to the tribe of Judah, and was captured and held a few years, and then relinquished. It played a prominent part in the history of the Holy Land. It became a great commercial point, and was magnificently built and adorned. Many prophecies were denounced against it, all predicting its utter destruction. They have been literally fulfilled. Askelon is now a desolate ruin, yet even in this state is one of the most interesting places in the East. (Jer. xlvii. 5-7; Amos i. 8; Zeph. ii. 4; Zech. ix. 5.)



TROAS.

TROAS was a maritime city of Mysia in the north-west part of Asia Minor. It was situated on the coast of the *Ægean*, a short distance

south of the site of ancient Troy. It was a Macedonian and Roman colony of considerable importance, and was called Alexandria Troas. It is now in ruins, and a forest of magnificent oaks has sprung up around it. It was visited several times by the Apostle Paul. It was here that he restored Eutychus to life. (Acts xvi., xx.; 2 Cor. ii.; 2 Tim. iv.)



VILLAGE OF SILOAM.

THE village of Siloam is situated in the valley of the Kidron below the south-east angle of the walls of Jerusalem. It is noted for its remarkable fountain. The water now issues from an arched basin, and flows into a lower basin, which is supposed to be the one into which our Lord sent the blind man. The water is said to be of a rather disagreeable taste. The *Fountain of Siloam* is a considerable distance up the valley, and is called the Fountain of the Virgin. From this point the water runs through a subterranean channel until it finds its way into the pool, which is 53 feet long and 18 wide. There is a flight of steps down to the pool, which is faced with stones, and has several columns at the side. The water from the pool flows through a channel in the rock out into the gardens beyond. It is very curious that the water of Siloam ebbs and flows, but not at regular intervals.



SMYRNA.

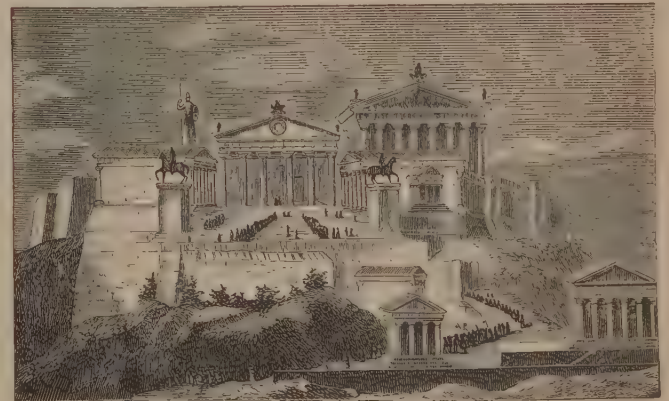
SMYRNA, an important Ionian city, is situated at the head of a deep gulf on the western coast of Asia Minor, forty miles north by west of Ephesus. It was an important city in the days of the Apostles, being possessed of enormous wealth and having a large trade. It is still a flourishing commercial point, being visited by many foreign vessels, and by many caravans from the interior. It has a population

of nearly 150,000. Christianity was established here at an early day. The church at Smyrna was one of the seven churches addressed by Christ in the Revelation of St. John (i. 11; ii. 8-11)



ANTIOCH.

THERE are two cities called Antioch, mentioned in the New Testament. The most prominent is that which is famous as the place at which the disciples were first called "Christians." It was situated in Syria (and was the capital of that country), at the mouth of the River Orontes. It was noted, also, for its cultivation, refinement, and luxury, and was at one time the third city in importance in the Roman Empire. It became terribly corrupt and wicked, and few cities have suffered greater disasters. It is now called *Antokia*.



THE ACROPOLIS AT ATHENS, AS IT WAS.

ATHENS, one of the most famous cities of ancient times, was the chief city of Attica in Greece. It was situated on the Saronic Gulf, about 46 miles east of Corinth. It lay in a plain about five miles from the coast, and had three ports which were connected with it by a series of strong fortifications. It was a city of great wealth and magnificence, and was the centre of Grecian learning and civilization during the golden age of Greece. Several rocky hills rose out of the plain, the principal of which was the Acropolis or Citadel, around which the city was built. The summit of the hill was nearly level, and about 800 feet long and 400 feet wide. On the summit were erected magnificent temples to the guardian deities of Athens. The people were the most cultivated and refined of Greece, and yet the most thoroughly given to idolatry. St. Paul visited the city about A. D. 52, and in the midst of the heathen gods of Greece, and the polished and skeptical philosophers of Athens, preached Jesus Christ crucified with power and success. (Acts xvii. 15-34.)

THE city of Thyatira was a Macedonian colony. It was situated in Lydia, in Asia Minor, not far from the river Lycus, and between Sardis and Pergamos. It is still in existence, but is a poor town with a population of 6000, chiefly Turks. The church at Thyatira was one of the seven churches addressed by the Saviour in the revelation of St. John. The principal deity of the city was Apollo, but there was another superstition of an extremely curious nature, which seems to have been brought hither by some of the corrupted Jews of the dispersed tribes. It seems to have been an attempt to amalgamate the religion of Jehovah with that of heathenism. It is believed that the censure and denunciation launched in Rev. ii. 18-23, against the Church in Thyatira, was because of the failure of the Church at that place to discountenance and reprove this amalgamation.



THYATIRA.

THESSALONICA was a city and prominent seaport of Macedonia, situated at the head of the Thermaic Gulf. It was the capital of the "second part" of Macedonia under the Romans, and the residence of the Roman governor. Its original name was Therma, but it was changed by Cassander to Thessalonica in honor of his wife, the sister of Alexander the Great. Its modern name is *Saloniki*, and it is, next to Constantinople, the most important town of European Turkey. The Apostle Paul visited the city in A. D. 52, and founded a flourishing church there. His two Epistles to the Thessalonians are addressed to the church at this place. The city has always been very prominent in Eastern affairs. At the time of the Apostle it was quite on a level with Corinth and Athens in its control of the Levantine trade. Its position, at the junction of several important



THESSALONICA.

roads with the great Roman highway, the *Via Egnatia*, which connected Rome with the whole region to the north of the Ægean Sea, made it a valuable centre for the spread of the Gospel. There was also a large Jewish population in Thessalonica, attracted there by the commercial advantages of the city. St. Paul was aware of these advantages, as well as of the necessity of availing himself of them, and the success that crowned his efforts was of the highest importance to the cause in which he labored.

MILETUS was a city of Caria, formerly the chief city of Ionia. It was situated on the western coast of Asia Minor, near the mouth of the river Meander, and south of that stream. It was the point at which the Apostle Paul took his final leave of the Elders of the church at Ephesus. (Acts xx. 15-38.) He also revisited Miletus after his first imprisonment at Rome. The city is incorrectly called Miletum, in 2 Tim. iv. 20. The site of Miletus has now receded ten miles from the coast, and, even in the Apostle's time it must have lost its strictly maritime position. As to the history of Miletus itself, it was far more famous five hundred years before St. Paul's day than it ever became afterwards. In early times it was the most flourishing city of the Ionian Greeks. In the natural order of events it was absorbed in the Persian Empire. After a brief period of spirited independence, it received a blow from which it never recovered, in the siege conducted by Alexander, when on his Eastern campaign. But still it held, even through the Roman period, the rank of a



MILETUS.

second rate trading town, and Strabo mentions its four harbors. At this time it was politically in the province of Asia, though Caria was the old ethnological name of the district in which it was situated. It is now a desolate ruin, but still abounds in monuments of its former greatness and prosperity. It is rarely visited by travelers, and only by those desirous of seeing the localities mentioned in the New Testament.

THE Plain of Gennesaret lay on the west side of the lake of the same name. It was watered, as Josephus informs us, by a "most fertilizing fountain called Capernaum." It was one of the pleasantest parts of the Holy Land, and was the scene of much of our Lord's ministry. There is scarcely a foot of land upon the shore of the lake that is not identified in some way with the life and labors of the Saviour, so that this is to the Christian the most interesting region in the Holy Land. Capernaum was "His own city,"—the chosen home of His manhood; chosen, no doubt, because it was central to the lake country. It was also on the great Roman military road from Damascus to Ptolemais, and strangers were constantly passing through it. From Capernaum, Jesus could more readily pass to the different portions of Galilee, and by embarking on the lake could find a speedy refuge, when necessary, on the eastern shore in the province of Gaulonitis. The Apostles were natives of the lake towns or neighboring villages, and nearly all fishermen on the lake. The country



SUPPOSED SITE OF CAPERNAUM.

south and west of the lake was, at that period, thickly planted with cities and towns, some of which were of considerable size and importance, so that the Lake of Gennesaret, or the Sea of Galilee, as it is often called, was the centre of a region teeming with life.

THE LIFE OF ST. PAUL.

ONE of the most important portions of the New Testament consists of the narration of the labors of St. Paul, the Apostle of our Lord and Saviour Jesus Christ, to the Gentile nations. As a man, St. Paul is one of the most remarkable and powerful characters in all history, and as the servant and missionary of the Saviour, he is even more remarkable and interesting.

He was a native of Tarsus, a city of the province of Cilicia, "no mean city," he tells us. Tarsus was the chief city of its province, and stood on the banks of the Cydnus, in the narrow, fertile plain between the Mediterranean and the snow-capped peaks of Taurus, at the conflux of the commerce between Asia Minor and the East. Saul, as he was named in his infancy, was a member of a Jewish family of "the Dispersion," living in this city. His father had received the Roman franchise for services rendered the Romans, no doubt during the civil wars. It was the custom of the Jews to teach every youth some trade or useful avocation, and Saul was brought up to the occupation of a tent-maker. The family seem to have been possessed of ample means, for Saul was liberally educated, and was sent to Jerusalem at



TARSUS.

the close of his Hellenic course, to complete his studies under the learned teacher, Gamaliel, who was the most profound student of the Hebrew Scriptures of his day. Here he added to that perfect familiarity with the Septuagint, which, as an Hellenist, he had been taught from his childhood, a complete knowledge of Hebrew and of the Hebrew Scriptures, as well as the whole mass of the traditional lore of the

Pharisaic school. He seems to have been a person of deep religious feeling from his extreme youth, and had already acquired, among "his own people," a reputation for sanctity of life and strict observance of all the traditions of the sect, which he more than maintained at Jerusalem. Being a man of enthusiastic temperament, the young Pharisee became a fierce and uncompromising champion of the traditions of the fathers.

The new doctrines of Christianity seemed to Saul an attack upon the religion of the Jews, and he opposed them with great and active zeal. He took a leading part in the persecutions which were directed against the companions and followers of Jesus of Nazareth, and when the first Christian martyr, St. Stephen, was put to death, he stood by, "consenting to his death;" and took charge of the clothing of the witnesses. After the death of Stephen, Saul's zealous fury against the Christians was redoubled, and he became, not merely the chief instrument, but the prime mover in the great persecution for which that event gave the signal; and it was by his activity that the Christians were forced to fly from Jerusalem. Being determined to carry his efforts still farther, he, of his own accord, obtained letters from the high priest to the synagogues of Damascus, to enable him to seize and bring bound to Jerusalem any "of the way," whether men or women; and armed with these he set out for Damascus, A. D. 37.

On his journey a wonderful occurrence happened to Saul—an event which changed the entire current and purposes of his life. As he and his companions drew near to Damascus, the towers of the ancient city being in full view, a light, brighter than the noonday sun, blazed down from heaven upon the little band, enveloping it and bringing it to a halt. This brightness was not seen by Saul alone, but was visible to all who were with him, and they were stricken to the earth by it. Of all the company, Saul alone was struck blind by it, and he alone beheld in the blaze of glory the vision of the Son of God, as He appeared to the Three Children in the fiery furnace, and to Stephen in the article of death, visible only to his spiritual sense. Jesus revealed himself to Saul, as the One whom he was wickedly persecuting, and told him of His purpose to make of him a messenger to the Gentiles. Saul at once recognized his Lord, and, submitting himself entirely to the will of Jesus, asked: "Lord, what wilt thou have me to do?" He was told to go into the city, and await the revelation of the Divine will, which would be made known to him. The vision then faded away, and Saul, totally blind, was led into the city by his companions, who had seen the light and heard the voice, but had not understood what was spoken. He was conducted to the house of one of his friends, named Judas, where he remained three days without sight, spending the time in fasting and prayer, and in communion with God.

Meanwhile the Saviour appeared to a devout man, and one of the few Christians living in Damascus,



CONVERSION OF SAUL.

named Ananias, and commanded him to go to Saul, and restore him his sight. Ananias, knowing the reputation of Saul, and the nature of his errand to Damascus, hesitated to obey, fearing that the vision was not, after all, from God; but the Saviour reassured him, and told him that Saul was even then praying, and, moreover, was expecting him, having seen Ananias in a vision. Ananias no longer hesitated, but at once sought out Saul, and in the name of Jesus of Nazareth, restored him his sight and baptized him.

Seeing that he was thus called to the Apostleship, Saul, who was afterwards called Paul, began his public ministrations immediately after his baptism. Received into full fellowship with the Christians of Damascus, he preached Christ in the synagogues, that He is the Son of God; and the more they wondered at the great persecutor's conversion, the more he increased in strength, "and confounded the Jews which dwelt at Damascus, proving that this is the very Christ." From Damascus, Paul retired into Arabia Petrea, by the Divine com-



ANANIAS AND SAUL.



PAUL AND BARNABAS AT ANTIOCH.



PAUL PARTING FROM HIS DISCIPLES.

brethren to Cæsarea, whence he sailed for Tarsus. Before leaving the Holy City he had again seen the Saviour in a vision, this time in the Temple, and it was on this occasion that he was commanded to leave Jerusalem and go and preach the Gospel to the Gentiles.

From Tarsus, Paul went to Antioch, accompanied by Barnabas, and there preached to the church with power. While there a severe famine occurred in Judæa, and the Christians of Antioch made a collection of money for the relief of their brethren at Jerusalem, and sent it to them by Paul and Barnabas. The Apostles, upon discharging this duty, immediately returned to Antioch, and soon after this, the disciples composing the church at Antioch were commanded by the Holy Ghost to send forth Paul and Barnabas to preach the Gospel to the Gentile nations.

Paul and Barnabas, accompanied by John Mark, the cousin of Barnabas, set forth, A. D. 45, from Antioch, on what is generally known as the great Apostle's first missionary journey. They embarked at Seleucia, the port of Antioch, and went to Salamis in Cyprus. From Salamis, which is on the east side of the island of Cyprus, they went to Paphos on the west side, passing along the coast. Here they discomfited a famous magician, who sought to defeat the ends of God, and was struck blind for his wickedness. They also converted the Roman Proconsul. From Paphos they went by sea to Perga, in Pamphylia, thence they crossed the mountain range of Taurus to Pisidia and Lycaonia, a journey attended with great hardship and danger. Here Mark left them, and returned to Jerusalem. The first halting place of the Apostles in Pisidia was Antioch, a place, like its Syrian namesake, very important in the history of Chris-

mand. Here he spent a season in close communion with God, and was instructed in the truths of Christianity. He himself declares that at this period he conversed not with flesh and blood. After this he returned to Damascus, where he resumed his preaching. A conspiracy being formed against him here, he was obliged to fly. He succeeded in escaping from the city, and at once went up to Jerusalem, where he spent fifteen days as the guest of St. Peter, and was presented to the church. His zeal in disputing with the Hellenist Jews came near costing him his life, and he was hurried away by the

tianity. Iconium was next visited, then Lystra and Derbe, in Lycaonia. From Lystra they returned, through Pisidia and Pamphylia, to Antioch in Syria, the entire journey having occupied a period of about three years. The journey had been one constant round of preaching, and was attended with great success. It was marked also by the performance of several miracles. The Apostles made a report of their acts to the church at Antioch, and then resumed their labors at that place. A dispute having arisen in the church, in consequence of certain persons insisting that it was necessary for Chr-

tians to be circumcised, Paul and Barnabas were sent to Jerusalem to obtain the views of the Apostles and elders there on the subject. They made the journey by land, passing through Phœnicia and Samaria, declaring to the brethren on their way what God had done for the Gentiles. The church at Jerusalem sustained the position of Paul, that circumcision was not necessary. The Apostles then returned to Antioch.

In the year of our Lord 49, St. Paul set out upon his second missionary journey, shortly after his return from Jerusalem. This journey, besides its wide extent and long duration—covering a period of four years—is memorable for the introduction of Christianity into Europe; though the Apostle's labors were still confined to that eastern division of the Roman Empire which was marked by the Adriatic. Eighteen months of the period occupied by it were spent in Corinth. Beginning at Antioch, it embraced Cilicia, Lycaonia, Phrygia, Galatia, Mysia, and the Troad; and in Europe, Macedonia, Athens, and Corinth; whence Paul crossed the Ægean to Ephesus, and thence sailed to Cæsarea, and so, after a hasty visit to Jerusalem, returned to Antioch. Paul made this journey in company with Silas and Timothy. Luke formed a part of the little band during a portion of the journey. This season of labor was even more successful than the first, and its fruits were the spreading of the knowledge of Christ in many parts of the Roman Empire, among the most cultivated nations, and the conversion of many of the Gentiles to the religion of Christ.

After a considerable stay at Antioch, St. Paul set out on his third and last missionary journey in the early part of the autumn of A. D. 54, pursuing his old route. He "went over all the country of Galatia and Phrygia in order, confirming the disciples," and also giving directions for the collection on behalf of the poor saints at Jerusalem. This third circuit included a residence of no less than three years at Ephesus; a journey through Macedonia, and probably as far as Illyricum, which brought the Apostle to Corinth, where he spent the three winter months of A. D. 57-58. To disconcert a plot against his life, he returned through Macedonia, and embarked at Philippi, after the close of the Passover; and rejoined



PAUL BEFORE THE COUNCIL.



PAUL BEFORE FELIX.

the companions who sailed direct from Corinth, at Alexandria-Troas. At Miletus, just before his final embarkation for the Holy Land, Paul took an affecting leave of the elders of the church of Ephesus, who assembled there at his bidding. He warned them of the dangers which would threaten them in the future, and exhorted them to cling to the faith of Jesus Christ. Finally, "he kneeled down and prayed with them all; and they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words



PAUL WRITING HIS EPISTLES IN PRISON.

which he spake, that they should see his face no more. And they accompanied him to the ship." From this point the voyage was pursued, the course of which we are enabled to trace day by day, along the coast of Ionia, Caria, and Lycia, and across the Pamphylian and Cilician seas, to Tyre, Ptolemais (Acre), and Cæsarea, whence he went up by land to Jerusalem. The duration of the whole circuit was a little more than four years. The Apostle's companions were Timothy, Titus, and Luke, each of whom was with him for a portion of the time.

Although warned of the danger which awaited him at Jerusalem, Paul went up to the Holy City, and was there welcomed by the other Apostles. Upon his appearance in the Temple, he was recognized and assailed by "certain Jews from Asia," probably some of his old opponents at Ephesus, and dragged into the outer court, where he would have been put to death, had not the Roman guard, attracted by the tumult, charged the crowd and rescued him. He was at once conveyed into the fortress of the Antonia. He obtained the leave of the Roman officer commanding the post to address the people, and, speaking to them in the Hebrew tongue, related the incidents of his early life and his conversion, the throng listening to him in silence. When he told them of his Divine commission to preach to the Gentiles, the people burst into furious cries and rent their clothes. The Roman officer, ignorant of the language in which Paul had spoken, could only suppose that he had given some strong ground for such indignant fury, and, causing him to be brought into the castle, commanded him to be examined by scourging. The soldiers were already binding him with thongs to the post, when the Apostle told them he was a Roman citizen, and reminded them of the danger of inflicting any arbitrary punishment upon one who was under the protection of

imperial Rome. The tribune was astonished at this, and alarmed to find that he had inflicted the indignity of chains upon a free-born Roman. Learning that the trouble was a question concerning the Jewish religion, the tribune summoned the chief priests and the Sanhedrim to meet on the following day, and having loosed Paul from his bonds, placed him before them. Paul made a defence of his course, but the Council, which had no legal power to decide his fate, broke up in confusion, and a plot against the Apostle's life being discovered the next day, the commander of the castle sent Paul, under the protection of a strong military escort, to Cæsarea, to be examined by Felix, the Roman Governor of that Province. Paul's accusers were also ordered to appear before Felix.

Soon after his arrival Felix heard the case. Tertullus made an eloquent speech against Paul, charging him with heresy, sedition, and the profanation of the Temple; but Paul replied with such force that Felix refused to pass any sentence until he could consult the governor of the castle at Jerusalem, who had first arrested Paul. He remanded the Apostle to prison, but allowed him to receive the visits and kind offices of his friends. Some time after this he again sent for Paul to hear him concerning the faith of Christ—this time, it seems, to gratify the curiosity of his Jewish wife, Drusilla, the daughter of Herod Agrippa I. The Apostle spoke to him only of righteousness, temperance, and judgment to come, and Felix, who was a man stained with crime, "trembled, and answered, Go thy way for this time; when I have a convenient season, I will send for thee." He kept Paul in prison for two years, often sending for him and conversing with him, not for purposes of repentance, however, but merely with the hope that Paul would bribe him to release him. At the end of this time, Felix was removed, and Portius Festus

appointed Procurator of Jndæa. The case of Paul was at once brought to Festus' knowledge by the apostle's enemies at Jerusalem, and they besought the new Governor to have Paul brought to the Holy City for trial, it being their design to waylay and kill him on the route. Festus, however, decided to hear the case at Cæsarea, and commanded Paul's accusers to meet him there. He returned to Cæsarea immediately (A. D. 60), and summoned the apostle and his accusers before him. The charges were brought against him, and Paul, after protesting his innocence, appealed from Festus to Cæsar, or, in other words, demanded a trial at Rome, and Festus was compelled by the Roman law to grant the demand. A few days after this, Agrippa and his sister, Berenice, came to Cæsarea to congratulate the new Governor on his arrival, and Festus knowing Agrippa to be well versed in matters pertaining to the Jews, had Paul brought before him, in order that the king might hear the case, and advise

about the beginning of March, A. D. 61. The news of his coming having preceded him, the Christians of Rome met him at the stations of *Appi Forum* and the *Three Taverns*, and welcomed him with great joy. He was suffered by the imperial officers to dwell in a house which he hired within the limits of the *Prætorium*. He was kept in chains, with one arm bound to a soldier, who kept him night and day, but he was allowed to receive visitors, and to discourse freely with them of the Gospel. He was a prisoner at Rome fully two years, during which time he labored diligently to spread a knowledge of the Gospel, making many converts, among whom were some of the members of the Imperial household. Luke had accompanied him from Cæsarea, and Timothy joined him at a subsequent period. While at Rome he wrote several of his epistles—those addressed to the Philippians, the Colossians, the Ephesians, and Philemon. At last, in A. D. 63, Paul's case was heard by the Emperor Nero, who, finding

nothing against him, set him free. He at once left Rome, and visited Jerusalem, Antioch, Macedonia, Asia Minor, Colossæ, and Ephesus, and spent a winter at Nicopolis. He also visited Dalmatia, and returned through Macedonia and Troas to Ephesus. There is a tradition that he visited Spain, and even went as far as Great Britain, but the historians are divided upon this point, and do not rank these supposed journeys among the known events of his life. During this period the Emperor Nero began his severe persecution of the Christians. Paul was arrested at Ephesus, and conveyed to Rome, towards the last of A. D. 65. How long he remained in prison at Rome is not known with certainty, but during this imprisonment he wrote his last epistle to Timothy. He suffered martyrdom at Rome, A. D. 66, it is believed on the 29th of June.



PAUL BEFORE AGRIPPA.

him (the Governor) as to what precise charge he ought to lay before the Emperor, for he found it no easy matter to place a mere question of what he esteemed Jewish "superstition" before Nero in a satisfactory form. Paul availed himself of this opportunity to declare the truths of his faith, in one of the most powerful and eloquent orations on record. His defence drew from Agrippa the acknowledgment to Festus, "This man might have been set at liberty if he had not appealed unto Cæsar."

Paul had a double object in appealing to Cæsar. He desired that his case should be tried at Rome, where justice would be done him, and he would be safe from the murderous plots of the Jews; and he was anxious to preach Christ crucified in the Imperial City itself. Festus did not keep him waiting long, but sent him, with other prisoners, under the charge of a centurion of the Augustan cohort named Julius. After an eventful voyage, in which the ship was cast ashore on the coast of the island of Malta, the Capital was reached

Being a Roman citizen, he was allowed the privilege of being beheaded, without being scourged. Like his Master, he "suffered without the gate," on the busy road leading to the port of Ostia; probably under the shadow of the sepulchral pyramid of Caius Cestius, which now overhangs the Protestant cemetery.

We have no very trustworthy account of the personal appearance of St. Paul. The principal authorities agree in ascribing to the apostle, a short stature, a long face with high forehead, aquiline nose, close and prominent eyebrows. Other characteristics mentioned are baldness, gray eyes, a clear complexion, and a winning expression. Of his temperament and character St. Paul is himself the best painter. His speeches and letters convey to us, as we read them, the truest impressions of those qualities which helped to make him the Great Apostle. We perceive the warmth and ardor of his nature, his affectionate disposition, the tenderness of his sense of honor, the courtesy and personal dignity of his bearing, and his perfect fearlessness.

THE HOLY LAND.



THE JORDAN AT SUCCOTH.

THE Holy Land is not in size or physical characteristics proportioned to its moral and historical position as the theatre of the most momentous events of the world's history. It is but a strip of country about the size of Wales, less than 140 miles in length, and barely 40



SCENE IN MOUNT LEBANON.

in average breadth, on the very frontier of the East, hemmed in between the Mediterranean Sea on the one hand and the enormous trench of the Jordan valley on the other, by which it is effectually cut off from the mainland of Asia behind it. On the north it is shut



THE SEA OF GALILEE.

in by the ranges of Lebanon and Ante-Lebanon, and by the chasm of the Litány. On the south it is no less enclosed by the arid and inhospitable deserts of the upper part of the peninsula of Sinai.

Its position on the map of the world—as the world was when the Holy Land first made its appearance in history—is a very remarkable one. It is on the very edge of the East, separated from the West only by the Mediterranean Sea, which, when the time came, proved to be no barrier, but the readiest medium of communication between the two continents. Thus it was open to all the gradual influences of the rising communities of the West, while it was saved from the retrogression and the decrepitude which have ultimately been the doom of all purely Eastern states whose connections were limited to the East only. Being situated between the two great monarchies of Assyria and Egypt, and commanding the only route by which these powers could reach each other, it became, like the Netherlands in Europe, the battle-field of the powers contending for the mastery of the East.

Palestine is essentially a mountainous country, not in the sense of containing independent mountain ranges, but because every part of the highland is in greater or less undulation. But it is not only a mountainous country. The mass of hills which occupies the centre of the country is bordered or framed on both sides, east and west, by a broad belt of lowland, sunk deep below its own level. The slopes or cliffs which form, as it were, the retaining walls of this depression, are furrowed and cleft by the torrent beds which discharge the waters of the hills, and form the means of communication between the upper and lower level. On the west this lowland interposes between the mountains and the sea, and is the Plain of Philistia and of Sharon. On the east it is the broad bottom of the Jordan valley, deep down in which rushes the one river of Palestine to its grave in the Dead Sea.

About half way up the coast the maritime plain is suddenly interrupted by a long ridge thrown out from the central mass, rising considerably above the general level, and terminating in a bold promontory on the very edge of the Mediterranean. This ridge is Mount Carmel. On its upper side, the plain, as if to compensate for its

temporary displacement, invades the centre of the country, and forms an undulating hollow right across it from the Mediterranean to the Jordan valley. This central lowland, which divides with its broad depression the mountains of Ephraim from the mountains of Galilee, is the Plain of Esdraelon or Jezreel, the great battle-field of Palestine. North of Carmel the lowland resumes its position by the sea-side till it is again interrupted and finally put an end to by the northern mountains, which push their way out into the sea, ending in the white promontory of the Ras-Nakhûra. Above this is the ancient Phœnicia. Behind Phœnicia, north of Esdraelon, and enclosed between it, the Litány, and the upper valley of the Jordan, is a continuation of the mountain district, rising gradually in occasional elevation until it reaches the main ranges of Lebanon and Ante-Lebanon (or Hermon), as from their lofty heights they overlook the whole land below them.

The country thus roughly portrayed, and which, as before stated, is less than 140 miles in length, and not more than 40 in average breadth, is, to all intents and purposes, the whole land of Israel. The northern portion is Galilee; the centre, Samaria; the south, Judæa. This is the land of Canaan, which was bestowed on Abraham; the covenanted home of his descendants. The two tribes and a half remained on the uplands beyond Jordan; and the result was, that these tribes soon ceased to have any close connection with the others, or to form any virtual part of the nation. But even this definition might without impropriety be further circumscribed; for during the greater part of the Old Testament times the chief events of the history were confined to the district south of Esdraelon, which contained the cities of Hebron, Jerusalem, Bethel, Shiloh, Shechem, and Samaria, the Mount of Olives, and Mount Carmel. The battles of the conquest and the early struggles of the era of the Judges once passed, Galilee subsided into obscurity and unimportance till the time of Christ.

The highland district, surrounded and intersected by its broad lowland plains, preserves from north to south a remarkably even and horizontal profile. Its average height may be taken as 1500 to 1800 feet above the Mediterranean. It can hardly be denominated a plateau, yet so evenly is the general level preserved, and so thickly

do the hills stand behind and between one another, that, when seen from the coast or the western part of the maritime plain, it has quite the appearance of a wall. This general monotony of profile is, however, accentuated at intervals by certain centres of elevation. Between these elevated points runs the water-shed of the country, sending off on either hand—to the Jordan valley on the east, and the Mediterranean on the west—the long, tortuous arms of its many

torrent beds. The valleys on the two sides of the water-shed differ considerably in character. Those on the east are extremely steep and rugged. This is the case during the whole length of the southern and middle portions of the country. It is only when the junction between the Plain of Esdraelon and the Jordan valley is reached, that the slopes become gradual, and the ground fitted for the manœuvres of anything but detached bodies of foot soldiers. But rugged and



PANORAMIC PLAN OF THE COUNTRY OF THE TRIBES OF JUDAH AND SIMEON.

difficult as they are, they form the only access to the upper country from this side; and every man, or body of men, who reached the territory of Judah, Benjamin, or Ephraim from the Jordan valley, must have climbed one or other of them. The western valleys are more gradual in their slope. The level of the external plain on this side is higher, and therefore the fall less, while, at the same time, the distance to be traversed is much greater. Here again the valleys are the only means of communication between the lowland and the highland. From Jaffa and the central part of the plain there are two of these roads "going up to Jerusalem."

When the highlands of the country are more closely examined, a considerable difference will be found to exist in the natural condition and appearance of their different portions. The south, as being nearer the arid desert, and farther removed from the drainage of the mountains, is drier and less productive than the north. The tract below Hebron, which forms the link between the hills of Judah and the desert, was known to the ancient Hebrews by a term originally derived from its dryness (*Negeb*). This was the South country. As the traveller advances north of this tract there is an improvement; but perhaps no country equally cultivated is more monotonous, bare, or uninviting in its aspect, than a great part of the highlands of Judah and Benjamin during the largest portion of the year. The spring covers even those bald, gray rocks with verdure and color, and fills the ravines with torrents of rushing water; but in summer and autumn the look of the country from Hebron up to Bethel is very



PANORAMIC PLAN OF THE COUNTRY OF THE TRIBES OF ASHER, NAPHTALI, ZEBULUN, AND MANASSEH, IN PALESTINE.

dreary and desolate. At Jerusalem this reaches its climax. To the west and north-west of the highlands, where the sea-breezes are felt, there is considerably more vegetation.

Hitherto we have spoken of the central and northern portions of Judæa. Its eastern portion—a tract some 9 or 10 miles in width, by about 35 in length—which intervenes between the centre and the abrupt descent to the Dead Sea, is far more wild and desolate, and that not for a portion of the year only, but throughout it. This must

have been always what it is now—an uninhabited desert, because uninhabitable. No descriptive sketch of this part of the country can be complete which does not allude to the caverns, characteristic of all limestone districts, but here existing in astonishing numbers. Every hill and ravine is pierced with them, some very large and of curious formation—perhaps partly natural, partly artificial—others mere grottoes. Many of them are connected with most important and interesting events of the ancient history of the country. Especially is this true of the district now under consideration. Machpelah, Makkedah, Adullam, Engedi, names inseparably connected with the lives, adventures, and deaths of Abraham, Joshua, David, and other Old Testament worthies, are all within the small circle of the territory of Judæa. Moreover, there is perhaps hardly one of these caverns, however small, which has not at some time or other furnished a hiding-place to some ancient Hebrew from the sweeping incursions of Philistine or Amalekite.

The bareness and dryness which prevail more or less in Judæa are owing partly to the absence of wood, partly to its proximity to the desert, and partly to a scarcity of water arising from its distance from the Lebanon. But to this discouraging aspect there are some important exceptions. The Valley of Urtàs, south of Bethlehem, contains springs which, in abundance and excellence, rival even those of



THE CHAIN OF LEBANON.

Nablûs; the huge "Pools of Solomon" are enough to supply a district for many miles around them; and the soil, under a generous course of irrigation, would produce its fruits in abundance. There is every evidence that the country was once more thickly wooded, but the trees have disappeared before the frequent wars of the olden time. This vegetation must have reacted on the moisture of the climate, and by preserving the water in many a ravine and natural reservoir where it is now rapidly dried up by the hot sun of the early summer, must have influenced materially the look and resources of the country.



MOUNT HERMON.

Advancing northward from Judæa, the country (Samaria) becomes gradually more open and pleasant. Plains of good soil occur between the hills, at first small, but afterward comparatively large. The hills assume here a more varied aspect than in the southern districts,

springs are more abundant and more permanent, until at last, when the district of *Jebel Nablûs* is reached—the ancient Mount Ephraim—the traveller encounters an atmosphere and an amount of vegetation and water which is greatly superior to anything he has met with



MOUNT HATTIN.

in Judæa, and even sufficient to recall much of the scenery of the West. But with all its richness and all its advance on the southern part, there is a strange dearth of natural wood about this central district. No sooner, however, is the Plain of Esdraelon passed, than a considerable improvement is perceptible. The low hills which spread down from the mountains of Galilee, and form the barrier between the plains of Akka and Esdraelon, are covered with timber, of moderate size, it is true, but of thick, vigorous growth, and pleasant to the eye. Eastward of these hills rises the round mass of Tabor, dark with its copses of oak, and set off by contrast with the bare slopes of *Jebel el' Duhy* (the so-called "Little Hermon") and the white hills of Nazareth. North of Tabor and Nazareth is the plain of *El-Buttauf*, an upland tract hitherto very imperfectly described, but apparently of a similar nature to Esdraelon, though much more elevated. The notices of this romantic district in the Bible are but scanty; in fact, till the date of the New Testament, when it had acquired the name Galilee, it may be said, for all purposes of history, to be hardly mentioned. And even in New Testament times the interest is confined to a very small portion—the south and south-west corner, containing Nazareth, Cana, and Nain, on the confines of Esdraelon, Capernaum, Tiberias, and Gennesaret, on the margin of the lake.

Few things are a more constant source of surprise to the stranger in the Holy Land than the manner in which the hill-tops are,



COAST OF TYRE AND SIDON.

throughout, selected for habitation. A town in a valley is a rare exception. On the other hand, scarce a single eminence of the multitude always in sight but is crowned with its city or village, inhabited or in ruins, often so placed as if not accessibility but inaccessibility had been the object of its builders. And indeed such was their object. These groups of naked, forlorn structures, piled irregularly one over the other on the curve of the hill-top, are the lineal descendants, if, indeed, they do not sometimes contain the actual remains, of the "fenced cities, great and walled up to heaven," which are so frequently mentioned in the records of the Israelite conquest.



PANORAMIC PLAN OF THE COUNTRY OF THE TRIBES OF ISSACHAR, EPHRAIM, MANASSEH, DAN AND BENJAMIN IN PALESTINE.



MOUNT TABOR.



SEA OF GALILEE, FROM THE NORTH-WEST COAST.

Monotonous and uninviting as the Holy Land appears to persons of to-day visiting it from the more fertile lands of Europe and America, it was a very Eden to the Israelites after their forty years of wandering in the frightful desert. After marching all day through the blinding clouds of dust stirred up by the immense procession, and hailing with delight an occasional glimpse of the sea, or watching for the well by which the halt for the night was to be made, and crowding and fighting for the scanty supply of water when it was reached; after loathing the "light bread" of the wandering, and craving the rare treat of animal food when

the quails descended, or an occasional approach to the sea permitted them to enjoy a brief indulgence in fish; after enduring the heat, the toil, the despondency, and all the various hardships of that desert march, we may imagine with what delight the Israelites entered upon their long promised heritage. We can well understand how grateful was the rest which followed their long wanderings, how delicious the shade, scanty though it were, of the hills and ravines, the gushing springs and green plains, even the mere wells and cisterns, the vineyards and olive yards, and "fruit trees in abundance," the cattle, sheep, and goats covering the country with their long black lines, the bees swarming round their pendant combs in rock or wood. When the Israelites passed the Jordan, the land was

clothed in all the beauty of Spring, for it was at the season of the Passover; and coming as they did, from the bleak desert, we can easily understand how, in their delight, they declared it to be "a land flowing with milk and honey, the glory of all lands."

The glowing descriptions of the Bible and the statements of history as to its fertility and the vast population inhabiting it, are in striking contrast with its present aspect of barrenness and desolation. The curse brought down by the unbelief of the Jews still blights it. Long ages of misrule and warfare have despoiled and depopulated it. Its hills, once so luxuriant with waving grain and bending vine, are now bare rocks. Its early and latter rains, once preserved in reservoirs, and conducted by winding channels to water the ground in the seasons of drought, now flow off unheeded to the sea. The land, stripped of its forests, lies open to the sun, which now scorches where it once fertilized. Every thing bears the mark of the curse, but also affords unanswerable testimony to the truth of Him who has said He will yet gather Israel from the four quarters of the earth unto His own land again.

Of the rivers of the Holy Land, the most important, whether we consider its physical peculiarities, or its sacred and historic interest, is the Jordan. Its highest source, or rather, the source of its principal tributary, is in Wady et-Teim, near the village of Hasbeiya, at the western base of Hermon; but the true historic sources of the river are at Tell et-Kady (Dan), in the plain of Huleh; and at Banias (Cæsarea-Philippi), on the souther slope of Hermon. The three streams unite, and fall into lake Huleh, about ten miles below Tell el-Kady. Issuing from this little lake, the river rushes on through a narrow volcanic valley to the Sea of Galilee. On leaving the Sea of Galilee it runs in a tortuous course to the Dead Sea. Previous to the expedition of Lieutenant Lynch, it had been conjectured that there must be some error in the calculation of the relative levels of the Dead Sea and the Lake of Tiberias. The distance between the two is only sixty miles; and it was thought impossible that the Jordan could fall so much as was represented in that space. But it is now seen that in sixty miles of direct distance the course of the river cannot be less

than two hundred miles, owing to its tortuous channel. The total fall is six hundred and sixty feet. The whole length of the Jordan, from the fountain at Dan to the place where it enters the Dead Sea, is ninety-two miles as the crow flies.

The breadth and depth of the river vary greatly.



JORDAN.



LITTLE HERMON.

In spring, when highest, it has been found to be one hundred and eighty yards wide in some places, and entirely unfordable. In other places, in the summer, it is but three feet deep. The valley through which it flows, is about five miles wide, and is hemmed in by bold cliffs; the soil is sandy and barren, but the banks of the river are fringed with a thick undergrowth. The waters of the Jordan are clear and sweet.

The ORONTES ranks next in importance to the Jordan. Its modern name is el'-Asy ("The Rebellious"); and it is also called el-Mäklüb ("The Inverted"), from the fact of its running, as is thought, in a wrong direction. Its highest source is in the plain of Buk'a'a, at the base of Anti-Lebanon, beside the ruins of Lybon. Its length, from the fountain to the bend at the lake near Antioch, is about one hundred and twenty-five miles; and from thence to the sea, twenty-four miles.

The LITANY is the next in magnitude. There is some doubt about its ancient name. It rises near Ba'albek, flows in an easy current down the Buk'a'a, receiving several tributaries from the mountain ranges on each side. After leaving the plain, it enters a sublime gorge intersecting the edge of Lebanon, and falls into the Mediterranean a few miles north of Tyre. Its total length is about fifty-five miles.

The Orontes and the Litany are not properly rivers of the Holy Land Proper, but as they are so closely connected with its associations, we include them in this sketch.



TYRE.

TOPOGRAPHICAL SKETCH OF JERUSALEM.



JERUSALEM IN THE TIME OF OUR SAVIOUR.

JERUSALEM stands in latitude $31^{\circ} 46' 35''$ north, and longitude $35^{\circ} 18' 30''$ east of Greenwich. It is 32 miles distant from the sea, and 18 from the Jordan; 20 from Hebron, and 36 from Samaria. In several respects its situation is singular among the cities of Palestine.



JERUSALEM IN THE TIME OF DAVID, AS SEEN FROM THE SOUTH.

Its elevation is remarkable, not from its being on the summit of one of the numerous hills of Judæa, like most of the towns and villages, but because it is on the edge of one of the highest table-lands of the country. Hebron, indeed, is higher still by some hundred feet, and

from the south, accordingly (even from Bethlehem), the approach to Jerusalem is by a slight descent. But from any other side, the ascent is perpetual; and to the traveller approaching the city from the east or west, it must always have presented the appearance beyond any other capital of the then known world—we may say beyond any important city that has ever existed on the earth—of a mountain city; breathing, as compared with the sultry plains of Jordan, a mountain air; enthroned, as compared with Jericho or Damascus, Gaza or Tyre, on a mountain fastness. The general elevation of the western ridge of the city, which forms its highest point, is about 2600 feet above the level of the sea. The Mount of Olives rises slightly above this, 2724 feet. Beyond the Mount of Olives, however, the descent is remarkable, Jericho, 13 miles off, being no less than 3624 feet below, viz., 900 feet under the Mediterranean. On the north, Bethel, at a distance of 11 miles, is 419 feet below Jerusalem. On the west Ramleh—25 miles—is 2274 feet below. Only to the south are the heights slightly superior—Bethlehem, 2704; Hebron, 3029.

Jerusalem, if not actually in the centre of Palestine, was yet virtually so. It was on the ridge, the broadest and most strongly marked ridge, of the backbone of the complicated hills which extend through the whole country, from the plain of Esdraelon to the desert. It was the water-shed between the streams, or rather, the torrent beds, which find their way eastward to the Jordan, and those which pass westward to the Mediterranean.

With regard to the actual position of the city itself, it occupied the southern termination of a table-land, which is cut off from the country round it on its west, south, and east sides, by ravines more than usually precipitous. These ravines leave the level of the table-land, the one on the west and the other on the north-east of the city, and fall rapidly until they form a junction below its south-east corner. The eastern one—the Valley of Kidron, commonly called the Valley of Jehoshaphat—runs nearly straight from north to south. But the western one—the Valley of Hinnom—runs south for a time, and then takes a sudden bend to the east until it meets the Valley of Jehoshaphat, after which the two rush off as one to the Dead Sea. How sudden is their descent may be gathered from the fact that the level at the point of junction—about a mile and a quarter from the starting point of each—is more than 600 feet below that of the upper plateau from which they commenced their descent. Thus while on the north there is no material difference between the general level of the country outside the walls and that of the highest parts of the city, on the other three sides, so steep is the fall of the ravines, so trench-like their character, and so close do they keep to the promontory at whose feet they run, as to leave on the beholder almost the impression of the ditch at the foot of a fortress rather than of valleys formed by nature.

The promontory thus encircled is itself divided by a longitudinal ravine running up it from south to north, rising gradually from the south like the external ones, till at last it arrives at the level of the upper plateau, and dividing the central mass into two unequal portions. Of these two, that on the west is the higher and more massive—the Mount Zion of modern tradition. It was the citadel of the Jebusites, and the fortress of Zion, which David built. The hill on the east is considerably lower and smaller, so that, to a spectator from



the south, the city appears to slope sharply towards the east. Here was the lower city of the Jebusites, Mount Moriah, the "Akra," or "lower city," of Josephus, now occupied by the great Mohammedan sanctuary, with its mosques and domes. This central valley, at about half way up its length, threw out a subordinate on its left or west side, the "Tyropæan Valley" of Josephus.

One more valley must be noted. It was on the north of Moriah, and separated it from a hill on which, in the time of Josephus, stood a suburb or part of the city called Bezetha, or the New Town. Part of this depression is still preserved in the large reservoir with two arches, usually called the Pool of Bethesda, near the St. Stephen's gate. The accompanying Plan of Ancient Jerusalem will enable the reader to distinguish the localities mentioned in the Scriptures.

Jerusalem is sometimes called Salem in the Sacred narrative. It is first mentioned in Gen. xiv. 18, 1913 years B. C. The principal events of its subsequent history are as follows:—

Its king was slain by Joshua	1455 B. C.
Taken by David from the Jebusites, and called the City of David, who made it his capital	1048 "
The first Temple founded by Solomon	1012 "
The Temple dedicated	1004 "



MOUNT MORIAH, WITH THE MOUNT OF OLIVES IN THE DISTANCE.

The city taken and the Temple pillaged by Shishak, king of Egypt	971 B. C.
The city taken, the Temple destroyed, and the Jews carried away captives by Nebuchadnezzar, who burned the city to ashes	587 "
The return from captivity	536 "
The second Temple completed	515 "
The Romans, under Pompey, take the city	63 "

Jerusalem taken by the Turks, who drive away the Saracens	1217 and 1239 A. D.
Surrendered to the Emperor Frederic II. by treaty	1228 "
Taken by the Turks	1517 "
Held by the French under Napoleon Bonaparte, Feb.	1799 "
The Protestant bishopric of Jerusalem erected under the protection of Great Britain and Prussia; S. M. S. Alexander consecrated bishop, Nov. 7th	1841 "



MOUNT OF OLIVES.

Jesus Christ born	4 A. D.
The Crucifixion and Resurrection of Our Lord	33 "
The city taken by Titus and razed to the ground	70 "
A city called Ælia built on the ruins by Julius Severus in the reign of Adrian	130 "
Jerusalem taken by the Persians	614 "
" " " " Saracens	637 "
" " " " Crusaders	1099 "
" " from the Christians by Saladin	1187 "



MOUNT ZION.

Jerusalem and the neighborhood surveyed by a party of engineers of the English army between Sept. 1864 and June	1865 A. D.
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Christian Kings of Jerusalem.

Godfrey of Bouillon	1099 A. D.
Baldwin I.	1100 "
Baldwin II.	1118 "
Fulk of Anjou	1131 "

Baldwin III.	1144 A. D.
Amari (or Almeric)	1162 "
Baldwin IV.	1173 "
Sibyl; then his son, Baldwin V.	1185 "
Guy de Lusignan	1186 "
Henry of Champagne	1192 "
Amari de Lusignan	1197 "
Jeanne de Brienne	1210 "
Emperor Frederic II.	1229-39 "

Josephus gives the entire circuit of Jerusalem as it existed in his day, at 33 stadia, equal to $4\frac{1}{2}$ Roman miles, or $3\frac{1}{2}$ geographical miles, and this agrees pretty exactly with the line of the exterior walls as traced by the most recent explorers of the city. Hecatæus of Abdera, a contemporary of Alexander the Great, says that the city was 50 stadia in circumference; and had a population of 120,000; and yet in his day it could not have been by one-third as large as when Bezetha was enclosed by Agrippa. Eusebius quotes two other writers prior to Josephus, one of whom gives the circuit at 40, and the other at only 27 stadia. But Josephus's estimate, perhaps *measurement*, of 33 stadia appears to be the most accurate. A city of such dimensions—granting that it was densely populated—could not have afforded accommodation to more than 100,000 people; and as we know that a considerable portion of the ground was taken up by the buildings

and courts of the Temple, and that a part of the newly enclosed quarter was but thinly peopled, the ordinary population did not, perhaps, exceed 70,000. This number, however, affords no adequate idea of the multitudes that crowded the houses and streets of the city, and encamped in the glens and on the hillsides, during the celebration of the annual feasts.

Josephus states that,

from an estimate made on one occasion during the feast of the Pass-over, it was ascertained that there were in the city 2,700,000 souls: and he assures us that when the city was attacked by Titus, vast numbers had assembled to celebrate the feast. Of these, 1,100,000 perished by pestilence, famine, or the sword; 40,000 were permitted to go free; and 97,000 were taken prisoners and sold to slavery.

Jerusalem lies in a rocky, limestone country, in which there are but few fountains and wells. In the city itself there is little if any living water; and in its immediate vicinity are only the three small fountains in the valley of Jehoshaphat. Yet the Holy City has always possessed an abundant supply of water, even during its most desperate sieges. Each house of any importance is supplied with one or more cisterns, into which the water from the roofs and court yards is conducted by pipes and drains during the winter rains. Besides these cisterns, there are many large open reservoirs in and around the city. One of the most prominent of these is the Pool of Hezekiah, which lies in the centre of a group of buildings on the west side of "Christian Street." It is about 240 feet long by 144 feet wide. It is not very deep. The bottom is the natural rock, levelled and covered with cement. It is supplied with water by a small drain from the Upper Pool of Gihon. It was built by king Hezekiah. (2 Kings, xx. 20; 2 Chron., xxxii. 30.)

Modern Jerusalem, called by the Arabs, El-Kuds, "the holy,"



ONE OF THE OLD GATES OF JERUSALEM.



TOMB OF DAVID, ON MOUNT ZION.

occupies unquestionably the site of the Jerusalem of the Bible. The modern wall, built in 1542, varies from twenty to sixty feet in height, and is about two and a half miles in circuit. On the eastern and



ST. STEPHEN'S GATE AT JERUSALEM.

shortest side its course is nearly straight; and it coincides, in the southern half, on this side, with the wall of the sacred area now called El-Haram, "the holy." This area, 510 yards long from north to south, and 310 to 350 yards in breadth, is enclosed by high walls, the lower stones of which are, in many parts, very large, and much more ancient than the superstructure. It is occupied by the great octagonal mosque called Kubbet-es-Sukhrab, or Dome of the Rock, and the mosque El-Aksa, with their grounds. It covers the site of the ancient temple, and of the great tower Antonia. At its south-east corner, where the wall is 77 feet high, the ground at its base is 150 feet above the dry bed of Kidron. From this corner the wall runs irregularly west by south, crosses Mount Zion, leaving the greater part of it unenclosed on the south, and at its western verge turns north to the Jaffa gate, where the lower part of a very old and strong tower still remains. The upper part of this tower is less ancient and massive. It is known as the "Tower of David," and is generally thought to have been the Hippicus of Josephus. Thence the wall sweeps irregularly round to the north-east corner. It is flanked at unequal distances by square towers, and has battlements running all around on its summit, with loopholes in them for arrows and muskets. There are now in use only four gates: the Jaffa or Bethlehem gate, on the west, the Damascus gate on the north, St. Stephen's gate on the east, and Zion gate on the south. In the eastern wall of El-Haram is the "Golden gate," long since blocked up, and in the city wall two smaller gates, more recently closed, namely, Herod's gate, on the north-east, and Dung gate in the Tyropœon, on the south.

Within the city the streets are narrow, ill-graded, often unpaved,



JERUSALEM AND ITS VALLEYS.

and in some places filthy, though less so than is common in the East. The houses are of hewn stone, with but few windows toward the streets. Their flat roofs are strengthened and ornamented by many small domes. The most beautiful part of the city is the area of the great mosque—from which, until recently, all Christians have been rigorously excluded for six centuries—with its lawns and cypress trees, and noble dome rising high above the wall. On Mount Zion, much of the space within the wall is occupied by the huge Arminian convent, with the Syrian convent and the church of St. James. Beyond the wall, and far to the south, is a Mohammedan mosque, professedly over the Tomb of David. This is more jealously guarded against Christians than even the Mosque of Omar. Near it is the small cemetery of the American missionaries. At the north-west corner of Zion rises the high, square citadel, ancient and grand. Still farther north is the Latin convent, in the most westerly part of



RUINS OF JERUSALEM.

Jerusalem; and between it and the centre of the city stands the Church of the Holy Sepulchre, over the traditional scenes of the death and resurrection of Our Blessed Lord.

The present population of Jerusalem is about 12,000 souls, of whom about two-fifths are Mohammedans, from 3000 to 5000 Jews, and the remainder Christians. There is also a considerable garrison, 800 to 1000, stationed there, and in April of each year, many thousand pilgrims from foreign lands make a flying visit to the sacred places. The Moslemim occupy the centre of the city, and toward the north and east. The Jews' quarter is on the north-east side of Zion. The Greek, Latin, Arminian, Syrian, and Coptic Christians are located chiefly around their respective convents, and their burial-places are

on Mount Zion, as well as that of the American Protestant mission. The Jews bury on Mount Olivet, and the Mohammedans in several places, though preferring the eastern brow of Moriah. Jerusalem is but the melancholy shadow of its former self. The nominal Christians residing there are in a state of degraded and ignorant subjection to the Mohammedans, and their petty discords and superstition are a reproach to the Christian name. The Jews are still more oppressed and abject. Most of them were born in other lands, and have come here to die in a city no longer their own. Discouraged by endless exactions, they subsist on the charities of their brethren abroad. It is only as a purchased privilege that they are allowed to approach the foundations of the sacred hill where their fathers worshipped the only true God. Here, in a small area near some huge and ancient stones in the base of the western wall of Moriah, they gather, especially on



CHURCH OF THE HOLY SEPULCHRE.

“How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!”

The best view of Jerusalem and its environs is obtained from the



STREET IN JERUSALEM.



DAVID'S TOWER AT JERUSALEM.

sacred days, to sit weeping and wailing on the ground, taking up the heart-breaking lamentations of their ancient prophet—living witnesses of the truth of God's word fulfilled in them.

summit of the Mount of Olives, which rises 220 feet above Moriah, and is only a mile and a half distant from the city. The view is finest and most striking in the early morning, when the valleys are

still in shade, and the bright sun, lighting up the hills, throws them into bold relief. One looks down the shelving side of Olivet into the Kidron, sweeping from the distance on the right away down to the left. The eye follows it till it is joined by another ravine, coming in from behind a high ridge to the westward. This ravine is Hinnom, and that ridge Zion. On the left bank of the Kidron, the gazer can just observe through the olive trees the white pointed top of Absalom's pillar, and the flat grave-stones of the Jewish cemetery, and farther to the left the grey excavated cliffs and houses of Siloam. In the foreground beyond the ravine is the beautiful enclosure of the Haram—the octagonal mosque with its noble dome in the centre, occupying the site of Ornan's threshing floor and Solomon's Temple; the flagged platform around it; and then a grassy area with olives and cypresses encircling the whole. At the left hand extremity is the mosque el-Aksa, easily distinguished by its peaked roofs and dome. Beside the enclosure at the right hand corner is a prominent group of buildings with a tall minaret adjoining them. This is the Pasha's residence, and the site of the fortress of Antonia. The massive ancient masonry at the southern angle of the wall is very conspicuous; and so likewise is the double arched gateway in the side, generally called the "Golden Gate." Farther to the right, north of the Haram, is St. Stephen's Gate. Northward of the gate, along the brow of the valley, runs the city wall, formidable looking in the distance with its square towers. To the right of the Haram a broad irregular ridge extends northward, thinly inhabited, interspersed with gardens, and crowned by a mosque and minaret. This is Bezetha.

The low ridge of Ophel is on the opposite side of the Haram, sinking down rapidly into the bed of the Kidron beyond Siloam; it contains no buildings, but is thickly sprinkled with olives. To the right is Akra rising to an angle, near which are the large white buildings of the Latin Convent; below them, a little to the left, are the two domes and heavy square tower of the Church of the Sepulchre; and still farther to the left an open space marking the site of the palace of the Knights of St. John. Akra is now the Christian quarter of the city. To the left is Zion, the most prominent of the hills. Its northern limits are distinctly marked by the massive towers of the citadel. Close to these, but presenting a striking contrast in its fresh look, is the English Church; farther to the left is the Armenian Convent, a vast mass of houses, with a little dome in the midst of them. The Jewish quarter occupies the steep face of the hill. Without the wall on the south is a group of buildings, amid which we see a white dome and high minaret, marking the Mahommedan, and probably the real, tomb of king David.

On the south side of the valley of Hinnom is the Hill of Evil Counsel, with a ruined village and a solitary tree on its summit. Beyond it is the plain of Rephaim, or "Valley of the Giants;" and away on the south, about three miles distant, is the Convent of Elias, crowning a ride on the road to Bethlehem. Turning northward, the only conspicuous place in the distance is Neby Samwil, the ancient Mizpeh, easily distinguished by its high tower. Along the whole western horizon runs a line of brown hills about equal in altitude to those on which the city stands.

THE WANDERINGS IN THE WILDERNESS.



MAP SHOWING THE WANDERINGS OF THE ISRAELITES.

THE march of the Israelites from Egypt into the Promised Land may be divided into three distinct portions:

1. The march out of Egypt to Mount Sinai.
2. The march from Sinai to the borders of Canaan.
3. The wandering in the wilderness and entrance into Canaan.

This covered a period of forty years, which may be divided as follows:

	Yrs.	Mos.	Days.
In Egypt before the Passover	0	0	14
From Egypt to Sinai	0	1	16
Encampment at Sinai	0	11	20
March to Kadesh (about)	0	4	10
Wanderings in the Wilderness	37	6	0
March from Kadesh to the plains of Moab	0	10	0
Encampment there to the passage of the Jordan	0	2	0
Total	40	0	0

Let us glance at the three grand divisions we have enumerated:

1. *The march out of Egypt to Mount Sinai.*—We are told that the object of going first to Mount Sinai was there to worship Jehovah. This occupied six weeks, making, with the fourteen days before the Passover, two months; and the encampment before Sinai, which lasted for ten months, made up the remainder of the first ecclesiastical year. The law was given during this period, and the tabernacle was

set up on the first day of the first month (Abib) of the second year (about April 1, 1490 B. C.) A month was consumed in its dedication. The taking of the first census of the nation was begun on the first day of the second month; and on the twentieth day of the second month of the second year the camp was broken up and the march begun towards Canaan.

2. *The march from Sinai to the borders of Canaan.*—This distance is usually made in eleven days by eastern caravans. The Israelites divided it by three chief halts. The first stage was made in three days, after which a halt of a month was made. The second halt consumed about a week. At the end of the third stage the spies were sent out into the land, at whose borders they had not arrived, and a halt of forty days was made to await their return. The spies came back laden with rich clusters of grapes, as proofs of the great fertility of the land. Israel feared to trust God, however, and alarmed by the magnitude of the conquest before them, turned away from the beautiful land and began the long wanderings which God imposed upon them as a punishment for their sins.

3. *The wandering in the wilderness and entrance into Canaan.*—It is a habit with many persons to speak of the *forty years'* wanderings; but, in the proper sense, the *wanderings* covered a period of but thirty-seven years and six months. During this time they were completely cut off from the outer world. Moses has told the story of their wanderings, and of all that befell them at that time, with strict fidelity. In the first month of the fortieth year they came back

to Kadesh, whence they had been led into the wilderness. Advancing from this point, they overthrew Sihon and Og, and spoiled the Midianites, and reached the plains of Moab on the east of the Jordan by the end of the tenth month, early in January, 1451 B. C. The rest of that year



THE PILLAR OF FIRE.

was occupied by the final exhortation and death of Moses, who was buried by the hand of God on Mount Nebo, after being permitted to view the land he could not enter. The exact time of the passage of the Jordan is not stated, but the harvest time identifies it with the season of the Passover; and thus the cycle of forty years is completed from the beginning of Abib, 1491, to the same date of 1451 B. C.

The following Table (see Numbers xxxiii.) will enable the reader to trace the entire journey of the Israelites from Egypt. The places named are the stations of the march in their regular order:

I. In Egypt.

1. Rameses.
2. Succoth.
3. Etham.
4. Pi-hahiroth, near Baal-zephon and Migdol.

II. Before reaching Sinai.

5. Through the sea to Marah.
6. Elim.
7. By the Red Sea.
8. Wilderness of Sin.
9. Dophkah.

10. Alush.
11. Rephidim.
12. Wilderness of Sinai.

III. From Sinai to the frontier.

13. Kibroth-hattaavah.
14. Hazeroth.

IV. Stations during the wandering till the return to Kadesh.

15. Rithmah.
16. Rimmon-parez.
17. Libnah.
18. Rissah.

19. Kehelathah.
20. Mount Shapher.
21. Haradah.
22. Makheloth.
23. Tahath.
24. Tarah.
25. Mithcah.
26. Hashmonah.
27. Moseroth.
28. Bene-jaakan.
29. Hor-hagidgad.
30. Jotbathah.
31. Ebronah.
32. Ezion-gaber.
33. Wilderness of Zin, which is Kadesh.

V. Final journey after the forty years' wandering.

34. Mount Hor, in the edge of Edom.
35. Zalmonah.
36. Punon.
37. Oboth.
38. Ije-Abarim, (i. e. heaps of Abarim) in the border of Moab.
39. Dibon-gad.
40. Almon-Diblathaim.
41. Mountains of Abarim, before Nebo.
42. Plains of Moab, on the borders of Jordan.

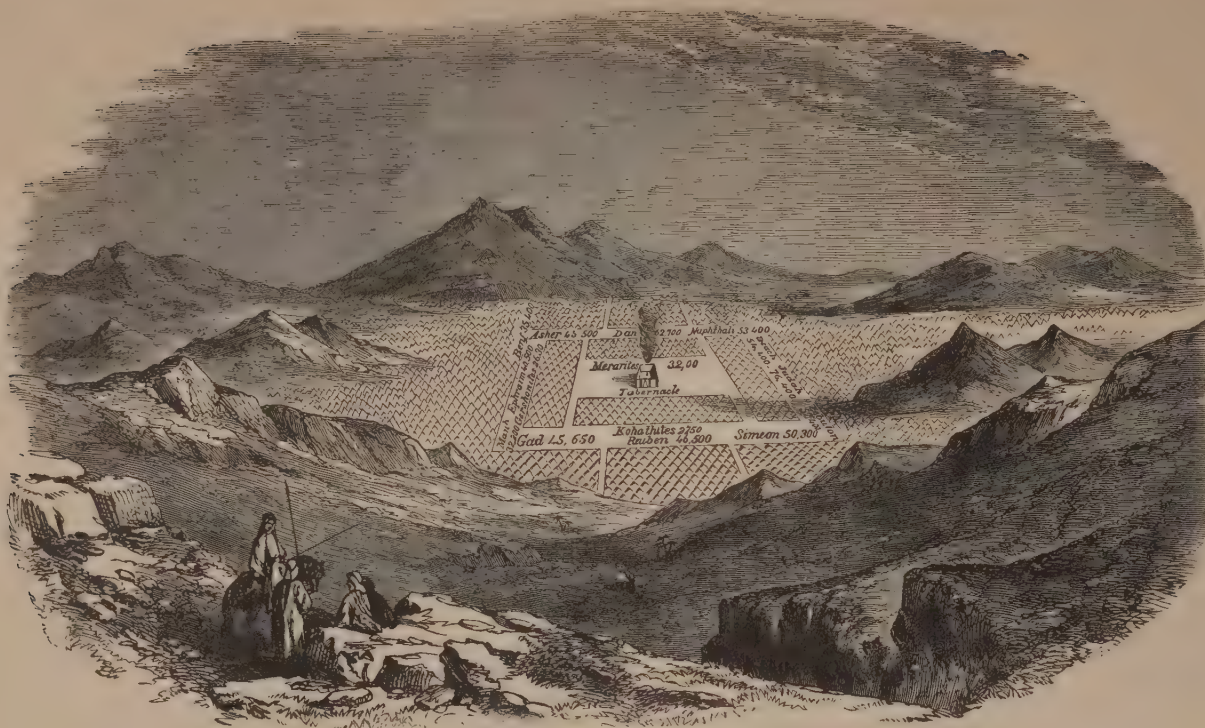


THE WILDERNESS OF SINAI.

On the first day of the second month of the second year, (May, 1490 B. C.) Moses, at Jehovah's command, numbered all the males of Israel able to bear arms from twenty years old and upwards. The tribe of Levi, being consecrated to the service of Jehovah, were exempted from bearing arms, and the tribe of Joseph was divided into two, to make up the twelve. The result was as follows:

Reuben	46,500
Simeon	59,300
Gad	45,650
Judah	74,600
Issachar	54,400
Zebulun	57,400
Joseph (Ephraim)	40,500
Joseph (Manasseh)	32,200
Benjamin	35,400
Dan	62,700
Asher	41,500
Naphtali	53,400

Total of the military array . . . 603,550



THE CAMP OF ISRAEL IN THE WILDERNESS.

This was the army. A captain was appointed over each tribe, and the whole host was divided into four camps. Each tribe bore a standard, inscribed with its emblem or device, and in the van blazed the banner of Jehovah, the Pillar of Cloud by day, and the Pillar of Fire by night, which pointed the way of triumph.

When the camp was pitched the four divisions of the host took up their positions in the following order. The tabernacle was set up in the centre, to insure its safety, and the four divisions of the host surrounded it as follows:

On the *East*, and in the van, the camp of *Judah*, with Issachar and Zebulun, 186,400 men.

On the *South*, and second on the march, the camp of *Reuben*, with Simeon and Gad, 151,450 men.

On the *West*, and fourth on the march, the camp of *Ephraim*, with Manasseh and Benjamin, 108,100 men.

On the *North*, and covering the rear, the camp of *Dan*, with Asher and Naphtali, 157,600 men.

On the march, the tabernacle and the tribe of Levi were placed between the camps of Reuben and Ephraim.



MOUNT NEBO.

Thus the reader will see that the marchings and haltings of the tribes were all regulated with the utmost military exactness and discipline. The object was manifold—to render the host prepared



EMBLEMS ON THE STANDARDS OF THE TRIBES.

to receive the sudden attacks of the natives of the countries passed over, or along whose border the march led, to inspire terror by the imposing and compact display of the strength and perfect discipline

of the tribes, to prevent straggling, to maintain that order and routine which were necessary for the management of so large a body of human beings, and to insure the safety of the tabernacle and its contents from profanation by the heathen in case of a surprise and sudden attack.

We may imagine the effect upon the inhabitants of the heathen countries of the long, compact and steadily moving lines of the Israelites on their march. The very earth shook under their tread,

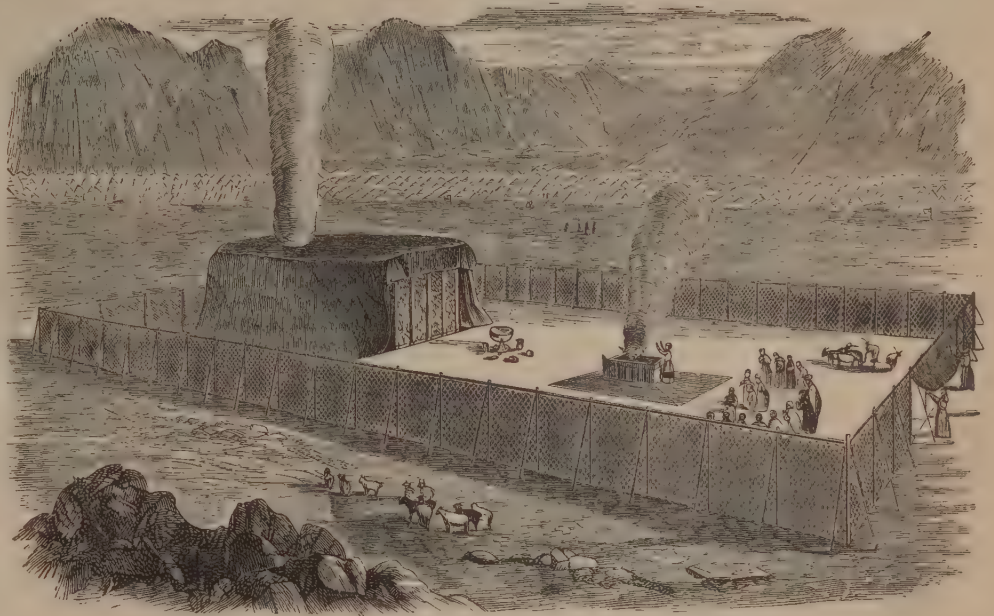
and in the heavens above the Shechinah rose in its awful majesty. When they went into camp, their tents spread over miles of the country, and they formed such an imposing spectacle that the prophet of old was awe-struck as he looked upon them, and involuntarily he broke out into the enthusiastic cry, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes, which the Lord hath planted, and as cedar trees beside the waters!"

THE TABERNACLE AND SOLOMON'S TEMPLE.

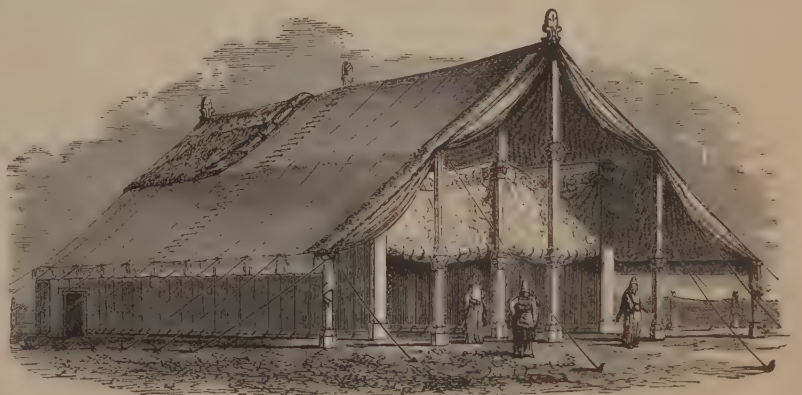
THE spiritual discernment of the Israelites was so undeveloped at the time of their departure from Egypt, that it was necessary to appeal to their senses, in order to convince them of the actual presence of Jehovah with them, and to prove to them that He was guiding and sustaining them in their wanderings. On the very night of their departure from the land of oppression, the symbol of His presence went before them in the Shechinah, or pillar of fire by night, and of a cloud by day, the advance or halt of which was the signal for their march or rest. It is supposed that from the first there was a species of sacred tent, over which the Shechinah shone when at rest. Whether the sacrifices offered by Aaron and Jethro before Sinai were offered at this tent, it is impossible to say, but it was not long before Jehovah commanded Moses to set apart a particular place in which He might make His abode, and where alone sacrifices might be offered. Meanwhile the first ordinances given to Moses after the proclamation of the outline of the law from Sinai related to the ordering of the Tabernacle, its furniture and its service, as the type which was to be followed when the people came to their own home, and "found a place" for the abode of God. During the forty days of Moses' first retirement with God in Sinai, an exact pattern of the whole was shown him, and all was made according to it.

The materials of which it was to be constructed were to be the free-will offerings of the people. We read with delight of the enthusiasm with which they were given to Moses for this holy purpose. These materials were:—1. *Metals*: gold, silver, and brass. 2. *Textile Fabrics*: blue, purple, scarlet, and fine (white) linen, for the production of which Egypt was celebrated; also a fabric of goats' hair, the produce of their own flocks. 3. *Skins*: of the ram, dyed red, and of the badger. 4. *Wood*: the shittim-wood, the timber of the wild acacia of the desert itself, the tree of the "burning bush." 5. *Oil, spices, and incense*, for anointing the priests and burning in the Tabernacle. 6. *Gems*: onyx stones, and the precious stones for the breastplate of the high priest.

The people gave jewels and plates of gold and silver, and all the articles needed for the work with such liberality that the artificers soon had more than was needed. The superintendence of the work was



THE TABERNACLE.



SOUTH-EAST VIEW OF THE TABERNACLE.

entrusted to Bezaleel, of the tribe of Judah, and to Aholiab, of the tribe of Dan, who were skilled in "all manner of workmanship."

The Tabernacle was the Tent of Jehovah, called by the same name as the tents of His people, in the midst of which it stood. It is called also in the Sacred Books the Sanctuary and the Tabernacle of the Congregation. It was a portable building, made so in order that the people might easily carry it with them in their wanderings. It was designed to contain the Sacred Ark, the special symbol of God's presence, and was surrounded by an outer court. The whole structure

stood in the centre of the Camp of the host, and was guarded with especial care.

The Court of the Tabernacle, in which the Tabernacle itself stood, was an oblong space, 100 cubits by 50 (*i. e.* 150 feet by 75), having its longer axis east and west, with its front to the east. It was surrounded by canvas screens—in the East, called Kannauts—5 cubits in height, and supported by pillars of brass 5 cubits apart, to which the curtains were attached by hooks and fillets of silver. There was but one opening in this enclosure—the entrance on the eastern side, which was 20 cubits wide, and closed by curtains of fine twined linen, of the most gorgeous colors, and richly ornamented with needle work. The Altar of Burnt Offering stood in the outer or eastern half of the court, and between it and the Tabernacle itself, was the Laver, in which the priests washed their hands and feet before entering the Sanctuary.

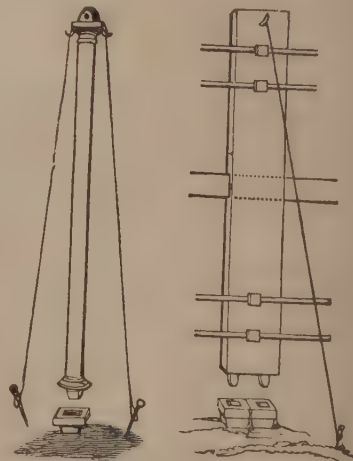
The Tabernacle itself was placed toward the western end of this



THE MERCY SEAT.

enclosure. It was an oblong, rectangular structure, 30 cubits in length by 10 in width (45 feet by 15), and 10 in height; the interior being divided into two chambers, the first, or outer, of 20 cubits in length, the inner of 10 cubits, and consequently an exact cube. The former was the Holy Place, or First Tabernacle, containing the golden candlestick on one side, the table of shew-bread opposite, and between them, in the centre, the Altar of Incense. The latter was the Most Holy Place, or the Holy of Holies, containing the ark, surmounted by the cherubim, with the two tables inside.

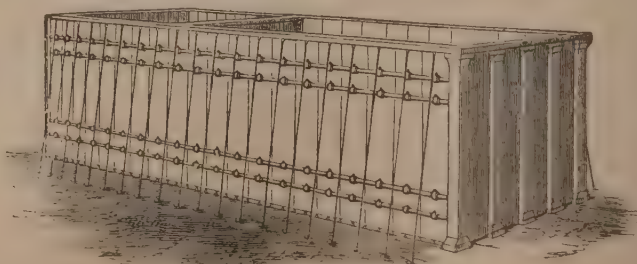
The two sides and the further or western end were enclosed by boards of shittim-



PILLARS OF THE TABERNACLE. THE BOARDS.



THE ARK.

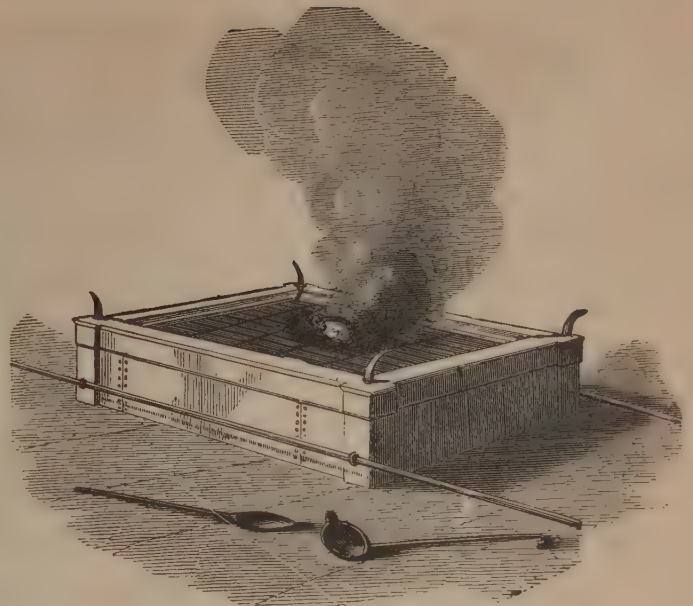


THE COVERINGS.



THE GOLDEN LAMP-BEARER.

wood overlaid with gold, twenty on the north and south sides, six on the western side, and the corner-boards doubled. They stood upright, edge to edge, their lower ends being made with tenons, which dropped into sockets of silver, and the corner-boards being coupled at the top with rings. They were furnished with golden rings, through which passed bars of shittim-wood, overlaid with gold, five to each side, and the middle bar passing from end to end, so as to brace the whole together. Four successive coverings of curtains looped together were placed over the open top, and fell down over the sides. The first, or inmost, was a splendid fabric of linen embroidered with figures of

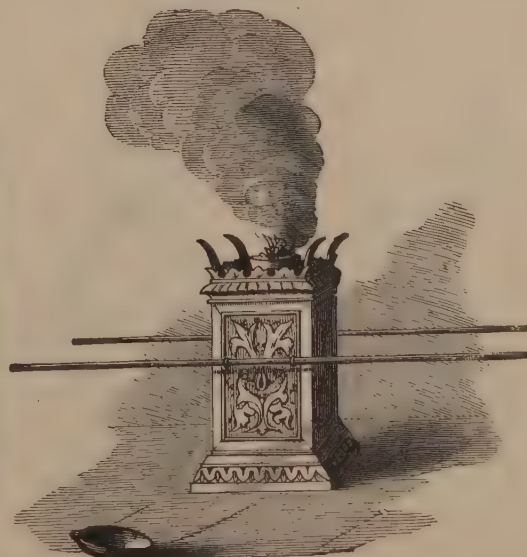


ALTAR OF SACRIFICE.

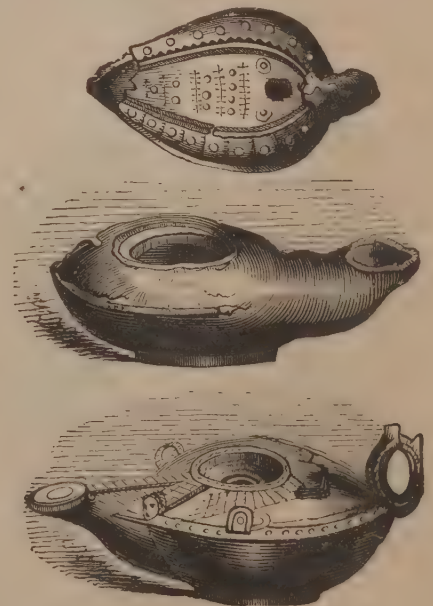
cherubim, in blue, purple, and scarlet, and looped together by golden fastenings. It seems probable that the ends of this set of curtains hung down within the Tabernacle, forming a sumptuous tapestry. The next was a woollen covering of goats' hair; the third, of rams' skins dyed red; and the outermost, of badgers' skins. It has been usually supposed that these coverings were thrown over the walls like a pall is thrown over a coffin; but this would have allowed every drop of rain that fell on the Tabernacle to fall through; for.



THE BRAZEN LAVER.



ALTAR OF INCENSE.



LAMPS.

ever tightly the curtains might be stretched, the water could never run over the edge, and the sheepskins would only make the matter worse, as, when wetted, their weight would depress the centre, and probably tear any curtain that could be made. There can be no reasonable doubt that the tent had a ridge, as all tents have had from the days of Moses down to the present day.

The front of the Sanctuary was closed by a hanging of fine linen, embroidered in blue, purple, and scarlet, and supported by golden

hooks, on five pillars of shittim-wood overlaid with gold, and standing in brass sockets; and the covering of goats' hair was so made as to fall down over this when required. A more sumptuous curtain of the same kind, embroidered with cherubim, hung on four such pillars, with silver sockets, divided the Holy from the Most Holy Place. It was called the Veil, inasmuch as it hid from the eyes of all but the high priest, the innermost sanctuary where Jehovah manifested Himself on His Mercy Seat, between the Cherubim above the Ark. This



"THE MOLTEN SEA.



CENSERS.

veil was passed by the high priest alone, and that but once a year, on the Day of Atonement, when, in token of the precious mediation of Christ, he went before God to make satisfaction for the sins of the whole people. He offered the blood of animals; but Christ with His own blood hath entered within the veil which separates Jehovah's abode from the earth. In the Temple, the solemn barrier was at length profaned by a Roman conqueror, and the Veil was at last rent by the hand of God Himself, when His Son had made upon the Cross the one perfect, full, and sufficient sacrifice and oblation for the sins of the whole world, to indicate that the entrance into the holiest of all is now laid open to all believers "by the blood of Jesus, by a

new and living way which He hath consecrated for us, through the veil, that is to say, His flesh."

The Holy Place was entered daily by the priests, but by them alone, to offer incense a the time of morning and evening prayer, and to renew the lights on the golden candlestick, and on the Sabbath to remove the old shew-bread and to place the new upon the table.

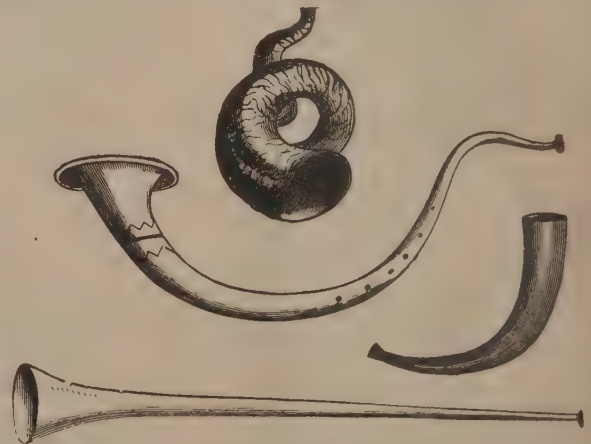


SHEW-BREAD.

Let us now glance at the sacred furniture and instruments in use in the Tabernacle. The Altar of Burnt Offering stood in the midst of the Outer Court, and formed the central point of the services in which the people had a part. On it all sacrifices and oblations were presented, except the sin offerings, which were burnt without the camp. It was a large hollow case or coffer, 5 cubits square by 3 in height, made of shittim-wood, overlaid with plates of brass, and with a grating of brass in the middle to place the wood upon, and rings to lift the grating. At the four corners were projections called "horns," the "laying hold" of which was the sign of throwing one's self upon the mercy of God, and a means of fleeing to take sanctuary from

man's vengeance. Like the Ark, the Altar of Incense, and Table of Shew-bread, it was furnished with rings, through which were passed bars to carry it when the people were on the march. Its utensils of brass are enumerated in Exod. xxxviii. 3. The priests went up to it, not by steps, but by a sloping mound of earth.

The Brazen Laver, a vessel, on a foot, to hold water for the ablutions of the priests, stood between the altar of burnt-offering and the entrance to the Holy Place. It was made of the brass mirrors which were offered by the women. Its size and form are not mentioned: it is commonly represented as round; it need not have been very large, as the priests washed themselves *at*, not *in* it.



TRUMPETS.

The furniture of the Holy Place was of two sorts. That of the Court was connected with sacrifice, that of the Sanctuary itself with the deeper mysteries of mediation and access to God. The First Sanctuary contained three objects: the Altar of Incense in the centre, so as to be directly in front of the ark of the covenant, the Table of Shew-bread on its right or north side, and the Golden Candlestick on the left or south side. These objects were all considered as being placed before the presence of Jehovah, who dwelt in the holiest of all, though with the veil between.

The Altar of Incense, a double cube of 1 cubit square by 2 high, with horns, was of shittim-wood, overlaid with gold, whence it is



THE HIGH PRIEST IN FULL DRESS.

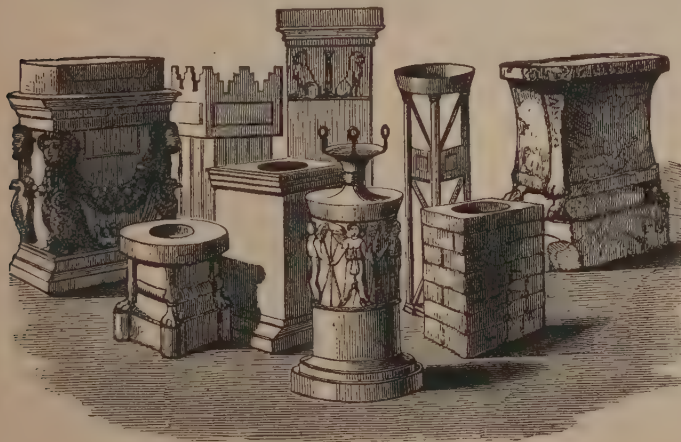


THE HOLY PLACE.

often called the Golden Altar, to distinguish it from the altar of burnt-offering, which was called the Brazen Altar. It had a cornice of gold, and four golden rings to receive the staves of shittim-wood overlaid with gold for carrying it. Neither burnt-offering, nor meat-offering, nor drink-offering was to be laid upon it; but the blood of the sin-offering of atonement was sprinkled upon its horns once a year. The incense burnt upon it was a sacred composition of spices of divine prescription. It was offered every morning and evening, at first by Aaron and his sons, and afterward by the priests officiating in weekly course, and by the high-priest on great occasions. The priest took some of the sacred fire off the altar of burnt-offering in his

The Table of Shew-bread was an oblong table, with legs, 2 cubits long, 1 broad, $1\frac{1}{2}$ high. It was of shittim-wood, covered with gold, and furnished, like the altar, with a golden rim, and four rings and staves. It was furnished with dishes, spoons, covers, and bowls of pure gold. It stood on the north or right side of the altar of incense. Upon this table were placed twelve cakes of fine flour, in two rows of six each, with frankincense upon each row. This Shew-bread, as it was called from being exposed before Jehovah, was placed fresh upon the table every Sabbath by the priests, who ate the old loaves in the place.

Besides the Shew-bread there was a Drink-offering of wine, placed



GROUP OF ALTARS.

censer, and threw the incense upon it: then, entering the Holy Place, he emptied the censer upon the altar, prayed, and performed the other duties of his office. Meanwhile the people prayed outside; and thus was typified the intercession of Christ in heaven, making His people's prayers on earth acceptable. It was highly criminal to offer "strange" incense or "strange" fire upon the altar, or for any one to usurp the functions of the priests, or to make or apply to any other use the sacred incense. Nadab and Abihu were slain for the second of these offences; King Uzziah was smitten with leprosy for the third, and the punishment of death was appointed for the third.



THE LAVER.

in the covered bowls upon the table. Some of it was used for libations, and what remained at the end of the week was poured out before Jehovah. The Golden Candlestick, or Lamp Bearer, was placed on the left or south side of the altar of incense. It was made of pure beaten gold, and, with its instruments weighed a talent. The value of the metal contained in it, excluding the workmanship, has been estimated at \$25,380 in gold. The description of its form in the Book of Exodus agrees with the representation of the candlestick of the Second Temple, which with other trophies adorns the arch of Titus at Rome. It had an upright stem, from which branched out



FIRST FRUITS.

three pairs of arms, each pair forming a semicircle, and their tops coming to the same level as the top of the stem, so as to form with it supports for seven lamps. It was relieved by ornamental knobs and flowers along the branches and at their junction with the stem. There



SIN-OFFERING OF THE POOR.

were oil vessels and lamp tongs, or snuffers, for trimming the seven lamps, and dishes for carrying away the snuff; an office performed by the priest when he went into the Sanctuary every morning to offer incense. All these utensils were of pure gold. The lamps were



ALTAR OF BURNT-OFFERING.

lighted at the time of the evening oblation. They were directed to be kept burning perpetually; but from their being lighted in the evening, this seems to mean only during the night. The Rabbis say that the central lamp only was alight in the day time.

In the Holy of Holies, within the Veil, and shrouded in darkness, there was but one object, the most sacred of the whole. The Ark of the Covenant, or the Testimony, was a sacred chest, containing the two tables of stone, inscribed with the Ten Commandments. It was two cubits and a half in length, by a cubit and a half both in width and height. It was of shittim-wood overlaid with pure gold, and had a golden mitre round the top. Through two pairs of golden rings on its sides passed two staves of shittim-wood, overlaid with gold, which were drawn forward so as to press against the veil, and thus to remind the priests in the Holy Place of the presence of the unseen Ark. The cover of the Ark was a plate of pure gold, overshadowed by two cherubim, with their faces bent down and their wings meeting. This was the very throne of Jehovah, who was therefore said to

"dwell between the cherubim." It was also called the Mercy-Seat or Propitiatory, because Jehovah there revealed himself, especially on the great Day of Atonement, as "God pardoning iniquity, transgression, and sin." Nor was it without the profoundest allusion to the coming dispensation of the Gospel, that God's throne of mercy covered and hid the tables of the law. The attitude of the cherubim was significant of the desire of angels to learn the Gospel mysteries that were hidden in the law.

The Tabernacle went with the Israelites during their wanderings, its entire service, as well as the moving and handling of it being performed by the Levites. When the tribes entered and



THE BREASTPLATE.



SIN-OFFERING.



THE HIGH PRIEST.

possessed the Land of Canaan, it rested at Shiloh, the place chosen for it by God himself. It remained there during the entire period of the Judges, but did not continue the one great place of the national worship as God had designed. Altars were gradually erected at other places—at first as memorials only, but at length for purposes of sacrifice. This opened the way for the sin of idolatry, which finally overspread the land. To rouse the people to their duty, God suffered the Ark of the Covenant to be captured by the Philistines. The Ark was never restored to this Tabernacle, and the glory of the Sanctuary was lost. It seems now to have changed its location frequently, and to have been settled at Nob during the reign of Saul. After the massacre of the priests and the flight of Abiathar, it was deprived of the presence of the high-priest. It was afterwards removed to Gibeon, where it subsequently became connected with the worship of the high places. It retained nothing but the old altar of burnt-offering, but it was regarded with too much veneration by Solomon to permit him to destroy it when the erection of the Temple put an end to Tabernacles, and it is supposed that it was carefully laid away in one of the rooms of the Temple, and perished with that structure.

The Temple was the great successor of the Tabernacle, and was one of the most magnificent edifices ever known to man. Its construction occupied a period of seven and a half years, and so complete had been the preparations for it, that no sound of axe or hammer was heard about the building during its whole erection. It was completed in the eleventh year of Solomon's reign—B. C. 1005. It occupied the site prepared for it by David, on Mount Moriah. The whole area enclosed by the outer walls formed a square of about 600 feet; but the Sanctuary itself was comparatively small, inasmuch as it was intended



THE SCAPE GOAT.



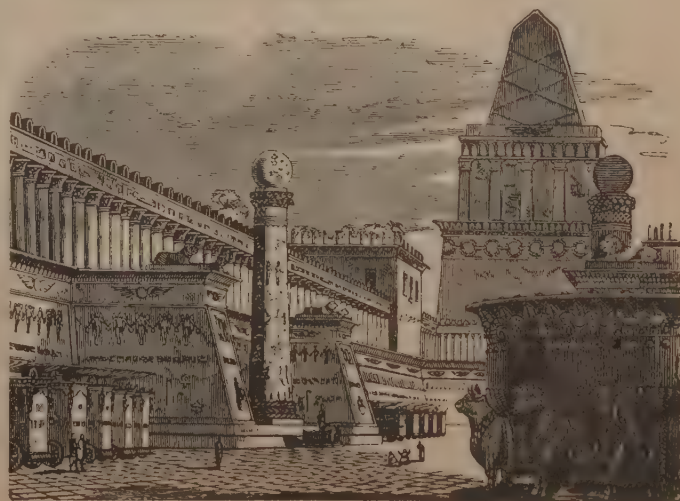
NATIONAL SIN-OFFERING.



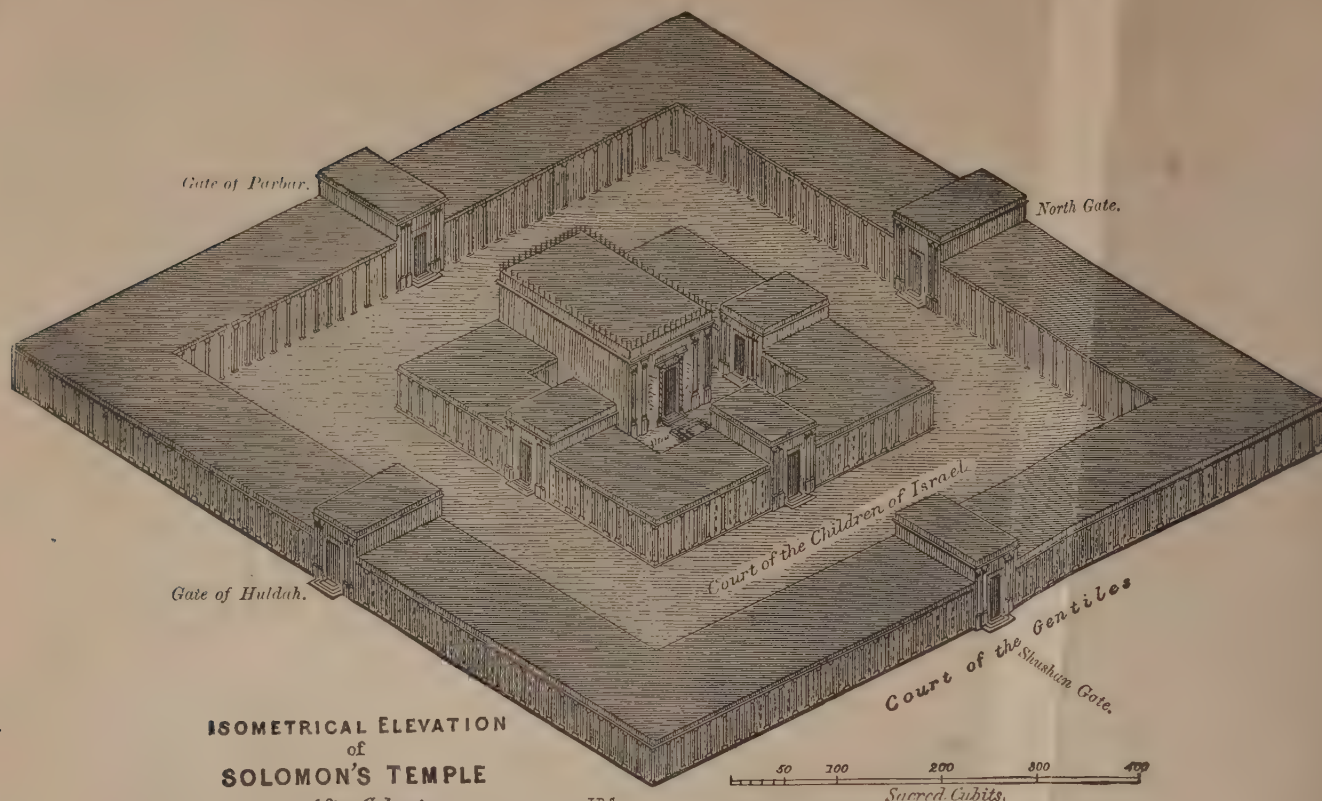
OUTER COURT OF THE TEMPLE.

In all its dimensions, length, breadth, and height, the Sanctuary itself was exactly double of the Tabernacle, the ground plan measuring

only for the ministrations of the priests, the congregation of the people assembling in the Courts. In this, and in all other essential points, the Temple followed the model of the Tabernacle, from which it differed chiefly by having chambers built above the Sanctuary for the abode of the priests and attendants, and the keeping of treasures and stores.



SOLOMON'S TEMPLE.

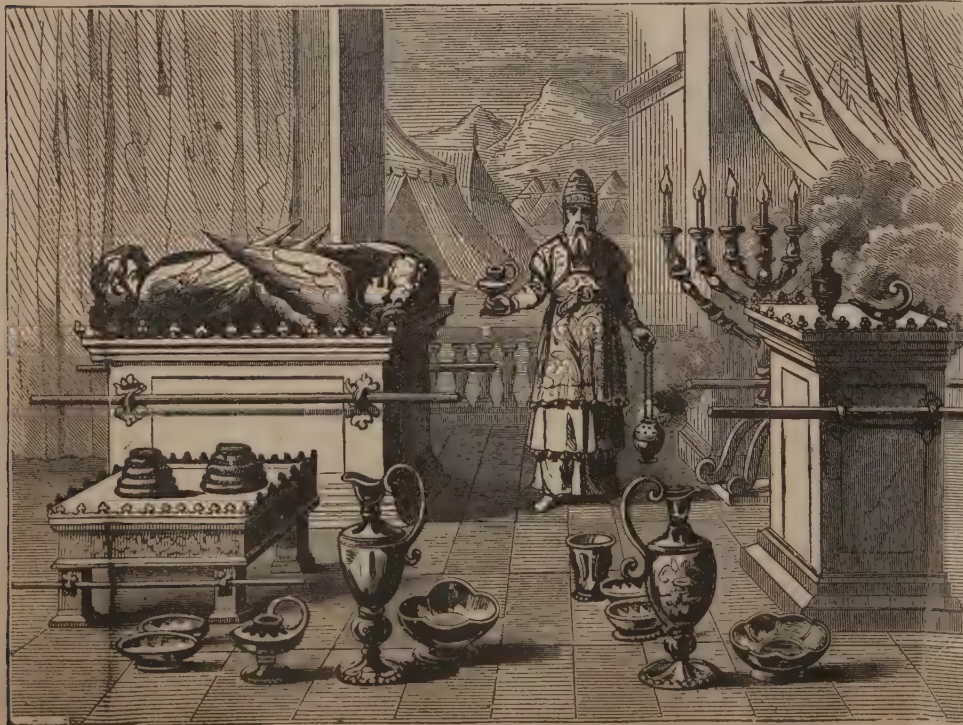


80 cubits by 40, while that of the Tabernacle was 40 by 20, and the height of the Temple being 30 cubits, while that of the Tabernacle was 15.

As in the Tabernacle, the Temple consisted of three parts, the Porch, the Holy Place, and the Holy of Holies. The porch of the Temple was 10 cubits deep (in the Tabernacle 5), the width in both

instances being the width of the house. The front of the porch was supported, after the manner of some Egyptian temples, by two great brazen pillars, Jachin and Boaz, 18 cubits high, with capitals of 5 cubits more, adorned with lilywork and pomegranates. The Holy Place, or outer hall, was 40 cubits long by 20 wide, being in the Tabernacle 20 by 10. The Holy of Holies was a cube of 20 cubits,

being in the Tabernacle 10. The places of the two "veils" of the Tabernacle were occupied by partitions, in which were folding-doors. The whole interior was lined with woodwork richly carved and overlaid with gold. Indeed, both within and without, the building was conspicuous chiefly by the lavish use of the gold of Ophir and Parvaim. It glittered in the morning sun (it has been well said) like the sanctuary of an El Dorado. Above the sacred ark, which was placed, as of old, in the Most Holy Place, were made new cherubim, one pair of whose wings met above the ark, and another pair reached to the walls behind them. In the Holy Place, besides the Altar of Incense, which was made of cedar overlaid with gold, there were seven golden candlesticks instead of one, and the table of shew-bread was replaced by ten golden tables bearing, besides the shew-bread, the innumerable golden vessels for the service of the sanctuary. The Outer Court was no doubt double the size of that of the Tabernacle; and we may therefore safely assume that it



FURNITURE OF THE TABERNACLE.



ABRAHAM GOING UP TO OFFER ISAAC AS A SACRIFICE.

He became the father of twelve sons, from whom as many Arab tribes were descended.

ABRAHAM having been the recipient of many blessings, and of still greater promises, it pleased Jehovah to make a trial of the patriarch's faith in these promises, and in Himself. God had promised him that through Isaac, his only son, he should become the ancestor of a mighty nation, and He now commanded



HAGAR AND ISHMAEL CAST OUT.

promises," and she demanded of her husband that both Ishmael and his mother should be "cast out." Abraham was reluctant to do this, but, comforted by the assurance of Jehovah that He would make Ishmael the father of a great nation, the patriarch sent them away, and they departed and wandered in the wilderness of Beersheba. Here, their water being exhausted, Ishmael came near perishing by thirst, but was miraculously saved by the Lord. Under the protection of the Almighty, Ishmael grew, "and dwelt in the wilderness, and became an archer."



ISAAC MEETING REBEKAH.

Abraham to take Isaac to the summit of Mount Moriah, and slay him there, and offer him as a burnt offering to the Lord. The patriarch unhesitatingly prepared to comply with this command, which seemed to be in itself a complete annulment of all the promises of Jehovah. As he was in the act of taking his son's life in obedience to the Divine command, his hand was stayed by Jehovah, who, as a reward for his faith and unhesitating obedience, renewed the covenant with him, in its special blessings to the children of Abraham, and in its full spiritual extension to all the families of the earth, and for the first time Jehovah confirmed his promise with an oath.

UPON the death of Sarah, at Hebron, or Mamre, at the age of 127 years, Abraham purchased a piece of ground in the vicinity as a family burial place. He bought the land from Ephron the Hittite, for its full value of four hundred shekels' weight of silver, "current money with the merchant." The place was known as the Cave of Machpelah (or the Double Cave), and included a large natural sepulchre in the rock. The purchase embraced the field also in which the cave was situated. Here Abraham buried Sarah; here he was buried by his sons Isaac and Ishmael; here they buried Isaac and Rebekah his wife, Jacob and his wife Leah, and perhaps Joseph. The sepulchre still exists under the mosque of Hebron, and was first permitted to be seen by Europeans since the Crusades, when it was visited by the Prince of Wales in 1862.

AFTER the burial of Sarah, Abraham appears to have returned to Beersheba. Here Isaac, who was tenderly attached to his mother, became such a prey to melancholy in consequence of her loss, that Abraham determined that his son should marry, hoping that the society and love of a wife would prove the best solace for his grief.

He chose for him a wife of his own kindred, and despatched his oldest and most trusted servant to Haran, in Mesopotamia, the residence of Nahor, the brother of Abraham. The journey was successful, and the servant, acting under the direction of the Almighty, chose for his young master's bride, the beautiful Rebekah, the daughter of Bethuel,



ABRAHAM AND THE SONS OF HETH.

son of Nahor. The proposed alliance proving acceptable to the maiden and to her family, the servant escorted her to the home of Isaac, who dwelt by the well of *La-hai-roi*, in the extreme south of Palestine. The scene of Isaac's meeting with Rebekah, as described in Genesis xxiv., seems to exhibit his character as that of quiet, pious contemplation. He was forty years old at the time of his marriage.

REBEKAH bore Isaac two sons, twins, born twenty years after their marriage. They were called Esau and Jacob. Esau, the first born, was the father's favorite, and Jacob, the younger, the mother's darling. Esau was red and hairy, and grew up to be a rough, wild hunter, but the smooth Jacob became a quiet denizen of the tent. These differences of character were fostered by the foolish partiality of the parents, the great curse of all family life. Esau, as the first born, was his father's heir, and the heir, also, to the blessings promised to Abraham and his seed; but being careless of these advantages, he sold them to Jacob for "one morsel of food." He thus recklessly surrendered privileges which no man can renounce, except as a sacrifice required by God, without "despising" God who gave them; and his punishment was in accordance with his sin. Having thus secured his brother's inheritance, Jacob was enabled, through the connivance of his mother, to supplant him at the most critical moment of his life; and to obtain by fraud from their father the blessing of Abraham, which he was to hand down to another generation—an inheritance which involved a higher and spiritual blessing, including, in addition to all temporal prosperity, a dominion so universal that it could only be fulfilled by the Kingdom of the Messiah.

JACOB, having defrauded his brother of the patriarchal blessing, was obliged to fly from his home, to escape the wrath of the wronged Esau. He accordingly set out for Haran, the abode of his mother's family, and, staff in hand, he retraced, as a solitary wanderer, the path by which Abraham had traversed Canaan. At one stage of his journey he passed the night at Bethel, the site of one of his grand-



ESAU GOING FOR VENISON.



JACOB'S VISION.

father's encampments, with a stone for his pillow. Here, on the site of the altar of the Covenant, he was visited by Jehovah in a dream. He beheld a flight of stairs reaching from earth to the gates of heaven, along which the angels of God were ascending and descending, some going forth on their missions as ministering spirits upon earth, and others returning to carry their reports to Him who had sent them

forth. The vision was beautifully illustrative of God's providence, and was succeeded by another vision, in which Jehovah appeared to Jacob, renewed the Covenant with him, and gave him a special promise of protection. Jacob is believed to have been seventy-seven years old at this time.

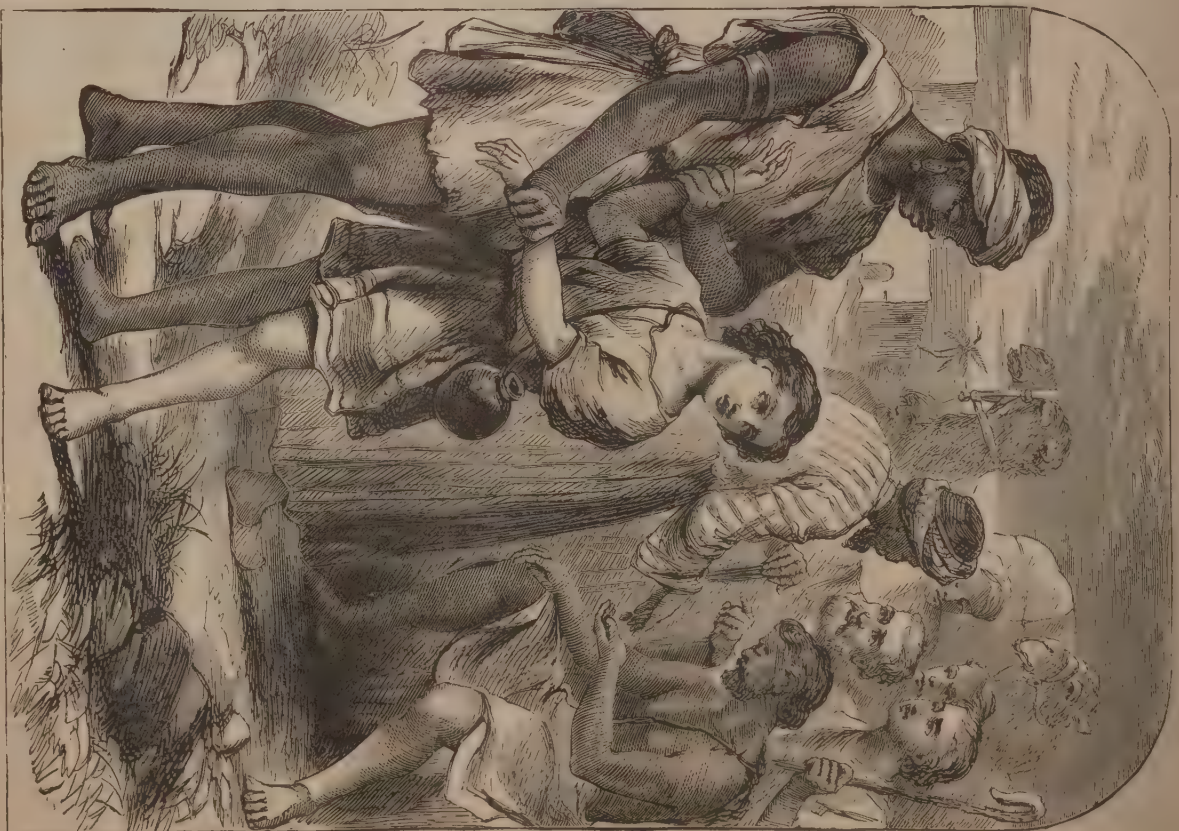
Of the twelve sons of Jacob, the youngest but one was Joseph, the child of Rachel. Although the character of Joseph is one of the purest to be found in Scripture, we see in it the injurious effects of parental partiality. Joseph, elated unduly by his father's preference, became a censor and informer upon his brethren, and thus incurred their bitter enmity. To add to their hostility, Joseph dreamed two dreams, which even his father, who seems to have discerned

their prophetic character, censured his imprudence in repeating. In the first dream his brothers' sheaves of corn bowed down to his, which stood upright in their midst; a most fit type not only of their submission to him, but of their suing to him for corn in Egypt. The second dream was of a wider and higher import. It included his father and his mother, as well as his brethren, in the reverence done to him; and the emblems chosen

leave little doubt that the dream prefigured the homage of all nature to Him whose sign was the Star of Bethlehem, and of whom Joseph was one of the clearest types.



JOSEPH'S DREAM.



JOSEPH SOLD BY HIS BRETHREN.

THE hatred of the sons of Jacob to their brother Joseph culminated in a determination to take his life. The occasion they sought soon presented itself. Jacob was sojourning with his father, Isaac,

at Hebron, and had sent his ten sons to feed the flocks at Shechem. Being anxious to hear how they fared, he sent Joseph to them with a loving message. Upon reaching Shechem, Joseph found that his brethren had gone on to Dothan, a place in the neighborhood, and he hastened after them. They recognized him at a distance, and resolved to kill him as soon as he came up. Reuben opposed their bloody design, and succeeded in changing it into a resolution to cast him into a neighboring pit, from which he intended to deliver him. As



JOSEPH REVEALS HIMSELF.

soon as he arrived, they seized Joseph and cast him into the pit, and then sat down to eat bread. While thus engaged they saw a caravan of Arab merchants approaching by the highway which leads from Gilead through Dothan to Egypt, carrying to the latter country the spices and gums of the Syrian desert. At the suggestion of Judah, Joseph was sold to these Midianite merchants for twenty pieces of silver. The sons of Jacob then went back to their father with the tale that a wild beast had devoured Joseph, and the merchants went on to Egypt, carrying their captive with them. Upon reaching Egypt they sold him to Potiphar, the captain of Pharaoh's guard. Joseph was seventeen years old at this time.

THE adventures of Joseph in Egypt, and the events which gained him the favor of Pharaoh, are known to all readers of the Bible. He became the chief minister of the great king, and rose to the second place in the kingdom. Having predicted the terrible famine, he prepared for it with so much wisdom and vigor that when the neighboring countries were suffering the keenest want, the kingdom of Pharaoh was abundantly supplied, and able even to furnish food to its neighbors. The famine lasted seven years, and during its course the corn of the chosen family of Israel became exhausted, and Jacob was obliged to send his sons into Egypt to buy corn. Benjamin, the youngest, he kept at home. The sons of Jacob reached Egypt, and Joseph at once recognized his brethren, but they failed to recognize him, and fulfilled his first dream by doing humble homage to him, as the powerful minister of a mighty king. He affected great harshness



PUTTING THE CUP IN BENJAMIN'S SACK.



MOSES BEFORE PHARAOH'S DAUGHTER.

toward them, and greatly terrified them, but, as the sequel proved, this was done only to gain over them the power he was ready to use for their good. Benjamin having been sent down to Egypt in accordance with Joseph's demand, the latter determined to put into effect a stratagem which should test the strength of his brethren's affection for Benjamin. To effect this design, he ordered his steward to fill his brethren's sacks with corn, and to put every man's money in his



MOSES AND THE BURNING BUSH.

sack, but to put into the sack of the youngest not only his money, but also the silver cup out of which he used to drink. This done, early the next morning they proceeded on their journey homeward, but had not gone far when they were overtaken by Joseph's steward, who reproached them with having stolen his lord's drinking cup. They indignantly denied the charge, but were dumbfounded when the sacks were searched and the cup found in Benjamin's sack. Overwhelmed with grief, for they had declared that he who should be proven the thief, should become the slave of Joseph, they returned to the city, and, arriving in the presence of the viceroy, they fell on their faces at his feet in sorrowful submission. Judah made an eloquent plea in behalf of Benjamin, and begged that Joseph would take him as a slave in Benjamin's stead, and send the lad back to his father. Joseph, overcome with emotion at this generous offer, revealed himself to his brethren, and, calming their fears that he would revenge himself upon them, revealed to them his purpose to bring Jacob and his family into Egypt, where he could care for them and ensure them against suffering from the famine. (Gen. xlv., xlv.)

COMMON chronology assigns the commencement of the severe persecution which the Israelites endured in Egypt, to the beginning of the sixteenth century before Christ, and it is supposed by some that the Pharaoh who figures in Exodus as the enemy of the Hebrew race, was the first of the great Eighteenth Dynasty of native kings. Dreading some foreign war, and regarding with jealous fear the Israelites, "who were more numerous and mightier than his own subjects," he began a series of cruel persecutions, by which he hoped to exterminate them. He reduced them to slavery, and imposed upon them a series of tasks which he believed would be so onerous as to be fatal to many of them. The severer the labor, however, the more they increased, and as a means of checking this growth Pharaoh ordered the Hebrew midwives to kill all the male children at their birth, but to preserve the females alive. The midwives feared God, and refused to obey the barbarous edict. Pharaoh then commanded that all the new-born sons of the Israelites should be drowned in the Nile, but that the girls should be saved. At this time there lived among the

Israelites a man named Amram, a grandson of Levi, whose wife, also of the tribe of Levi, was named Jochebed. They had two children, a daughter named Miriam, and a son named Aaron. Soon after the promulgation of Pharaoh's edict, a second son was born to them. The mother concealed him as long as possible, and when she could no longer hide him in her own house, she made a water-proof basket, in which she placed the babe, and laid it among the rushes that grew along the banks of the Nile. Then she went back to her home, leaving Miriam to watch the fate of the babe. The daughter of the king of Egypt, coming down to the river to bathe, discovered the babe, took compassion on him, adopted him as her own son, and gave him to his mother to nurse for her. He grew up to manhood at the court of Pharaoh, and was instructed in all the learning of the Egyptians. He was given the name of Moses.

WHEN Moses grew to man's estate, he felt keenly the wrongs inflicted upon his people; and once, his indignation having mastered him, he slew an Egyptian whom he saw beating a Hebrew. The affair coming to the knowledge of the king, Moses was obliged to fly from Egypt. He sought refuge in the desert which surrounds the head of the Red Sea, and which was inhabited by the people of Midian, who were descended from Abraham and Keturah. He en-



MOSES' ROD TURNED TO A SERPENT.

tered into the service of Jethro, the prince and priest of the region, and finally married his daughter, Zipporah. By her he had a son, whom he called Gershom. He remained in the service of his father-in-law forty years, keeping his sheep. While here, Jehovah, who had

heard the great groaning of the Israelites in their bondage, appeared to him in the symbol of a burning bush, and announced his intention to put an end to the captivity of the Israelites, and to lead them into the land He had promised their father Abraham. He commanded Moses to become His messenger to the king of Egypt, and the leader of his people. Jehovah met his protestation of his unworthiness to accept so great a charge by assuring him that He would be with him to sustain him in all things. He then revealed to Moses the name by which the God of the Hebrews has ever since been known. In order to remove the doubts which Moses entertained concerning his reception by the people, God added two signs—the hand made leprous and cured again, and



AARON'S ROD CHANGED TO A SERPENT.



CONSECRATION OF AARON AND HIS SONS.

the rod changed to a serpent and restored to its former shape. These signs were worked on the spot, and each had its significance. The leprous hand and its cure indicated the power by which he should deliver the people whom the Egyptians regarded as lepers; and the transformations of the shepherd's staff into a serpent, the Egyptian symbol for the evil spirit (Typhon), and then back again into the "rod of Moses," and "of God," was emblematic of the power which was to be committed to him as the leader of the people.

AARON, having been ordered by the Almighty to accompany Moses to the presence of Pharaoh, the two brothers lost no time in making their mission known to the Israelites, and in demanding of the king permission for the Israelites to make the journey required of them by Jehovah. The king refused the demand, and increased the burdens of the Israelites. Moses and Aaron again sought the king, and in order to move him, resorted to the miracles provided for them by the Almighty. The first of these miracles was the changing of Aaron's rod into a serpent in the presence of the king. Then followed the series of wonderful works by which the Almighty forced Pharaoh to let his people depart from Egypt, and which are graphically recorded in the opening chapters of the Book of Exodus.

DURING his abode on Mount Sinai, Moses received from the Almighty full directions as to the construction and adornment of the Tabernacle. Then, all things being thus prepared, Moses was commanded to set up the Tabernacle, and place in it the ark of the Covenant, and to anoint Aaron and his sons to the priesthood. The solemn ceremony took place on the first day of the first month of the second year from the epoch of the Exodus, March to April, B. C. 1490. The priesthood was confined to the family of Aaron, who alone could offer sacrifices.

AFTER the rebellion of Korah, Dathan, and Abiram, who perished in an attempt to force themselves into the priesthood of the Lord, a new sign was given of Jehovah's special favor to the house of Aaron. Twelve rods, or sceptres, were chosen for the several tribes, and laid up in the Tabernacle before the Ark, the name of Aaron being inscribed on the rod of Levi. In the morning, Moses went into the Tabernacle and brought forth the rods, and returned them to the princes of the tribes, when Aaron's rod was seen covered with buds and blossoms, and full-blown almonds. The rest were still dry sticks; but his was a living and fruitful sceptre. By the command of God it was laid up in the Ark, for a perpetual memorial against rebellion.

UPON arriving before Jericho, which was the first city taken by the Israelites in the conquest of Canaan, Joshua sent two spies into the city to ascertain its condition and strength. These spies were received into the house of "Rahab, the harlot," whose dwelling stood on one



AARON'S ROD THAT BUDDED



RAHAB CONCEALING THE SPIES.

of the massive walls of the city, and who had become convinced that it was the purpose of Jehovah to give the land to the Israelites, since she believed him to be the true God. In this faith she hid the spies, misdirected the officers of the king who came in search of them, and

sent them out of the city in fruitless pursuit; and then let down the spies from a window of her house over the city wall, after they had sworn to save her family in the destruction of the city. For this act she and her family were alone saved out of all the population of Jericho; and she became the ancestress of David and Jesus Christ.

JOSHUA closed his long and useful life with an act which marked a solemn crisis in the career of Israel. They had obtained possession of the land given them by Jehovah, and had attained that first success which is always a trial of human power and endurance, and which, in their case, was the test of their faithfulness to Jehovah. Joshua recognized the danger which threatened the nation—of forgetting the Eternal Giver of all their blessings, and of mingling with the people around them and lapsing into idolatry. He promptly assembled the entire nation at Shechem, and, after reminding them of all that God had done for them, he repeated to them the conditions upon which they were to enjoy these blessings. His appeal was successful. The people swore by God not to forsake Him who had done such wonders for them. Thus did Joshua make a covenant with the people, and set them a statute and an ordinance in Shechem.

A MAN named Elimelech, an Ephrathite of Benjamin-judah, had been driven by a famine into the country of Moab, with his wife Naomi, and their two sons, Mahlon and Chilion. The sons married women of Moab, Orpah and Ruth; and the family resided in that country for about ten years. The father died, and both his sons; and Naomi rose up to return to her own land. She gave leave to her daughters-in-law to go back to their own families; but both declared they would return with her. On her urging the point for their own sakes, Orpah bade her an affectionate farewell, and went back "to her people and her gods;" but Ruth cast in her lot wholly with Naomi, refused to leave her, and accompanied her to Bethlehem.

UPON arriving at Bethlehem, Ruth sought employment as a gleaner in the field of a wealthy and powerful citizen of the town, named Boaz, whose grandfather, Nahshon, was prince of the tribe of Judah. Boaz was a very near kinsman, though not the nearest, to Naomi's deceased husband, Elimelech, and consequently to Ruth, as the widow of his son. Ruth attracted the attention of Boaz, and when he learned who she was, he bade her glean only in his field, and commanded the reapers to show her kindness. The Book of Ruth is taken up in a great measure with the story of the manner in which the fair gleaner became the wife of Boaz. Ruth bore to Boaz a son named Obed,



JOSHUA'S COVENANT WITH ISRAEL.

who became the father of Jesse, whose son David became the great King of Israel.

DURING the period of the Judges, Israel frequently relapsed into the grossest idolatry, and the worship of Baal was openly practised. Their punishment followed swiftly upon their sin. The Midianites and Amalekites overran the land, plundered the Israelites and reduced them to a shameful slavery. Gideon, a valiant and distinguished man of the tribe of Manasseh, was called by the Lord to deliver Israel from their slavery and to restore the worship of Jehovah. He overthrew the altar of Baal, destroyed the idols of the people, and became the recognized leader of the little army of Israel in the conflict with the Midianites and Amalekites which ensued. He took position on Mount Gilboa, overlooking the great plain of Esdraelon, in which the host of the enemy lay. Before the conflict, Gideon prayed for a sign that God would save Israel by his hand. He spread a fleece of wool on his threshing-floor, and asked that it might be wet with dew while the earth around was dry, and in the morning he wrung a bowl full of water from the fleece. He prayed



RUTH AND NAOMI.



RUTH GLEANING IN THE FIELD OF BOAZ.



GIDEON'S FLEECE.

again for a sign. Heavy dews are common in the highlands of Palestine, and water has been wrung out of clothes which have been exposed during the entire night. This time, however, the fleece remained dry, while the earth around was wet. In accordance with his promise, the Lord gave Gideon a signal triumph over his enemies, but it was one that was not won by the valor of Israel; but by the power of Jehovah. (Judg. vii.)

JEPHTHAH, one of the most famous of the Judges of Israel, was the son of Gilead by a concubine of the lowest class. He entirely destroyed the power of the Ammonites, and reduced them to a state of subjection which lasted until the reign of Saul. At the outset of his campaign, he made that rash vow which has ever since been associated with his name, devoting to Jehovah, as a burnt-offering, whatsoever should come forth out of his door to meet him, if he returned in peace a victor over the Ammonites. Upon his tri-

umphal return to his home, the first person to meet him was his daughter. In his anguish he told her of his vow. The maiden submitted, asking only a respite of two months, during which time she and her companions wandered over the mountains of Gilead bewailing her sad fate, and especially that which, to a Hebrew woman, was the worst part of her doom, the loss of the hope of offspring, and so of the possible honor of being the mother of the Messiah. At the end of the two months she returned to her father, "*who did with her according to his vow which he had vowed,*" words which can leave no possible doubt as to her fate.

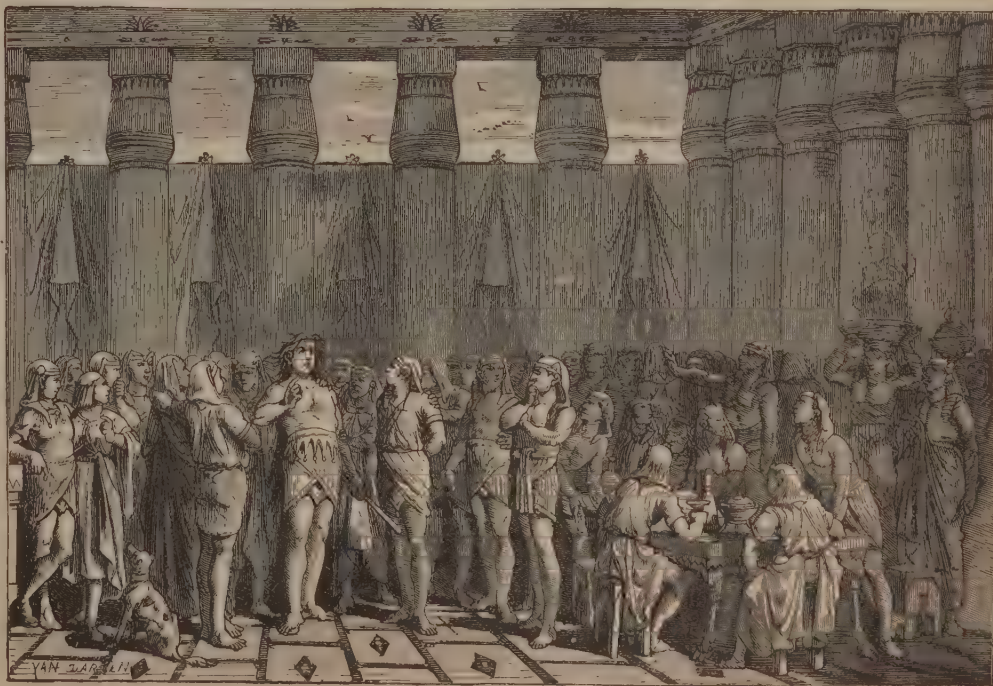
ALL Eastern nations are fond of listening to stories, of playing games, and asking riddles. Samson, whose history is recorded in the Book of Judges, upon the occasion of his marriage, gave a feast, which lasted seven days, to the relatives of his bride, and on the first day of the feast he proposed a riddle to his groomsmen to be solved in seven days, for a stake of thirty tunics and thirty changes of raiment. Being unable to solve the riddle themselves, the young men urged Samson's wife to draw the secret from her husband and reveal it to them. She, after much trouble, succeeded in inducing her husband to entrust her with the secret, and immediately betrayed it to the young men, who, at the appointed time, gave Samson the solution of his riddle. Samson, knowing that his wife had betrayed his confidence, showed his groomsmen



JEPHTHAH MET BY HIS DAUGHTER.

that he was sensible of their treachery, and then proceeding to Askelon, a city of the Philistines, he slew thirty men, whose raiments he sent to the young men who had won the wager.

SAMUEL was the fifteenth and last of the Judges of Israel, and the first in that regular succession of Prophets which never ceased until after the return from the Babylonian captivity. He was also the founder of the Jewish monarchy. His birth was in answer to a special prayer on the part of his mother. As soon as he was weaned, he was taken by his mother to the Tabernacle at Shiloh, and there presented to the Lord. He remained in the Tabernacle from this time forth, and was carefully trained in the service of the Lord. He became, at length, the Judge of his people, their leader in affairs temporal as well as spiritual, and he forms one of the grandest and most perfect characters to be found among the grand collection of worthies in the Sacred narrative.

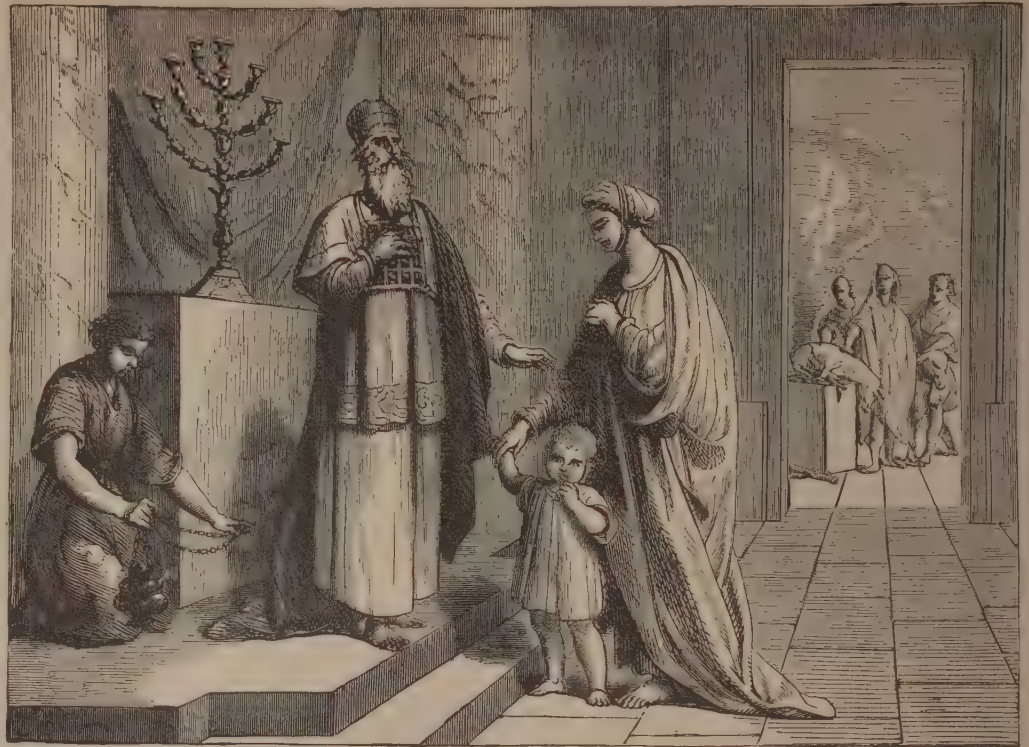


SAMSON'S RIDDLE.

DURING the reign of Saul, there lived at Bethlehem, a man of the

tribe of Judah, named Jesse, the grandson of Boaz and Ruth. He was the father of eight sons. Of these the youngest was a youth named David. Being the youngest, David was treated with scorn by his elder brothers, and compelled to assume the occupation of a

shepherd, which is usually allotted, in the East, to servants, women, and dependents. This life, however, contributed much, under God, to the formation of his character. The lonely watches which he kept by night, amid the pastures, for which Bethlehem was famed, opened his mind to revelations only surpassed by those made to later shepherds, in the same fields, at the advent of his Son and Lord, and his Psalms show how he used the imagery spread out before his eyes by day and night. At this time he must have acquired the art which has rendered him immortal as "the Sweet Singer of Israel." But not only were his religious and artistic sympathies and perceptions heightened by this life; his personal prowess was exercised as well. Single-handed he slew a lion and a bear, that ventured to attack his flocks, and he became famous in defence of his father's possessions against the Bedouin robbers and Philistine marauders.



DEDICATION OF SAMUEL.

SAUL having incurred the Divine displeasure (1 Sam. xv. 28), Samuel was commanded to go to Bethlehem and anoint his successor to the kingdom of Israel, God informing him that He had chosen one of the sons of Jesse to be king over His people. Upon reaching Bethlehem, Samuel summoned the family of Jesse before him. One after another the sons of Jesse passed before him, but the Lord commanded him to withhold his hand. David was not present, none of his family thinking him of sufficient importance to be admitted to an interview with the prophet; but at Samuel's command he was sent for. Soon there entered a fair youth, with reddish or auburn hair, and keen, bright eyes, his beautiful countenance flushed with his healthy occupation, and his whole aspect pleasant to behold. Then Jehovah said to Samuel: "Up and anoint him; for this is he." In the presence of his brethren, Samuel poured the horn of sacred oil upon his head, and then returned to his house at Ramah, having performed his last public act.



SAMUEL ANOINTING DAVID.

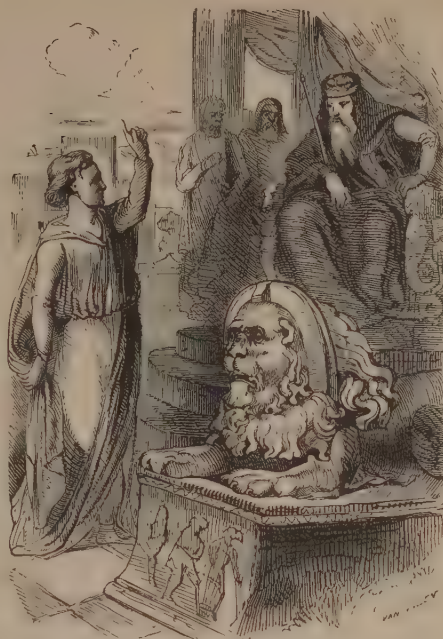
WHILE the Israelitish army, under Saul, lay confronting the host of the Philistines at the Valley of Elah, a strange cause delayed their conflict. Every morning, for the space of forty days, a champion of the Philistines, named Goliath, a man of immense stature

and strength, presented himself before the camp of the Israelites, and proposed to settle the issue between them by a single combat. The Israelites, having no champion capable of meeting him, were in sore dismay. At this juncture David reached the army, on a visit to his brethren, who were serving in the royal forces. Indignant at the insolence of Goliath, he sought and obtained Saul's permission to meet the Philistine champion in mortal combat. He entered



ELIJAH FED BY RAVENS.

JEHOASH, or Joash, the twelfth king of Israel, and the third of the line of Jehu, began to reign, in conjunction with his father, Jehoahaz, in the thirty-seventh year of Joash, king of Judah (B. C. 841). He seems to have desired to serve Jehovah, although the people of Israel had become utterly given over to the calf-worship introduced by Jeroboam. He appears to have honored and loved the prophet Elisha, for when he was informed of Elisha's last sickness, he hastened to him, and mourned over him in his own words when he lost Elijah—"O my father! my father! the chariot of Israel, and the horsemen thereof!" The prophet assured him of victory over the Syrians by significant actions. He bade him shoot an arrow from the open window towards Syria, and himself laid his hands, with the king's, upon the bow, as if to give divine power to the shot, which he



DANIEL BEFORE NEBUCHADNEZZAR.

called "the arrow of Jehovah's deliverance from the Syrians." Then he bade the king strike the ground with the arrows. The three strokes signified three



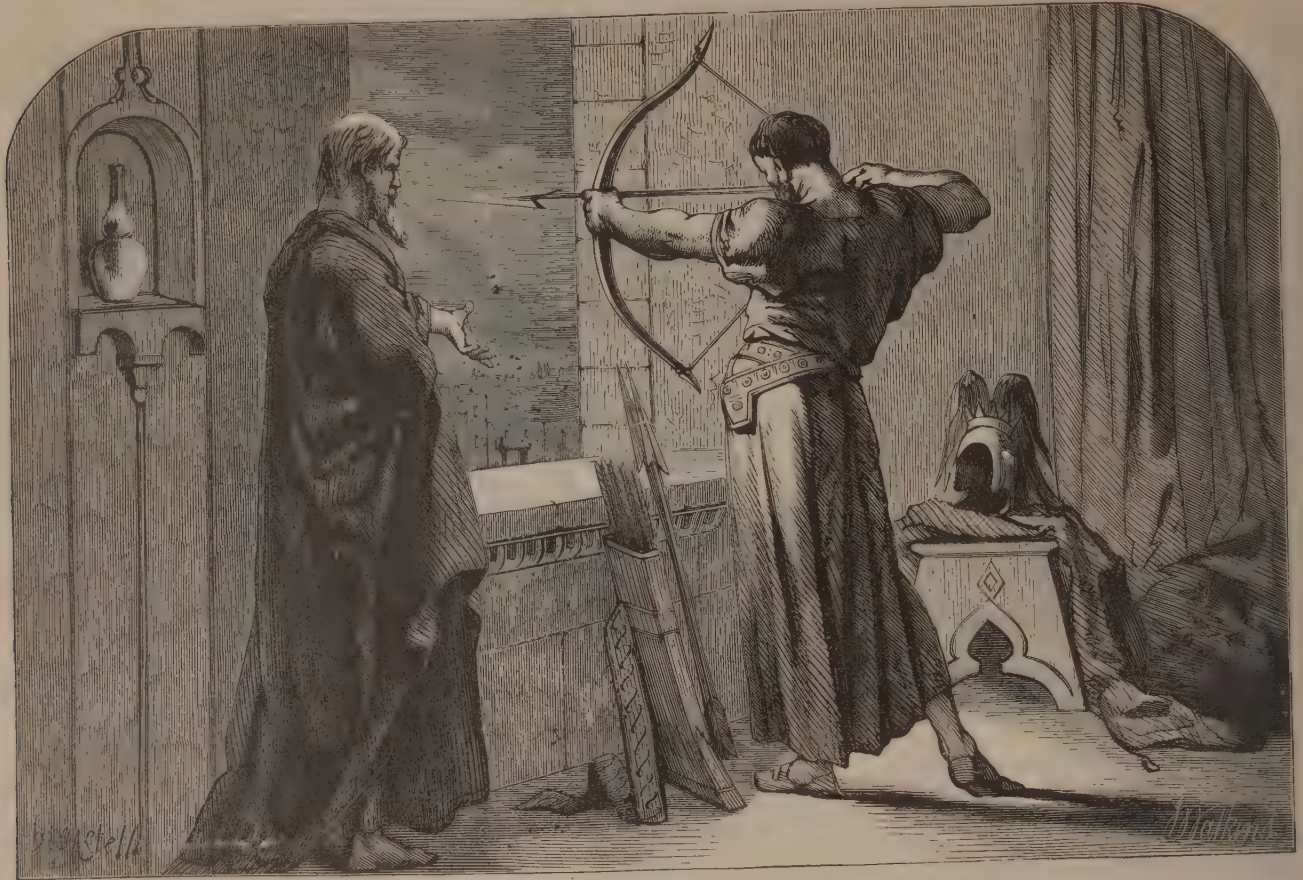
FIRE CONSUMING ELIJAH'S SACRIFICE.



ELIJAH CASTING HIS MANTLE ON ELISHA.

victories; and the prophet was angry with the king for not striking five or six times, as he would then have consumed them utterly. The whole scene was a parable of the co-operation of human effort with the Divine counsels.

NEBUCHADNEZZAR, the great conqueror, dreamed a dream, which he forgot upon awaking. He demanded that the soothsayers attached to his court should tell him both his dream and its interpretation. Finding them unable to do this, he sentenced them to death as impostors, and this sentence came near involving the Hebrew men of learning, among whom was the prophet Daniel. Obtaining a respite from the king, Daniel addressed himself to the Almighty in prayer, and was informed of both the dream and its meaning, which he revealed to



JOASH SHOOTING ARROWS FROM A WINDOW AT THE COMMAND OF ELISHA.



JOSHUA AND THE GIBEONITES.

THE Canaanitish tribes, alarmed by the great and rapid victories of the Israelites upon their entrance into the Promised Land, made common cause against them. One tribe, the Gibeonites, sought to secure its safety by a stratagem. A deputation was sent to Joshua to make a treaty with him. These messengers, assuming the dress and appearance of way-worn travellers, appeared before Joshua, and told him they had come from a far country in order to make a league with him and his people. The trick imposed upon Joshua and the princes of the congregation, who omitted to consult the oracle. They made peace with the Gibeonites, and swore to them by Jehovah to save their lives. Three days afterwards they learned the truth, and reached the cities of the Gibeonites by a three days' march. The oath was held sacred in spite of the murmurs of the Israelites; but, to punish their deceit, Joshua put the Gibeonites under a curse, by which

the king; and although the dream signified the ruin of the proud monarch, and the overthrow of his empire, he promptly bestowed upon Daniel the promised rewards, loading him with riches and making him master of the Chaldean sages.

they became devoted to Jehovah in irredeemable bondage; and they were employed as "hewers of wood and drawers of water for the house of God forever." The treaty evidently included the four cities of which Gibeon was the chief.

THE Law given by Jehovah to Israel at Mount Sinai was written on two tablets of stone—written, we are told, by the finger of God Himself. These tablets were broken by Moses in his indignation at the idolatry of the Israelites, whom, upon his return to the camp at the base of the mountain, he found engaged in the infamous worship of the "Molten Calf." After the punishment of this sin, God committed to the care of Moses two new tablets engraved with the Ten Commandments. These tables were placed in the Ark of the Covenant, and kept there as a sacred relic. They shared the fortunes of the Ark during its captivity among the Philistines after the conquest and occupation of the Promised Land, and were brought up to Jerusalem by David with the Ark, after he had captured that city, and made it the capital of his kingdom. They lay in their sacred repository a solemn and unchanging witness of the truth of the Law, and so far as we know, were not taken from the Ark or used in public. When Solomon erected his splendid Temple, the Ark of the Covenant was placed in the Holy of Holies, the same in shape and form that it had been during the Wanderings, and the Tables of the Law remained in it. Thus were the people reminded by these mementos of their days of trial, of the all-powerful goodness, and the great love of Jehovah, who had made of the fugitives from Egypt a great and powerful nation, feared and respected by their neighbors, and the happiest of all the races of the ancient world. When Solomon's Temple was destroyed by the Babylonians at the capture of Jerusalem by Nebuchadnezzar, the Ark and the Tables of the Law were doubtless destroyed. No further mention is made of them after this event. The Temple of Herod thus lacked these sacred objects, though it was more highly honored in being visited by the Lord Jesus Himself.

THE Plague of Hail was the seventh of the severe punishments which God visited upon the Egyptians, and by which he humbled the



MOSES AND JOSHUA BEARING THE LAW.



THE PLAGUE OF HAIL.

king, compelled him to acknowledge the power of God, and wrung from him permission to allow the Israelites to leave his kingdom. A terrific storm of hail, thunder, and "fire running along the ground," such as had never been seen in Egypt, burst upon the entire kingdom, with the exception of the Land of Goshen where the Israelites dwelt. Men and beasts were killed, plants were destroyed, and vines, figs, and other trees broken to pieces. Of the crops, the barley and flax which were fully formed were destroyed, but the

wheat and rye were spared, for they were not yet grown up; mercy was still mingled with the judgment. Pharaoh had been warned by Moses and Aaron to collect his cattle and men into shelter, for that everything should die upon which the hail descended. Some of the king's servants heeded this warning, brought their cattle in from the field, and sought shelter themselves, but others neglected this precaution, remained in the open air, and thus drew upon themselves the doom which the servants of God had foretold. Pharaoh, more moved than he had yet been, renewed his prayers and promises. Moses, without concealing his knowledge of the result, consented to prove to him once more that the earth is Jehovah's. The storm ceased at his prayer, and Pharaoh only hardened his heart the more. The persecutions of the Israelites were renewed with still greater severity. Pharaoh's insolent defiance of the power of God was to receive a still greater punishment, until at last his proud heart should be broken, and he should be forced to own the omnipotence of God.



DESTRUCTION OF PHARAOH'S ARMY.

THE Israelites in their march out of Egypt are supposed to have passed the Red Sea at the ancient head of the Gulf of Suez, which extended much farther north than it does now. By the power of God, a way was made for them through the sea, the waters were forced back, and they crossed over on the firm pathway afforded by the bed of the sea. The king of Egypt and his army, who had pursued them with the intention of compelling them to return to their bondage in Egypt, attempted to follow them. God suffered them to advance far enough to make a retreat impossible, and then turned the waters back into their natural channel, utterly destroying Pharaoh and his host.

THE Battle of Adasa was one of the most glorious victories ever achieved by Jewish valor. It was fought by the patriot Jews against the Syrian army under Nicanor, on the 13th of Adar (end of February, B. C. 161), and resulted in the overwhelming defeat of the Syrian army, the death of Nicanor, and the ultimate independence of the Jews. Thus Judas Maccabæus, their leader, discomfited an army of twenty thousand, and rescued the Jews from Nicanor, whose purpose it was to sell them into bondage in order to pay a tribute to the Romans. The day was long kept by the people as a national festival.



BATTLE OF ADASA.



MIRIAM AND THE ISRAELITES REJOICING OVER THE DESTRUCTION OF PHARAOH'S ARMY.

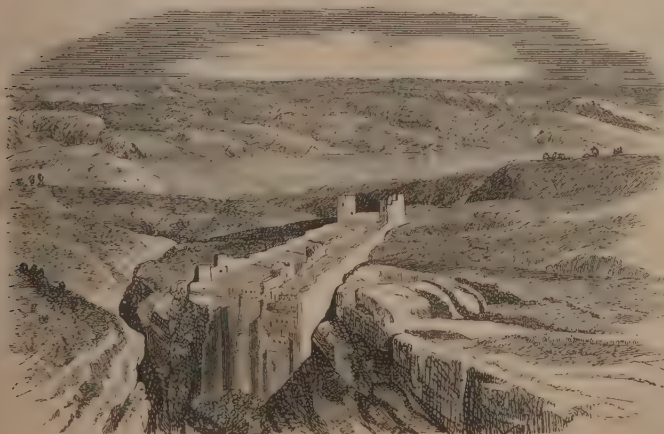
THE joy of the Israelites when they beheld the king of Egypt and his army overwhelmed in the Red Sea was very great. As they stood safe upon the shore, and beheld the destruction of their enemies, they broke into a song of exultation and praise. "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her, with timbrels and dances. And

Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath he thrown into the sea." (Exodus xv. 20, 21.)



AN ANCIENT SHIP.

THE ships of the Romans and other nations were very clumsy and awkward in build. They ranged from five hundred to a thousand tons in measurement, and were capable of carrying many persons, besides a considerable cargo. That in which Saint Paul was wrecked had on board 276 passengers, besides a cargo of wheat. The rig of an ancient ship consisted of a single mast, with one large square sail fastened to a yard of great length. Hence the strain upon the hull, and the danger of starting the planks was very great. These vessels were steered by means of a couple of paddles, or oars, passed out astern through port-holes or rowlocks. Vessels of war were commonly driven by banks of oars on each side, as well as by sails, which gave them a greater degree of speed than was possessed by merchant ships. During long continued heavy weather at sea, the ships of the ancients were sometimes made stronger by "undergirding," or passing a chain around and under them, as a support to the frame of the vessel. (Acts xxvii. 17.)



CONVENT OF MAR SABA, AND THE DEAD SEA.

THE Dead Sea, also called the Salt-Sea, lies at the southeast corner of the Promised Land. It is over forty miles long, and eight or

nine miles wide, and lies in a deep basin bordered by bare limestone cliffs, which rise on the west side 1200 or 1500 feet, and on the east side more than 2000 feet above its surface. It has no known outlet, but receives the waters of the Jordan and several other smaller streams. Its waters are clear and limpid, but intensely salt and bitter. No fish can live in them, and they excoriate painfully the bodies of human beings bathing in them. Lieutenant Lynch estimates its depth at 1300 feet, and its surface is more than the same distance below the level of the Mediterranean. The lower part is believed to cover the site of the Cities of the Plain, Sodom, Gomorrah, Admah, and Zeboim, destroyed by fire from heaven.



ROMAN SOLDIER.



GREEK SOLDIER.

THE accompanying illustrations show the difference between the armor of the Greeks and Romans. By keeping in view these figures and their accoutrements, the reader

will be able to thoroughly comprehend the force of St. Paul's magnificent description of the armor of the Christian warrior, in the sixth chapter of the Epistle to the Ephesians.



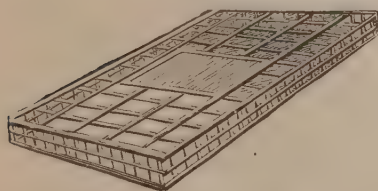
EASTERN WELL.

IN Oriental climates water is scarce as a general rule, and the possessor of a well is accounted by his neighbors a fortunate man. So much importance is attached to this species of property, that the title to a well has often led to fierce battles between the wandering tribes of the East. The first instance of this kind mentioned is recorded

in Gen. xxi. 25-31, where we are told that Abraham, in making treaty with Abimelech, reproved him because Abimelech's servants had taken violent possession of a well which belonged to Abraham. In some parts of the East, the traveller is compelled to pay for the water he drinks; but in others, both water and bread are offered gratuitously to the stranger, as an act of benevolence. To those who have cattle or sheep, the possession of a well is of the greatest importance.



EASTERN HOUSE.



PALM-TREE BEDSTEAD.

THE Edifices of the East are massive, but not very handsome from without, but the interior was frequently very beautiful. The walls and ceilings were often covered with characters and paintings in the most brilliant colors.

THE Eastern Bedstead is usually the Divan, or cushioned seat, which runs along the side of the room. Sometimes, however, it is composed of a frame of Palm-wood, covered with a thin mattress. The Divan forms the principal couch, and all portable beds must be regarded as but exceptions to the general rule.

MOLOCH was the name of a heathen deity worshipped by the Ammonites. The Israelites repeatedly introduced



EASTERN DIVAN.

his worship into their midst, both during their wanderings, and after they entered into Canaan. The principal sacrifices to Moloch were human victims, mostly children, who were cast alive into the red hot arms of his statue. (2 Kings xxiii. 10.)

THE ancients paid great attention to the adornment of their women with jewels. Rings, set with precious stones, were worn not only in



MOLOCH.

the ears and on the fingers; but in the nose, as shown in the engraving.

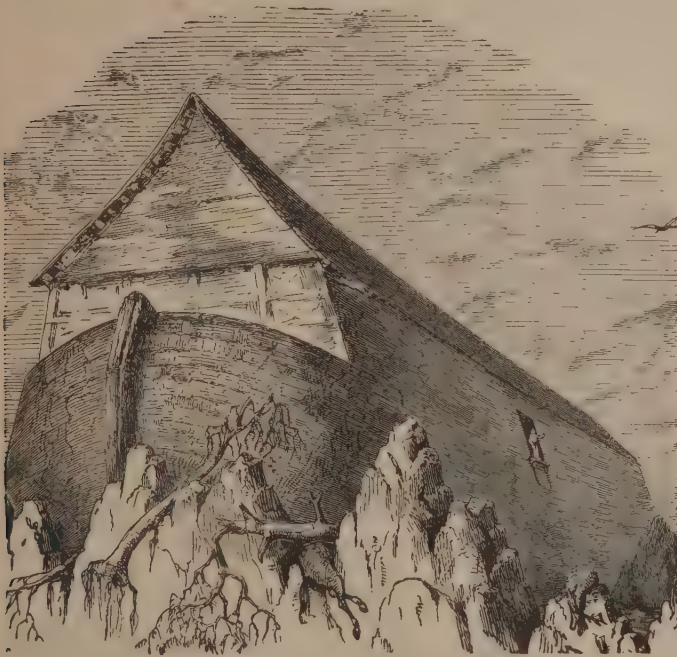
ARARAT is the name of a mountainous district in Armenia, in Asia—a lofty plateau overlooking the plain of the Araxes on the north, and of Mesopotamia on the south. Local tradition and the researches of European travellers and writers point to one of these heights as the resting-place of the Ark. It rises immediately out of the plain of the Araxes, and terminates in two conical peaks, named the Great and Less Ararat, about seven miles distant from each other; the former of which attains an elevation of 17,200 feet above the level of the sea, and about 14,000 feet above the plain of the Araxes, while the latter is lower by 4,000 feet. The summit of the higher is covered with eternal snow for about 3,000 feet. It is of volcanic origin. It was first ascended by Parrot in 1829, who published a valuable description of it.



ANCIENT EASTERN JEWELS AND ORNAMENTS.



MOUNT ARARAT.



THE ARK.

The description given of the Ark in the Bible narrative is so accurate that it is easy to construct a vessel after the same model. The gopher wood, which Noah was to use in building the Ark, is supposed to have been that of the cypress tree. The ancient Egyptians used it for the coverings of their mummies, and the modern Greeks also choose this hard, odoriferous, and durable wood for their coffins. Externally the Ark was an oblong building; the length of it was six times the breadth, and ten times the height; and the roof was raised, or arched, a cubit above the sides, so that it was nearly flat. There was a door set in the side of it, and a window was provided for the admission of light. There were three stories above the hold of the vessel, besides which there was the attic or garret in the roof, so that, in the whole, there were five compartments, which were most likely divided into rooms. In these arrangements, the adaptation of the Ark to its intended purpose was complete; nor can this excite our

surprise, when God himself was the artificer. In the beginning of the seventeenth century, Peter Haus, of Home, built two ships after the model or proportion of the Ark: one was 120 feet long, 20 wide, and 12 deep. These vessels, like that of Noah, were, at first, objects of ridicule and scorn, but experience demonstrated that they carried one-third more freight than vessels of a similar size, though they did not require a larger crew; they were better sailers, and made their way with more swiftness. The only inconvenience with which they were regarded as chargeable was, that they were not fitted to carry guns. In other instances, the Ark has been shown to accord in its structure with the soundest principles of ship-building.

THE exact location of the Garden of Eden described in the account of the Creation is not known with certainty at this day. The Hebrews had a tradition, mentioned by St. Jerome, that Paradise was created before the world was formed, and is therefore beyond its limits. It is known that the river Hiddekel, mentioned in the account of the Garden, is the Tigris, but with regard to the Pison and Gihon a great variety of opinion exists. Many ancient writers, as Josephus, identified the Pison with the Ganges, and the Gihon with the Nile. Others, guided by the position



THE GARDEN OF EDEN.

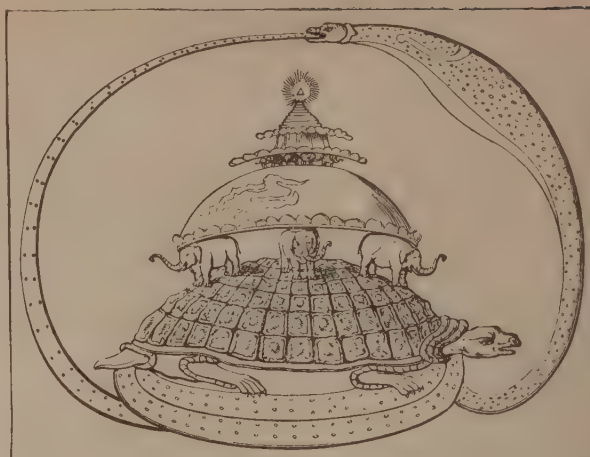
of the two known rivers (the Tigris and Euphrates), identify the two unknown ones with the Phasis and Araxes, which also have their sources in the highlands of Armenia. Others again, have transferred the site to the sources of the Oxus and Jaxartes, and place it in Bactria; others, again, in the Valley of Cashmere. Hartman, Reland, and Rosenmüller are in favor of Colchis, the scene of the Legend of the Golden Fleece.

All the theories which have been advanced, share the inevitable fate of conclusions which are based upon inadequate premises. The scene of man's first experience upon earth remains a profound mystery. The term *Paradise* is of Persian origin, and describes an extensive tract of pleasure land, somewhat like an English *park*; and the use of it suggests a wider view of man's first abode than a *garden*. Perfect as he was in physical constitution, man might roam over a very extensive region, such as that which lies between the highlands of Armenia and the Persian Gulf. Here he might find an occupation for his mind in the study of the creatures made subject to him, and so be qualified to *name* them, as he did when God brought them before him. This suggestion also removes a difficulty arising out of the narrow range of climate in which so many varieties of animals are supposed to have lived. At all events, the researches of science point to the highlands south of the Caucasus as the primeval seat of the human race. From this point the race gradually disseminated themselves in all directions, overspreading and occupying the available portions of the Continents of Asia, Africa, and Europe.



EGYPTIAN SYMBOLS OF THE HEAVENS AND THE EARTH.

THE various nations of antiquity entertained distinct notions as to the creation of the earth. The account given in the first chapter of Genesis embodies the only truthful narrative of the event. The discoveries of modern science have but strengthened it. The Egyptians'



HINDOO REPRESENTATIONS OF THE UNIVERSE.

theory of the creation, and of the manner in which the heavens and the earth exist separate from each other, is shown in the accompanying illustration. The Hindoos, to this day, hold that the earth is carried on the back of a huge tortoise, as shown in the engraving.



EGYPTIAN AND GRECIAN IDOLS.

THE heathen had idols of all sorts, paintings, bas-reliefs, images, and all varieties of sculpture—and these of many kinds of materials, as gold, silver, brass, stone, wood, potter's earth, etc. Stars, spirits, men, animals, rivers, plants, and elements were the subjects of them. The Chosen People at various times abandoned the worship of Jehovah for the service of these senseless objects of wood and stone.

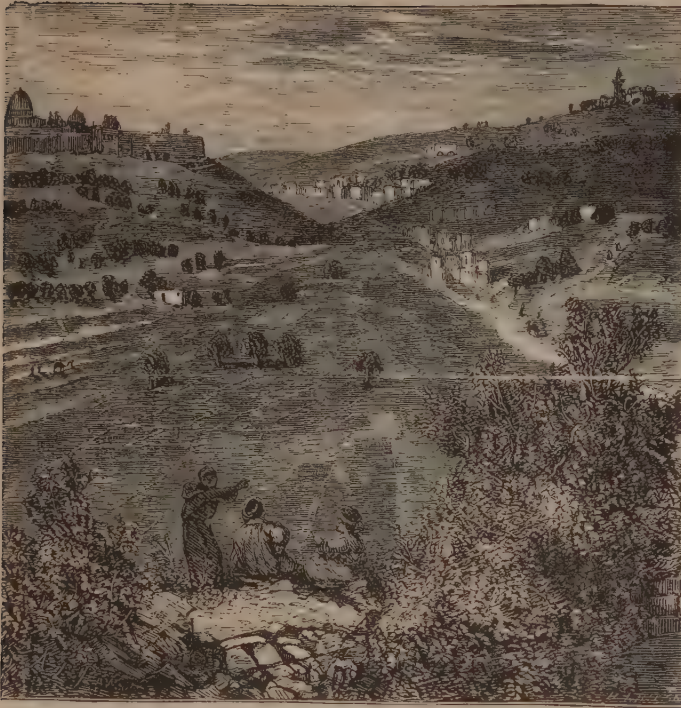
THE Ass was and is the common beast of burden in the Holy Land. It is also used for riding. The patience, endurance, and surefootedness of this beast render it the best suited to the requirements of Eastern travel. People of the first quality in Palestine rode on Asses. Deborah, in her song, describes the nobles of the land as those who "ride on white asses," and it was upon an Ass that the Saviour made his triumphal entry into Jerusalem.



WOMAN RIDING ON AN ASS.

THE valley of Kidron lies on the west of

Jerusalem. It begins a little north-west of the city, passes some two hundred yards west of the present wall, and turns to the south. Here it is wide and open; but as it runs south between the city and Mount Olivet, it becomes narrow and deep. Opposite Mount Moriah, it is a mere torrent's bed, one hundred and fifty feet below the city wall. It sinks deeper still as it passes Siloam, the Valley of Hinnom, and the well of Nehemiah, and then winds south-east, in a narrow and precipitous gorge, through the horrid wilderness of St. Saba, to the Dead Sea. The channel through which the Kidron flows is now dry for the greater part of the year; even in the rainy season it has no constant stream, though heavy and continuous rains may create an impetuous but short-lived torrent.



KIDRON VALLEY.

THE Midianites, the descendants of Midian, were a nomad race in Arabia, very rich in flocks, herds, and camels. They were idolaters,



JACOB'S WELL.

THE well dug by Jacob in the Valley of Shechem is still in existence. It lies at the entrance to the Valley of Nablus, which occupies the site of the ancient Shechem. The well is about 75 feet deep, and was originally deeper, rubbish having filled it for some distance. Sometimes it contains a few feet of water, but at others it is quite dry. It is entirely excavated in the rock, perfectly round, 9 feet in diameter, with the sides hewn smooth and regular. It was upon the curb of this well that our Lord sat as he conversed with the woman of Samaria.



MIDIANITES ON THE MARCH.

and often led Israel astray to worship their gods. They also not unfrequently rendered the Hebrews tributary, and oppressed them. (Numbers xxii., xxv., xxxi.) They made frequent inroads upon them at the time of the harvest, plundering and destroying, and carrying away many captives. Gideon punished them severely, and delivered Israel on one of these occasions. (Judges vi. 7.)



A MODERN EASTERN SOVEREIGN.

THE monarchs of the East have always been absolute rulers, possessed of the most despotic powers. Their will is the law of their country, and the lives and property of their subjects are at their disposal. The kings mentioned

NAME	PHENICIAN	HEBREW on Coins	SAMARITAN	ARAMAIC on Egyptian Monuments	PALMYRENE	SQUARE HEBREW	RABBINIC	SYRIAC PESHITO
Alph	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	ܐ
Beth	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	ܒ
Gimel	𐤂	𐤂	𐤂	𐤂	𐤂	𐤂	𐤂	ܓ
Daleth	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	ܕ
He	𐤄	𐤄	𐤄	𐤄	𐤄	𐤄	𐤄	ܗ
Waw	𐤅	𐤅	𐤅	𐤅	𐤅	𐤅	𐤅	ܘ
Sigim	𐤆	𐤆	𐤆	𐤆	𐤆	𐤆	𐤆	ܝ
Cheleth	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	ܚ
Teth	𐤈	𐤈	𐤈	𐤈	𐤈	𐤈	𐤈	ܛ
Iod	𐤉	𐤉	𐤉	𐤉	𐤉	𐤉	𐤉	ܝ
Caph	𐤊	𐤊	𐤊	𐤊	𐤊	𐤊	𐤊	ܟ
Lamed	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	ܠ
Mem	𐤌	𐤌	𐤌	𐤌	𐤌	𐤌	𐤌	ܡ
Nun	𐤍	𐤍	𐤍	𐤍	𐤍	𐤍	𐤍	ܢ
Samach	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	ܣ
Ajin	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	ܐ
Pho	𐤐	𐤐	𐤐	𐤐	𐤐	𐤐	𐤐	ܦ
Zade	𐤑	𐤑	𐤑	𐤑	𐤑	𐤑	𐤑	ܙ
Zoph	𐤒	𐤒	𐤒	𐤒	𐤒	𐤒	𐤒	ܙ
Resch	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	ܠ
Sin	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	ܡ
Schim	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	ܡ
Taw	𐤖	𐤖	𐤖	𐤖	𐤖	𐤖	𐤖	ܬ

ANCIENT ALPHABETS.

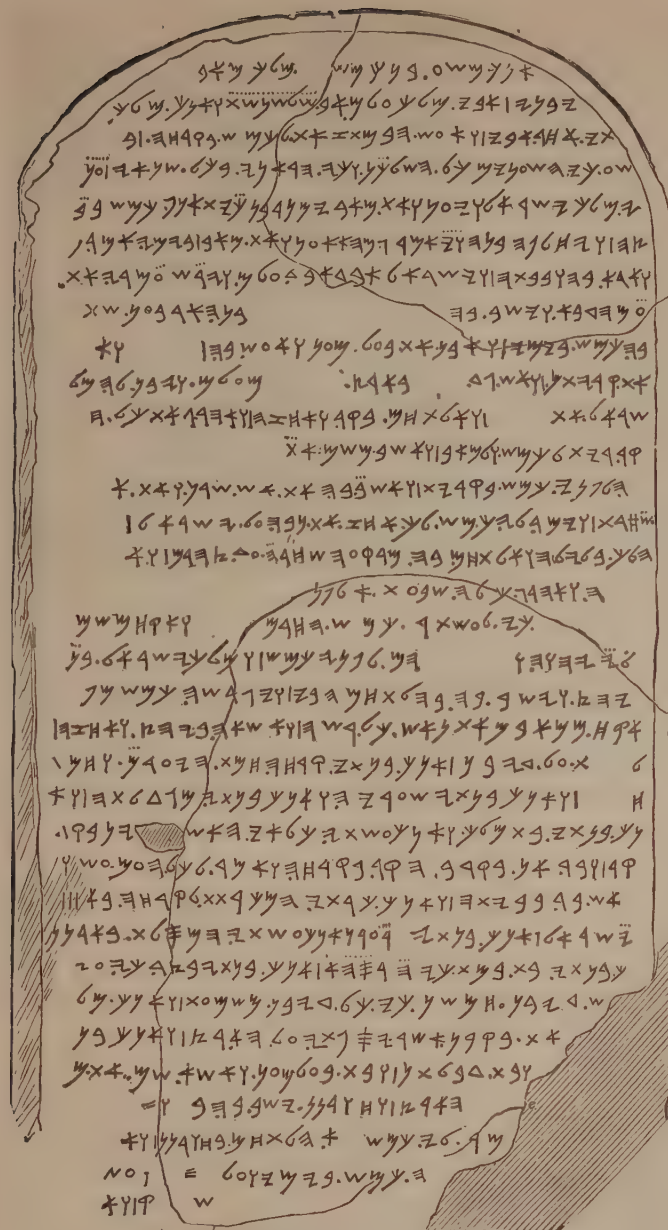
ARABIC	ETHIOPIA	ARMENIAN	COPTIC
Elif	Iloi	Alp	Alpha
Be	Lawi	Pier	Vide
Te	Ilaut	Kim	Gama
The	Mai	Ta	Dalda
Gim	Saut	Jetsch	El
Hla	Res	Za	Zida
Kha	Sat	Jed	Hida
Dal	Sehaat	Tho	Thida
Desal	Kaf	She	Kabba
Re	Beth	Ini	Laula
Ze	Thawi	Che	Laulla
Sin	Gjawi	Da	Ma
Schin	Harn	Gien	Ma
Sad	Nahas	Ilho	Ma
Ddad	Canbas	Tsa	Ma
Ta	Alph	Ghad	Ma
Tza	Kaf	Dehe	Ma
Ain	Chaf	Mjan	Ma
Wawe	Wawe	Hi	Ma
Tai	Ain	No	Ma
Dad	Zai	Wo	Ma
Tai	Jai	Tsha	Ma
Fe	Jamam	Be	Ma
Kaf	Dout	Dehe	Ma
Kef	Djent	Rra	Ma
Lam	Ceml	Sa	Ma
Mim	Tait	Wjev	Ma
Nun	Tschait	Dium	Ma
He	Pait	Re	Ma
Wau	Tzadai	Tzo	Ma
Jo	Zappa	Him	Ma
	Af	Ppiur	Ma
	Paa	Khe	Ma
		Alpim	Ma
		Fe	Ma

in the Bible were despotic rulers, and the sacred writings abound in instances of their cruelty and rapacity.

THE accompanying tables will give the reader a fair idea of the most ancient alphabets, beginning with the Phœnician, the oldest of all. The discovery of the "Moabite Stone" has made it plain that the Phœnician was the model after which the Greek alphabet and the Hebrew were formed or copied.

THE "Moabite Stone" was found at Dhibân, August 19th, 1868, by Rev. F. A. Klein, a French clergyman employed by the English

mission. Efforts were at once made to obtain possession of the stone, and they were so badly conducted, that the anger of the Arabs was excited, and they broke the valuable relic into pieces. This remarkable stone is a monument which yields in importance to none yet found. The inscription is the narrative of a Moabite king of his battles and his conquests. The date of the stone is probably about 900 B. C. It was engraved, according to the opinion of the Count de Vogüé, in the second year of the reign of Ahaz, king of Israel. It is older than Homer, older than the famous inscription of Ashmunazar; and is in all likelihood written in the same characters as those used by David in the Psalms, and by Solomon in his correspondence



THE MOABITE STONE.

with Hiram, king of Tyre. It illustrates, to a hitherto unheard of degree, the history of the writing which we all use at this time. Nearly the whole of the Greek alphabet is found here; not merely similar to the "Phœnician shape," but as identical with it as can well be. The number of letters on the monument was over 1000. The number preserved is 669. It refers to events which are recorded in the book of Chronicles, and is a remarkable evidence of the truthfulness of the Sacred narrative.

THE Nile, the great "River of Egypt," is formed by the union of two branches. One of these, the White Nile, rises in the interior of Africa; the other, the Blue Nile, rises in Abyssinia. These unite in latitude 15° 34', at Khartoum. From this point the river flows in a generally northward course to the Mediterranean. It is the longest river in the world, and its source is still a matter of uncertainty. As rain seldom falls in Egypt the Nile is the only source of fertility which that region possesses. The river annually overflows its banks, covering the country for miles on either hand, and depositing a rich



SCENE ON THE NILE.

fertilizing slime over the surface of the ground. A failure of this inundation is always followed by a failure of the crops and a famine.



MERCHANTS OF THE EAST.

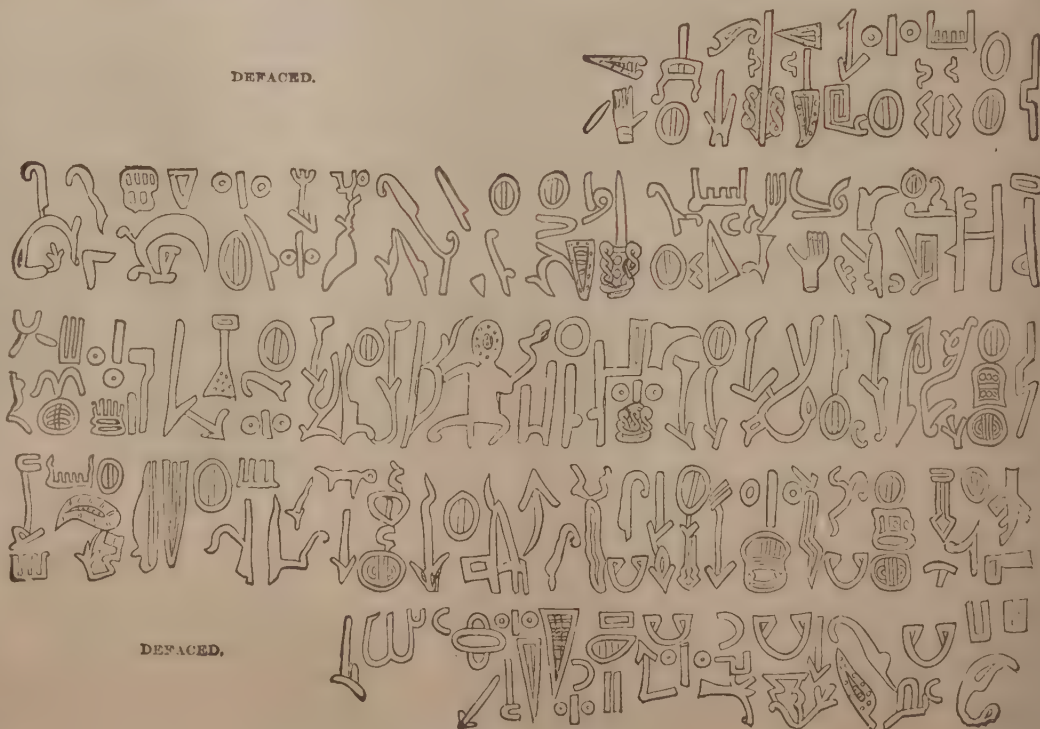
The commodities of different countries were usually exchanged by traders of various kinds, in caravans or "travelling companies" (Isaiah xxi. 13), which had their regular seasons and routes for passing from one great mart to another (Genesis xxxvii. 25-28). These merchants prospered by wandering, as ours do by remaining at a fixed location. Some of the maritime nations, as the Egyptians and Phœnicians, carried on a large traffic by sea.



CAVE UNDER THE SACRED ROCK AT JERUSALEM.

THE site of the Temple at Jerusalem is occupied by the Mahomedan Mosque of Omar, and is as sacred in the eyes of the follower of the Prophet as in those of the Jew. Toward the north-west angle of this section, beneath the dome of the great Mosque, is the projecting crown of Moriah, a broad, irregular mass of limestone rock. At the south-east side of this rock is an irregular, excavated chamber, averaging about 7 feet in height. The Mahomedans call it "the Noble Cave," and affirm that it was the praying place of Abraham, Solomon, David, and Jesus. In the centre is a slab of marble covering a deep cavity, to which the Moslems give the name *Bir-el-Arwâh*, "the Well of Spirits." Some say it is the gate of Paradise, others the door of Hell. This "Sacred Rock" was beyond a doubt "the threshing floor of Araunah the Jebusite,"

DEFACED.



DEFACED.

INSCRIPTIONS AT HAMATH.

where David sacrificed, and which became afterwards the site of the great altar of burnt offering (1 Chron. xxii. 1); and the cave beneath was simply the cesspool of that altar.

THE Dervishes are a class of religious people among the Mahomedans, who in some respects resemble the monks of Christianity. They live by the labor of their hands, though many are simply vagrants, and reside in convents of their own. They hold religious meetings on Tuesdays and Fridays, in which they perform, to the sound of a flute, sacred dances, whirling around with extreme velocity, and stopping at once when the music ceases. They frequently hold lighted coals in their teeth during this exercise. Dancing being forbidden by the Mahomedan religion, the Dervishes who practise it are under the ban of the law and of public opinion.



DANCING DERVISHES.

HAMATH appears to have been the principal city of Upper Syria, from the time of the Exodus to that of the prophet Amos. The Hamathites were descendants of Canaan, and were closely akin to the Hittites. Hamath is mentioned from time to time in the Bible. (2 Chron. viii. 4.) Some years ago four stones were discovered here, covered with curious inscriptions. One of these is shown in the engraving.

Attempts have been made to decipher these inscriptions, but without success. Captain Burton thinks that they form a link between picture writing and alphabetic character. Mr. Hyde Clarke says the bulk of them are not hieroglyphs, but characters. Mr. Dunbar Heath thinks they are hieroglyphs peculiar to Hamath, but finds on them the name of Thothmes III., who successfully invaded Syria about 1500 B. C.



WAR CHARIOTS.

THE Scripture speaks of two kinds of chariot—one for kings and princes to ride in, the other to break the battalions of the enemy by being driven in among them, being “chariots of iron,” that is, armed with iron

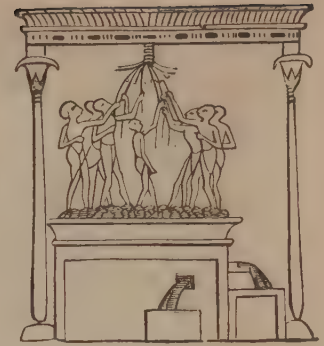
scythes or hooks, projecting from the ends of the axle-trees. These made terrible havoc. Sisera, general of Jabin, King of Hazor, had nine hundred chariots of iron.

The army with which Pharaoh pursued the Israelites, and which was drowned in the Red Sea, was supplied with chariots of this kind.

THE cultivation of the grape forms an important part of the husbandry of the East. The juice is pressed from the fruit in a vat by the trampling of men engaged for the purpose, and is emptied from the vat into a vessel prepared for its reception, through a pipe or tube. It was sometimes a pit dug in the ground, and was often excavated in the solid rock. The vine is frequently referred to in the Scriptures, where it is used as the symbol of peace and prosperity. To dwell under the vine and fig tree is the emblem of domestic happiness and contentment. The rebellious people of Israel are compared to “wild grapes,” an “empty vine,” etc. It is a vine which our Lord selects to show the spiritual union which subsists between Himself and His members.



WINE PRESS.



EGYPTIAN WINE PRESS.

AMONG the most extensive and beautiful of the temples of the East are those of India. Some are still in an excellent state of preservation, but many of them are in ruins. The name of India does not occur in the Bible until the Book of Esther, where it is noticed as the eastern limit of the empire of Ahasuerus. It is mentioned several times in the Books of Maccabees. Although it is so seldom referred to, it would seem certain that the people and productions of India must have been known to the Jews. There is undoubted evidence that an active trade was carried on between India and Western Asia. The trade opened by Solomon with Ophir through the Red Sea consisted chiefly of Indian articles. The Indian temples were built with great magnificence, and some of them were marvels of architectural beauty, as is shown by the ruins which still exist. The fronts were masses of carving, and were beautifully ornamented with statuary and works in relief. Unlike the Temple of the Israelites, they were scenes of bloody and often brutal rites; the grossest immorality was practised in some as a part of their religious worship, and in others human beings were sacrificed to gods of wood and stone.



RUINS OF AN ANCIENT TEMPLE OF INDIA.



ORIENTAL WOMEN.

THE Women of the East are much inferior to those of Christian countries. They are little better than slaves. They are ignorant, and are kept in a state of gross subjection by their husbands; their persons, and even their lives, being at the disposal of the husband. They live in great seclusion, never appearing in public unless closely veiled, not mingling in general society, nor seeing the men who visit their husbands and brothers, nor even taking their meals with the men of their own family. In Palestine their seclusion was less in the rural districts than in the towns, and their position was infinitely better among the Jews than among other nations. Their pursuits were chiefly domestic; yet among the poorer classes the women worked in the field, carried water, watched the flocks, etc.



TOMB OF ABSALOM IN THE VALLEY OF JEHOSEPHAT.

In the Valley of Jehoshaphat, on the east of the Holy City, there is a singular structure, consisting of an isolated monolithic base with

a superstructure of masonry. It is about 54 feet high above the ground, 37 feet of which are masonry. The body of the monument is a cube, 22 feet on each side, and is ornamented with Doric columns and pilasters. The upper part consists of two layers of large stones terminating the cube; then a cylinder, composed of three more layers, ornamented with projecting cable mouldings; the whole terminates in a singular concave curved pyramid crowned by a tuft of palm leaves. This structure is commonly called the Tomb of Absalom, the son of David, but the best informed writers deny that it is of such great age. The Jews, however, accepting the tradition, have been in the habit from time immemorial of showing their horror at his rebellious conduct by casting a stone and spitting as they pass by. In consequence of this the lower part of the structure is buried for some distance in the heap of stones thus accumulated.



THE THRONE OF CYRUS.

THE throne was an emblem of kingly majesty and power, and was used on all state occasions. Some of the thrones of ancient kings were very beautiful and costly. That of Solomon was of ivory, overlaid with gold; having six broad steps, every one with a golden lion at each end. The engraving represents an ancient sculpture showing the throne of the great Persian monarch, Cyrus, the conqueror of Babylon.

IN the narrative of the destruction of the Cities of the Plain, we are told that Lot's wife, in fleeing to the mountains, looked back, in defiance of God's command, and that "she became a pillar of salt." A pillar is mentioned by Josephus, the Jewish historian, who expresses his belief in its identity with that into which Lot's wife was transformed. "I have seen it," he says, "and it remains to this day."

It was long believed that as fast as any part of it was washed away, it was supernaturally renewed. There can be no doubt of the fact as recorded by Scripture, but the superstition which still prevails in the East may suggest to us its existence and operation in former times. Lynch discovered, on the eastern side of the very remarkable mountain of Usdum, or from the first two letters being transposed, Sudum,



A PILLAR OF SALT.

on the shore of the Dead Sea, a lofty, round pillar (as shown in the engraving), standing apparently detached from the general mass. On landing to examine it, he found that the beach was a soft, shiny mud, incrusting with salt, and that, a short distance from the water, it was covered with saline fragments and flakes of bitumen. He discovered the pillar to be of solid salt, capped with carbonate of lime, cylindrical in front, and pyramidal behind. It has been supposed by some persons that this is the pillar of salt referred to in Genesis, but this cannot be, as the awful visitation upon Lot's wife occurred on the *eastern* side of the sea, while this pillar stands on the *western*.

In Eastern countries the veil forms an indispensable part of the female attire. No woman there ventures out of doors unless her features are concealed by a veil, for it is considered a shame for her to show her face to any man but her lord, and his nearest kin. Women considered it a great mortification for their faces to be seen in public; and we read in the Book of Esther, that Queen Vashti submitted to a divorce rather than comply with the command of her royal husband to appear before his nobles unveiled, a remarkable instance of the tenacity with which they adhere to this custom. To lift or remove a woman's veil is to inflict a deadly insult upon her. There are, at present, two kinds of veils worn in the East. One for outdoor wear, which covers the face,



THE VEIL.

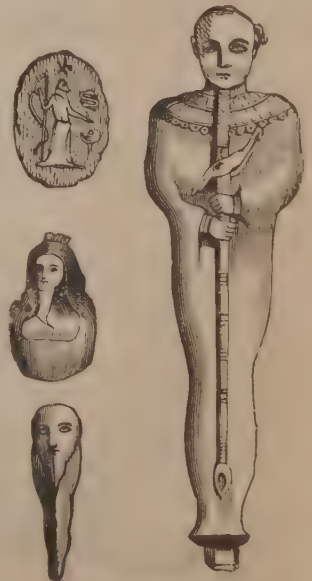
leaving only the two eyes exposed; and one for indoor wear, which is thrown back from the head, leaving the face free.



WOMEN AT A WELL.

In the East the women are generally required to bring water from the well for the household, and to lead the flocks to water. Rachel was engaged in a similar occupation when Jacob first beheld her. The custom is still maintained, and these duties still belong to the women of Palestine.

THE word *Teraphim* signified an idol or idols, as is evident from the renderings of the Greek Version. It was similar in meaning to the word *Penates*, denoting the household gods of the ancient Italians. The Teraphim belonged to the Sabeian idolatry—the worship of the stars. In the East they were made of metals, and even under a particular aspect of the constellations, bore, likewise, the figures of the planets, or magical characters. They were probably, for the most part, of human form; sometimes busts of different sizes. It was affirmed that they answered questions, and found anything that was lost. This superstition was deeply rooted for many ages, and extended over large regions. Rachel came near bringing her father's vengeance upon her husband, by her theft of the household gods of Laban, her father.



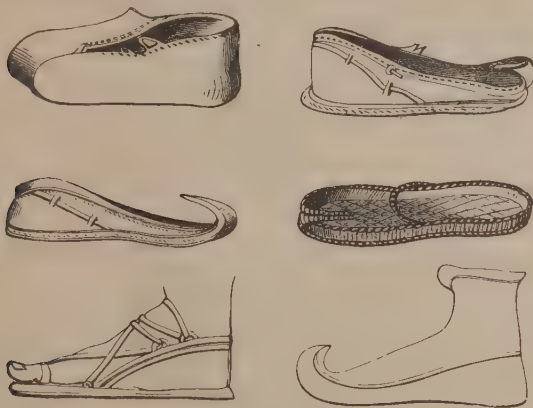
THE TERAPHIM.

FROM LUZ, Jacob pursued his journey to Ephrath, which was not more than a mile from Bethel, and hence called Bethlehem-Ephratah, and there his beloved Rachel died in giving birth to a second son,



RACHEL'S TOMB.

Benjamin. Jacob grieved sorely for his wife, whom he tenderly loved. Having laid her remains in the grave, he placed over that grave a monumental pillar. This pillar was standing when Moses wrote his narrative, as he himself informs us. The present erection, as shown in the engraving, is of comparatively modern date. It is an inferior structure, composed only of a pile of stones, without ornament, and is situated on the road from Jerusalem to Bethlehem, opposite the remains of an aqueduct; but is held in great veneration by Jews, Muslims, and Christians.



ANCIENT SHOES.

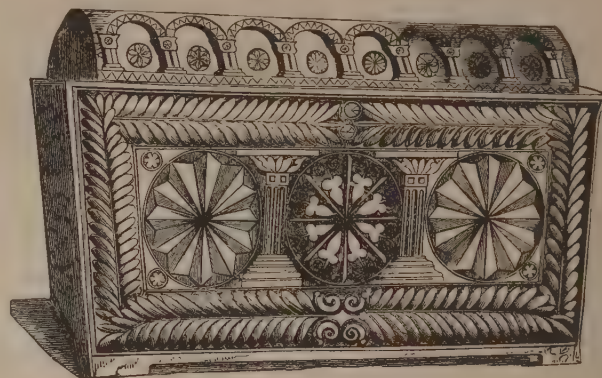
THE ancients used the Sandal as a protection for the foot. It consisted of a stout sole attached to the foot by thongs. In Egypt, the sandals were usually turned up at the toe, like our skates; though other forms, rounded and pointed, are also exhibited. In Palestine, sandals were worn by all classes, even by the very poor, as they cost but little. They were not worn indoors, as a rule, and during meal times the feet were usually left uncovered. It was a mark of reverence to cast off the shoes at the approach of a person of eminent sanctity, or upon entering a



ANCIENT SANDALS.

holy place. It was also an indication of violent mourning to appear in public without sandals. To unloose or carry a person's sandals was a menial office, betokening great inferiority on the part of the person performing it. The use of the shoe in the transfer of property is noticed in Ruth iv. 7, 8.

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ANCIENT SARCOPHAGUS.

THE Egyptians Embalmed their Dead, but we have no evidence that the Hebrews did so. The former believed that the abode of the soul in the regions of the blessed depended upon the preservation of the body on earth, and as the flat country of the Nile was subject to an annual inundation of nearly two months' duration every year,

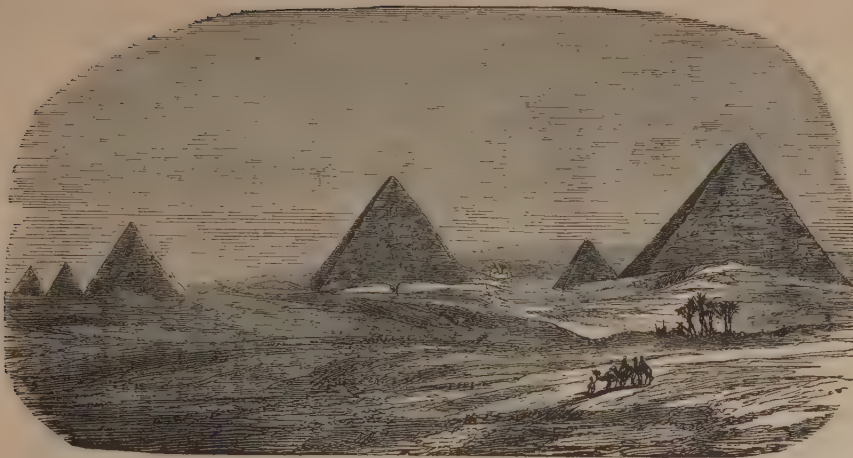
it became necessary to resort to this process to preserve the bodies. Joseph and Jacob were embalmed, in order that their bodies might be carried to Canaan for sepulture. The process of embalming was as follows:—The whole of the internal organs were removed, the body put into nitre, and the cavities filled up with drugs and spices—such as myrrh and cassia—by which the humors were imbibed and absorbed, and the frame preserved from decay. It was rather a costly process, occupying forty days; and then for thirty days the body lay in this state, so that seventy days were thus spent in embalming and in mourning; after



EGYPTIAN MUMMIES.

which the body was placed in a coffin of sycamore wood or stone, which was put up against the wall of the house, and was finally conveyed to some subterranean vault in the ground, or in the rock, where it might remain in a state of perfect preservation for ages on ages of time.

THE Pyramids of Egypt, so celebrated from remote antiquity, are the most illustrious monuments of art. The three principal pyramids are situated on a rock, at the foot of some high mountains which



THE PYRAMIDS OF EGYPT.

bound the Nile. The first building of them commenced, it is supposed, about 1500 B. C. The greatest is said to have been erected by Cheops, 1082 B. C. The largest, near Gizeh, is 461 feet in perpendicular height, with a platform on the top 32 feet square, and the length of the base is 746 feet. It occupies about twelve acres of ground, and is constructed of stupendous blocks of stone. There are many other smaller pyramids to the south of these. A battle was fought at the base of the Pyramids, between the Mamelukes and the French, July 21st, 1798. The victory won by Napoleon on this occasion made him master of Egypt.



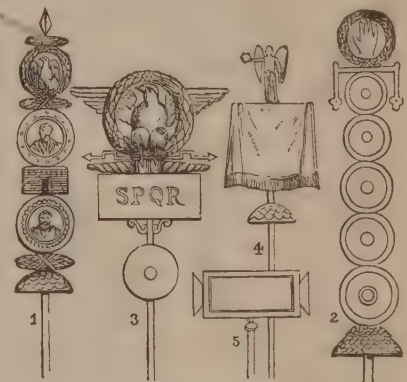
HOUSE WITH A PARAPET.

REFERENCE is frequently made in the Bible to the House-top, and in Deut. xxii. 8, it is commanded, "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence." If we keep in mind that the roofs of Eastern houses are flat, are much resorted to in the cool of the evening, are used as places of prayer, and are even slept on during the heat of summer, we shall see how necessary it is to surround them with a parapet or fence to prevent the possibility of any one falling from them.



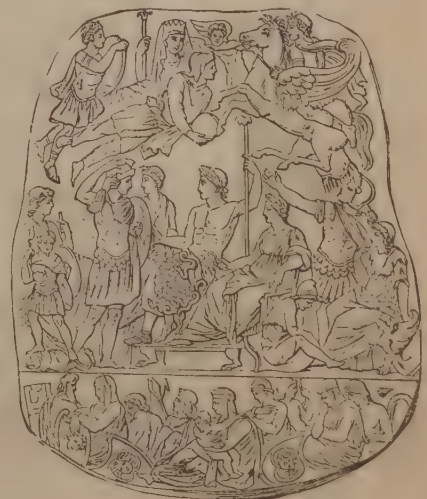
EGYPTIAN STANDARDS.

THE Standards of the Ancients were simply a figure or a device set up on a pole. Those of the Egyptians were usually the figure of a god or some sacred emblem. The Romans also made use of some sacred emblem, and their standards were worshipped by the troops. Each company of one hundred among the Romans had a standard of its own; but there was also a standard common to the whole legion—a silver eagle grasping the thunderbolt in its claws—emblematic of power and success. Each of the four divisions of the Israelitish army at the time of the Exodus was assigned a standard. (Numbers i., ii., and x.) The character of the Hebrew military standards is quite a matter of conjecture; they probably resembled the Egyptian.



ROMAN STANDARDS.

THE engraving represents one of the finest specimens of engraved precious stones of which we have any knowledge. The ancients excelled in such workmanship. The stone represented is known as "the Great Cameo." It represents the "triumph" of Germanicus (Consul of Rome, A. D. 12-19). The group occupying the central part of the engraving represents the reception of the conqueror by the Emperor Tiberius. The lower group is symbolical of the campaign in Asia, and the group at the top is intended to represent the Apotheosis of the Roman Emperor Augustus.



ANCIENT CAMEO.



ANCIENT EGYPTIAN JEWELS.



ANCIENT EGYPTIAN JEWELS.

borate, and were of great value, being often set with gems of rare price. The reader will be enabled by the accompanying engravings to form a correct idea as to the appearance of these trinkets.



EGYPTIAN WOMEN.

The women of Egypt were held in high esteem by the ancient inhabitants of that country, but still not exempted entirely from the

fate which Eastern sensuality has always imposed upon the weaker sex. They were considered very beautiful, and often resorted to painting the face to render themselves more attractive.

THE command to eat unleavened bread at the *Pass-over*, was one which no Israelite would have been willing to disobey. It was instituted to remind him that, in the Wilderness which

he was about to enter, he would find his freedom from bondage through trial and suffering. It was necessary that the bread should be unleavened which was taken on the journey, in order to preserve it, as the leaven would have produced fermentation.



UNLEAVENED BREAD.

THE Sepulchres of the Jews were hewn out of the rocky sides of some hill. The Valley of Jehoshaphat, on the east of Jerusalem, is full of such tombs. Some are quite extensive, consisting of large chambers, with niches on each side for the reception of the bodies.



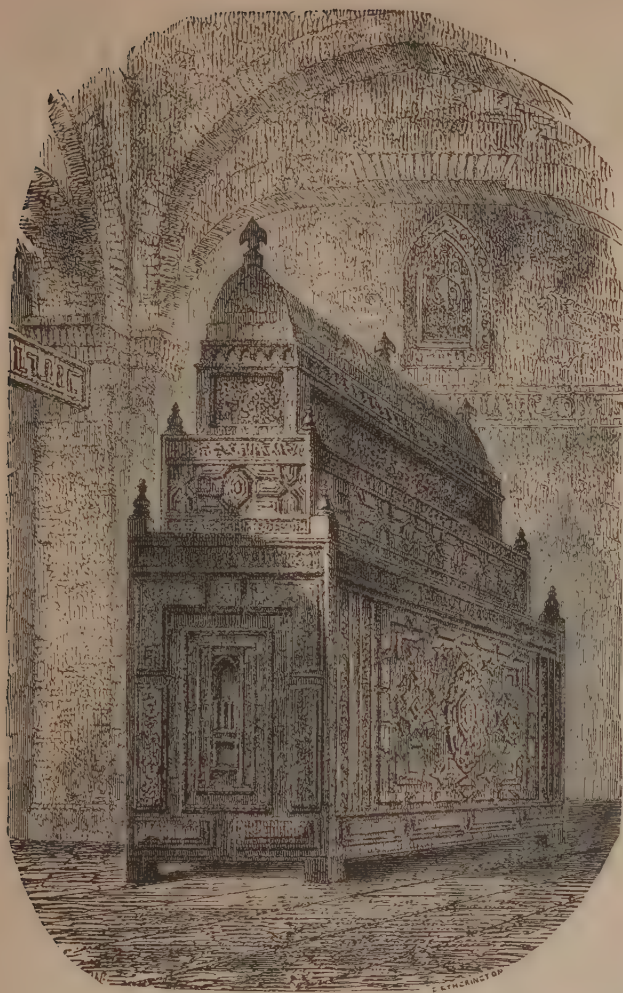
INTERIOR OF A TOMB.

THE nations of the East pay great regard to the burial places of their dead. Some of the tombs are still in perfect preservation, and show the magnificence with which the ancients prepared their last resting-places. The land of Edom abounds



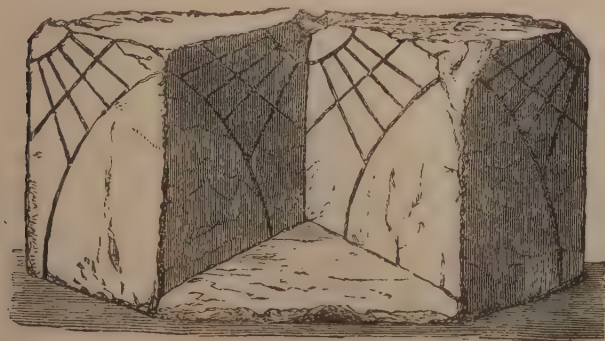
TOMB AT PETRA.

in these remains, some of which are very beautiful. They are hewn in the rock, and the entrance is sculptured in an elaborate manner.



TOMB OF ESTHER AND MORDECAI.

WE are told there is a Tomb to the memory of Esther and Mordecai at Hamadan, or the ancient Ecbatana, which was one of the seats of Persian royalty. The entrance is by a stone door of small dimensions, the key of which is always kept by the chief Rabbi, for numbers of Jews are still resident there. In the midst of the tomb-chamber, which is larger than the outer apartment, stand the sarcophagi of Mordecai and Esther, richly carved, and with a Hebrew inscription along the upper ledge.



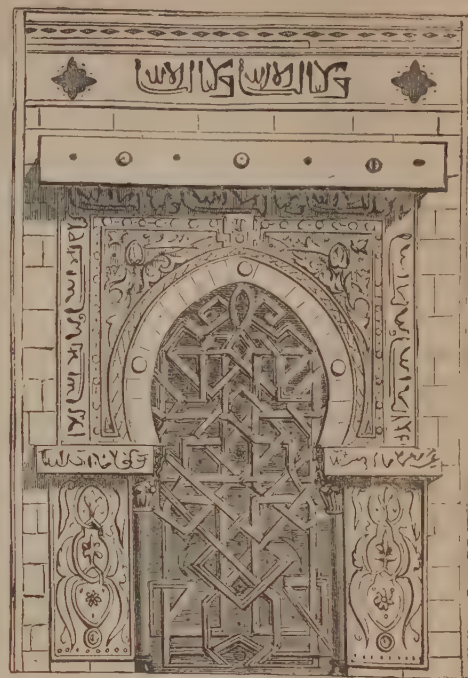
ANCIENT SUN-DIAL.

VARIOUS forms of Dials were used by the ancients for the measurement of time. The dial of King Ahaz was the most celebrated, and consisted of a flight of stairs so arranged that the shadow of some

column or obelisk at the top fell on a greater or smaller number of them, according as the sun was low or high.

IN rehearsing the precepts of the law to the Israelites, Moses declared, "Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. vi. 8, 9.)

Some suppose that there is here an allusion to the phylacteries, to the use of which the Jews still adhere. Those intended to be worn on the head are formed of parchment, and moulded on a last



DOOR INSCRIBED WITH PASSAGES FROM THE KORAN.

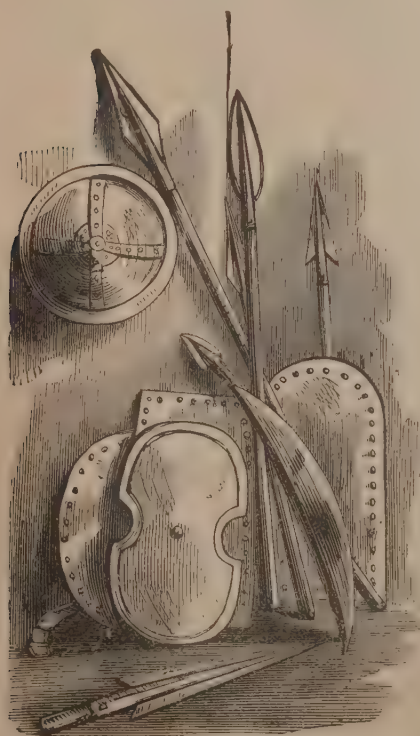
of wood made exactly square at the bottom, on which are placed four smooth parallel boards. After being soaked in water for the purpose of rendering it pliable, the parchment is fitted to the last, and there remains until it is dry. When taken off the mould, there are four cavities, agreeing, of course, in thickness with the four boards; into each of these cavities, a small, finely-written section of the law is placed: this parchment is adjusted to the head with a loop and string. The phylacteries for the arm have but one cavity, into which are placed the same four sections of the law as are contained in the phylactery for the forehead. In Mohammedan Asia, it is customary to this day for sentences from the Koran, and other sources, to be wrought in stucco over gates and doors, and even as ornamental scrolls in the interior of the houses.

THE Armor of the Ancient Hebrews was of two kinds—that for assault and that for defence. *Offensive weapons:* The first of this class was the *Chereb*, or Sword. Its exact size and shape is not known, but it is probable that the Hebrew sword was short and light. Ehud's sword was but a cubit, or 18 inches, long (2 Sam. ii. 16; xx. 8-10), and Goliath's weapon would appear to have been of a similar character, when we consider how easily David used it, although its owner was a man of gigantic size. It was carried in a sheath, which was slung to a girdle fastened about the waist. Many of these swords were two-edged. Some of them were made of metal, and others of flint. Next to the sword was the Spear. There were four kinds of spears. 1. The *Chanith*, which was a spear of the largest size. Goliath and other giants bore this weapon. Saul was rarely without it, and it was with this that he sought to kill David upon one occasion, and Jonathan upon another. 2. The *Cidôn*, or Javelin, a lighter weapon than the preceding. When not in use, it was carried on the back of the warrior. 3. The *Rômach*, which is mentioned in Numbers xxv. 7, 1 Kings xviii. 28, and in some passages of the



ANCIENT SWORDS.

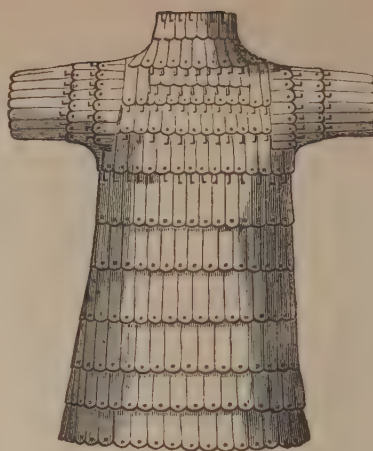
other historical books of the Bible. 4. The *Shelach*, or Dart, a light, but dangerous weapon (2 Chron. xxiii. 10).



ANCIENT JEWISH SHIELDS AND SPEARS.

8). Bows of steel, or rather brass, are mentioned, as if especially strong. The Arrows, or *Chitzim*, were carried in a quiver, or *Theh* (called *Ashpâh* in Isaiah xxii. 6, xix. 2; Ps. cxxvii. 5). Sometimes

The most important and effective of all the offensive weapons was the Bow, or *Kesheth*. It was used for the chase, and for war, and was to the ancient soldier what the musket is to the modern. Among the Hebrews, captains high in rank, and even kings' sons, carried the bow, and were expert in its use. The tribe of Benjamin constituted one of the most famous archery corps the world has ever seen, and there were good bowmen in the tribes of Reuben, Gad, Manasseh, and Ephraim. It is impossible to describe the exact form of the bow of the Hebrews. It seems to have been bent by the aid of the foot (1 Chron. v. 18, viii. 40; 2 Chron. xiv.



LEATHER CUIRASS.

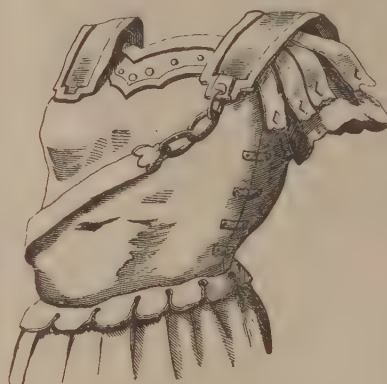


A SLING.

a burning substance was attached to them, and sometimes they were steeped in poison.

The *Sling* was a simple but effective weapon, and is famous as having been the instrument with which David brought the huge Goliath to the earth. Later in the monarchy, slingers formed a part of the regular army.

Defensive armor.—1. The *Shiryôn*, or Breastplate, was a coat of mail or a breast-plate of scales. It was used for the protection of the



COAT OF MAIL.

warrior's body. Our engraving shows the style used by the Hebrews. 2. The *Tacharâ* was probably like the English *habergeon*, a quilted shirt or doublet, and was put on over the head. 3. The *Helmet*, or *Côbl'a*, was for the protection of the head, and was of various shapes. It was usually made of metal. 4. The Greaves, or *Mitachâh*, were defences for the feet, and were made of brass (1 Sam. xvii. 6).

There were two kinds of Shield in use:—1. The *Tzin-nâh*, or large shield covering the whole person. When not in actual conflict, it was carried before the warrior. 2. The *Mâgên*, which was a buckler or target, and was used in hand-to-hand fights.



WOMEN GRINDING CORN.

THE Mill which was in use among the Hebrews resembled that which is still common in Western Asia. It was formed of two circular stones, about six inches thick, and two feet in diameter. These stones were placed one upon the other, and were the upper and nether millstones of which we read in the Old Testament. The upper stone was slightly hollowed underneath to fit upon the slightly rounded surface of the nether stone. In

the centre of the upper stone there was a hole, into which the corn was put by the hand; and a little on one side was a handle to turn the upper stone, the lower one being stationary. The mill was, and still is, commonly turned by two women, who sit opposite to each other, and seize the handle by turns to keep up the requisite motion. In the East they grind their corn at the break of day, and when one goes out in the morning, he hears everywhere the sound of the mill. This peculiar noise is alluded to in Jer. xxv. 10; Eccles. xii. 4; and Rev. xviii. 22.



ANCIENT LAMPS.

THE Lamps of the ancients (Matt. xxv. 1) were often very beautiful. They were richly chased, oftentimes being decorated with statuettes. Besides their usefulness in furnishing light, they were regarded as among the most beautiful ornaments of the house.



DAGON.

DAGON was the chief god of the Philistines. The name signifies a "fish," and this deity is supposed to have been the Atargatis of the Syrians, whose upper part was like that of a woman, and its lower part was in the likeness of a fish. In the Scriptures Dagon is spoken of as of the male sex. When the Philistines captured the Ark of the Covenant, they put it in the temple of Dagon at Ashdod. Next morning they found the idol prostrate upon his face before the Ark. They set him up in his place again, but upon returning the next day, found him fallen again before the Ark, with his humerus head and hands broken off.

SOLOMON compares the turning of the slothful person in his bed to the turning of a door upon its hinges or pivots. Hinges such as are now in use were unknown in those days. The doors were moved upon pivots, each pivot having its corresponding socket. The weight



ANCIENT DOORS AND HINGES.

of the door rested upon the lower socket, and the opening and shutting of it was always more or less difficult and tedious.



AN ASSYRIAN KING.

THE Assyrian Monarchs must have been arrayed in robes of great beauty and magnificence, if we may judge from the sculptures still in existence. These consisted of a long flowing garment descending to the ankles, elaborately embroidered, and edged with fringes and tassels. The part covering his breast was generally adorned, not only with flowers and scroll work, but with groups of figures, animals, and even hunting and battle scenes. Over this robe, which was confined at the waist by a

girdle, to which were attached cords with large tassels falling down almost to the feet, was thrown a second, nearly of the same length, but open in front and less embroidered. On his head he wore a tiara or high mitre of peculiar shape, reserved for the monarch alone.



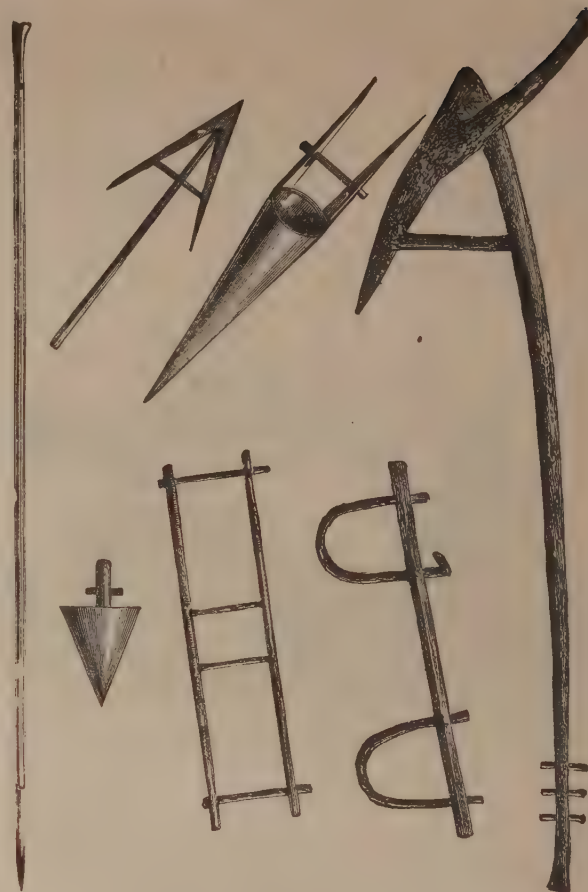
THE VALLEY OF TOPHET.

TOPHET is a valley to the south-east of Jerusalem, called the Valley of Hinnom, or Gehenna, where the Canaanites, and afterwards the Israelites, made their children "to pass through the fire" as a sacrifice to Moloch. In order to put a stop to the infamous practice, King Josiah cut down the groves, destroyed the idols, and strewed the valley with dead men's bones. It being made thus unclean, no Israelite would enter it, and it was converted into a cemetery.



ANCIENT METAL VESSELS.

At the feasts of the Hebrews, a cup filled with the portion of wine he was expected to drink was set at the place of each guest, and it



PLOUGHS AND YOKES OF ASIA MINOR.

THE Agricultural Implements of the East are of the rudest and most primitive character, and cause all who behold them to wonder how any good result can be derived from such poor instruments of cultivation. There has been little improvement in this respect in Asia Minor.



ANCIENT CUPS.

was deemed very rude to refuse it. Many of the vessels thus used were of metal. Those for the service of the Temple were of pure gold.



EASTERN CASEMENT.

THE Casement or lattice-work enters into the construction of all Eastern houses, and is used for keeping the apartments cool. It is usually furnished with a divan, upon which the master of the house or his guests may sit, and by raising a portion of the lattice, see what is passing without. (Prov. vii. 6.)



OXEN TREADING OUT CORN.

THRESHING was anciently performed in the East with a flail. Sometimes the grain was trodden out with oxen, which the Hebrews were forbidden to muzzle (Deut. xxv. 4); but the most common way was and is by means of oxen dragging a heavy sledge over the grain.



EASTERN CARAVAN HALTING.

THE journeys across the deserts and plains of the East being long and fatiguing, and the traveler being exposed to attacks from robbers and wild beasts, it is the custom of the Eastern nations to travel in Caravans, or large numbers. These caravans are governed by fixed rules, agreed upon before setting out, which regulate the hours for starting and halting, and the persons composing them make common cause for their mutual protection against enemies of all kinds.



WOMEN WITH DISTAFFS.

THE Distaff was the first instrument employed in spinning, and the ancient emblem of female diligence. It consisted of a staff, on one end of which was rolled the wool. It was held in the left hand of the spinner, while the right hand was occupied in drawing out the

fibres of the wool, and at the same time twisting them. A small piece of wood, called the spindle, was attached to the thread, the weight of which continually carried it down as it was formed. When the spindle reached the ground it was unfastened, and the thread which had been formed was wound around it, and it was then fastened near the beginning of a new thread.



A ROMAN HALL OF JUSTICE.

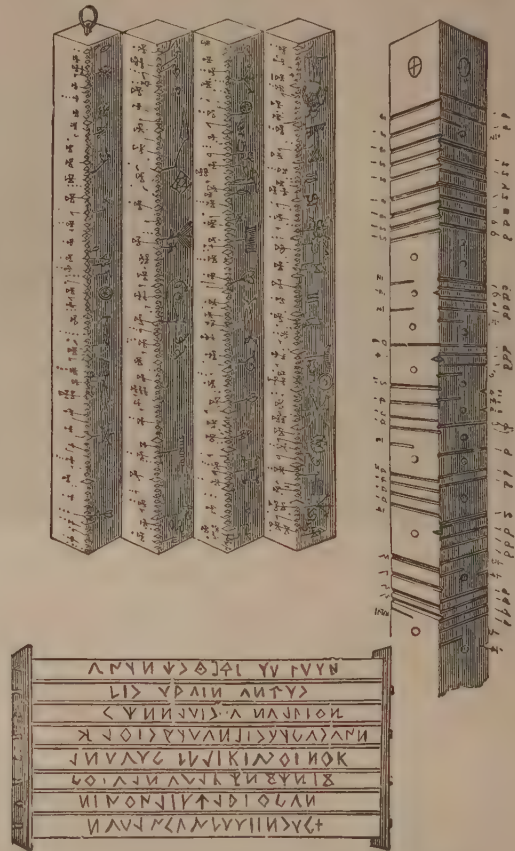
THE Prætorium, or Hall of Justice, was the headquarters of the Roman military governor, wherever he happened to be. It was usual in peace to use one of the best public buildings in the city for this purpose. That occupied by Pilate at Jerusalem, when he condemned Our Lord to death, was the new palace of Herod.



THE SOWER.

As in the days when Jesus spake the parable of the Sower to the multitude (Matt. xiii. 3-8), the custom of sowing seeds with the hand still prevails in the Levant. The ground being but imperfectly broken by the rude ploughs in use, it is not surprising that the germination of the seed cannot be reckoned upon with certainty.

THE practice of Writing on Sticks (Ezek. xxxvii. 20) is as old as the days of Moses. It obtained among the ancient Greeks and Britons, and much more recently in Sweden. The stave calendars once in use in Sweden were of wood, some three feet or more long, sword-shaped, with Runic characters engraved upon them, and a species of hieroglyphics extending along their whole length.



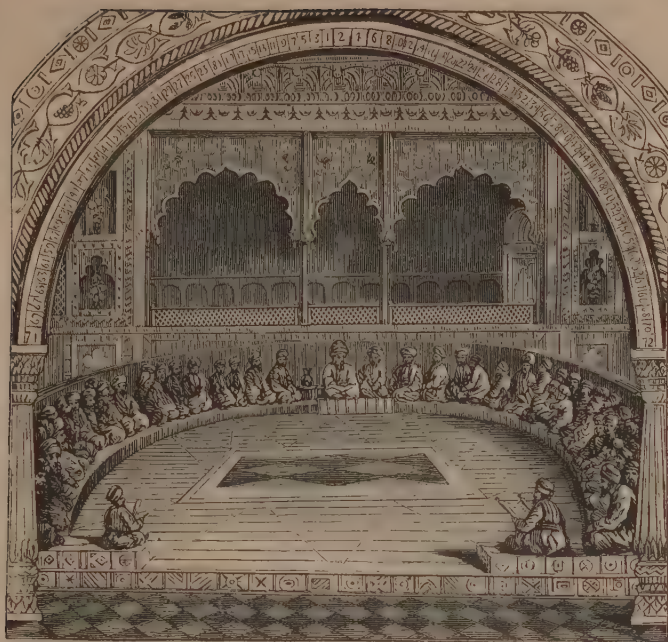
SPECIMENS OF ANCIENT WRITINGS ON STICKS.

THE Tables of the ancients were heavy and clumsy, though often carved elaborately and inlaid with gold and silver. Those made for the Temple were very costly. Tables used for eating from were either



ANCIENT BANQUET.

round, or long and narrow. They were usually surrounded on three sides by a couch, on which the person reclined at full length, supporting himself on his left elbow, leaving the right hand free for use.



THE SANHEDRIM IN SESSION.

THE Sanhedrim, or Bethdin (the house of judgment), was a council of seventy senators among the Jews, who decided the most important affairs of the nation. The High Priest was usually, *ex officio*, president of this Council. The Sanhedrim is first mentioned by Josephus in connection with the reign of John Hyrcanus II., B. C. 69, and is supposed to have originated after the second temple was built, during the cessation of the prophetic office, and in imitation of Moses' Council of seventy elders. The room in which they met, according to the rabbins, was a rotunda, half of which was built without the Temple, that is, without the inner court of Israel, and half within, the latter half being that in which the judges sat. Most of the members of this Council were priests or Levites, though men in private stations of life were not excluded.



STAIRS OF THE MODERN CAPITOL AT ROME.

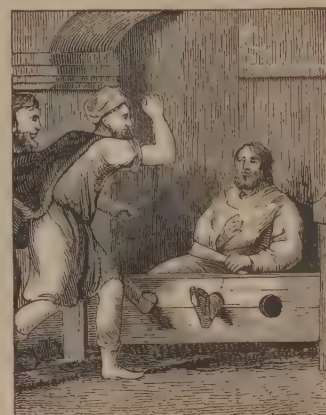
THE Capitol at Rome stands on the famous *Mons Capitolinus*, or Capitoliun, which was occupied by the ancient temple of Jupiter Capitolinus. A grand stairway, called "*La Cordonnata*," leads to the entrance to the Capitol. It was opened in its present form on the occasion of the entry of Charles V., in 1536. Adjoining it is the stairway which once led to the Temple of Jupiter.



DANCING WOMEN.

DANCING in the East is practised by professionals, as it is not considered respectable for persons in private stations to engage in it. Dancing girls, though they afford one of the most popular amusements of the East, are looked upon with contempt. Among the ancient Jews, dancing was a religious exercise, and was expressive of pious joy and gratitude.

THE Stocks, once so common as a means of punishment in England and in the American Colonies, were known to the early Hebrews. Job speaks of them (xiii. 27). They consisted of two beams, the upper one moveable, with grooves in them to receive the ankles of the prisoner. The arms were sometimes confined in the same way. To be placed in the stocks was a degrading punishment, and in order to make it the more galling, the instrument was sometimes set up in the public square, where the culprit was exposed to the insults of the populace.



THE STOCKS.

SACKCLOTH was a coarse stuff often made of hair. It was worn by the Jews in times of great humiliation. When inspired with joy, or upon the receipt of good news, those who wore Sackcloth cast it from them, and resumed their usual garb. The prophets frequently wore sackcloth, and were generally clad in coarse raiment, with a sheepskin mantle. Their appearance was startling and in keeping with their mystic office.



SACKCLOTH.



SPECIMEN OF ANCIENT EGYPTIAN ART.

THE Ancient Monuments of Egypt are covered with hieroglyphics and sculptures, many of which are exceedingly brilliant and beautiful in color even at the present day. The majority of these works relate to the exploits of the kings of the country, though nearly every custom of their day is represented in them, and are thus doubly valuable. The engraving represents one of these works, which is descriptive of the triumph of an Egyptian monarch over his foes.



CONVENT OF MOUNT CARMEL.

MOUNT CARMEL extends from the plain of Esdraelon to the Bay of Acre, forming that bay by thrusting its bold head far into the sea. It is the only great promontory on the coast of Palestine. On the northern point stands the Latin Convent of the Carmelite Friars. This is one of the finest locations on the whole coast, as well as one of the most delightful. The view from the convent is sublime.



EASTERN MODE OF SALUTATION.

THE Orientals are very ceremonious in their intercourse with each other, preserving the original customs of their fathers in this respect. Upon meeting an equal, the Hebrew made a low obeisance with the body, which was scrupulously

returned by the other party, and an inferior usually bowed himself to the ground before his superior. The common form of salutation was *Shâlom lekbâ*, or "Peace be with thee," but the following were frequently used, "The Lord be with thee;" "All hail;" "Joy to thee;" "Blessed be thou of the Lord." The performance of these salutations required considerable time, and we read, that when the Saviour sent the seventy forth, he forbade them to salute any man by the way, as their time was precious.



PLAIN OF JERICO.

ON the west and north of the site of ancient Jericho is a range of high limestone hills, one of which, 1200 to 1500 feet high, is called Mount Quarantana, and is said to have been the scene of our Lord's fasting and temptation. Between these hills and the Jordan lies "the plain of Jericho," over against the "plains of Moab." The plain was formerly well watered, remarkably fertile, and covered with palm-trees. It is now bare and barren, but is susceptible of being restored to its ancient prosperity.



EGYPTIANS HUNTING THE HIPPOPOTAMUS.

THE Hippopotamus, though now rarely found in the Lower Nile, was once very common there. It is referred to in the Bible as Behemoth (Job xl, 15). Hunting the Hippopotamus was one of the sports of the ancient Egyptians.

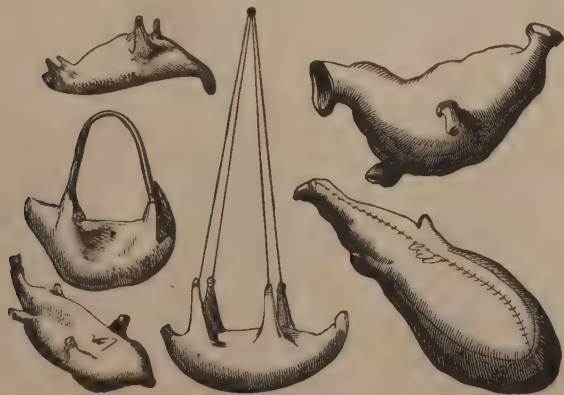


MODE OF TRAVELING IN THE EAST.



CITY OF REFUGE.

the establishment of Cities of Refuge, to which a man who had accidentally killed another, might fly for safety from the avenger of blood. The fugitive was protected in these cities, and the avenger was not allowed to enter in pursuit of his victim. There were seven cities set aside by the Mosaic law, and they served not only for the Hebrews, but for all strangers who resided in the country.



SKIN BOTTLES.

IN all Eastern countries water is comparatively scarce, and is regarded as of the greatest value. In the cities the supply of this fluid is obtained by means of Carriers, who transport it in skins, and sell it by the measure. A Skin Bottle is made as follows:—when an animal is killed, its head and feet are cut off and the body is drawn out

THERE are few roads in the Holy Land, the “highways” of that country being mere bridle paths, always difficult and oftentimes dangerous. Travelers who can afford to ride, usually make their journeys on an ass, and, as each one must depend upon his own efforts for protection, all go armed.

THE Mosaic law of “eye for eye, tooth for tooth, life for life,” justified the most rigid retribution. The custom of blood revenge was so firmly implanted among the Hebrews, in common with other nations of the East, that God directed Moses not to seek to eradicate it entirely, but only to seek to counteract and modify it by

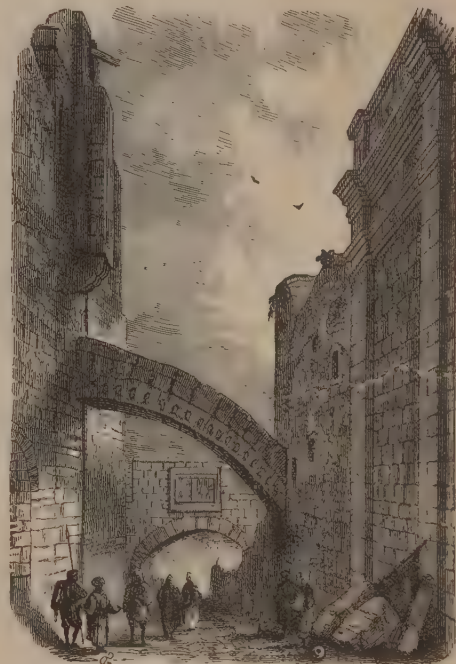
of the skin, which is properly dressed. The holes at the legs are sewed up, and the skin is tied at the neck when filled. Skins were used for this purpose by the Greeks, Romans, Egyptians, Hebrews, and many of the Eastern nations. They are still in use in Spain for the transportation of wine and other liquids.

AFTER the destruction of Jerusalem, in the revolt against Hadrian, the city was utterly obliterated. No Jew was allowed to enter until the middle of the fourth century, when they were permitted to assemble once a year, on the ninth of the month Ab, at the Wailing Place by the west wall of the Temple, to bewail the loss of their ancestral greatness.

ALL the Dwelling Houses of the East are built around an open court in the centre, the apartments opening upon and receiving light and ventilation from it. In many of these houses the court is handsomely paved with marble, and is supplied with fountains and shrubbery. It is the favorite resort of the family in the hot season, and their principal entertainments are given here, upon which occasion the court is roofed over with an awning to ward off the rays of the sun. The houses of Damascus are especially noted for their beautiful courts, on some of which architectural and ornamental skill of the highest order has been lavished. These decorations show a finely cultivated taste.



EASTERN WATER CARRIER.



THE MOURNFUL WAY AT JERUSALEM.



COURT OF AN EASTERN HOUSE.



FLESH HOOKS.

THE Hebrews used Hooks such as are shown in the accompanying engraving, for getting meat out of a boiling pot, and sometimes for flaying animals.

THE Funeral Ceremonies of the Hebrews were long and elaborate. The persons afflicted indulged in the

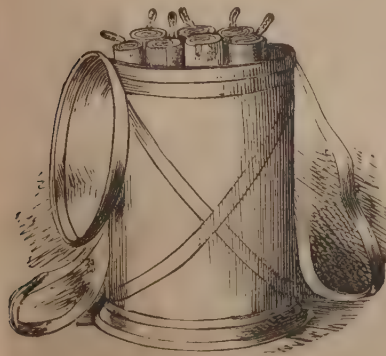
most violent demonstrations of grief. They wept, tore their clothes, smote their breasts, threw dust upon their heads, and lay upon the ground, went barefooted, and pulled their hair and beards, or cut them, and made incisions on their breasts, or tore them with their nails. The time of mourning was usually seven days, but it was lengthened or shortened according to circumstances.

During this time, the relatives of the deceased remained in their houses, and either fasted or ate their food on the ground. They were regarded as unclean, and neglected all their religious duties. Their friends visited them to comfort them or carry them food, but no one spoke to them unless they spoke



EASTERN FUNERAL.

first. They went on the house tops to bewail their misfortunes, and frequently clothed themselves in sackcloth. The body was carried to its sepulchre on a bier, followed by the relatives and friends. The families of the rich hired women to weep and wail, and also musicians to play funereal dirges. All that met a funeral procession were accustomed to join them for a time, to accompany them on their way, sometimes relieving the bearers of the bier, and joining in the lamentations for the dead.



ANCIENT WRITING MATERIALS.

THE Writing Materials used by the Ancients were of stone, wood, and the bark of trees. The instruments used for writing was a long style made of iron or steel—the mode of writing was by cutting or engraving. When parchment and the pen were introduced, the writing was rolled up in the form of a scroll, and the word rendered “book” in our translation of the Bible might with propriety be rendered “roll.”

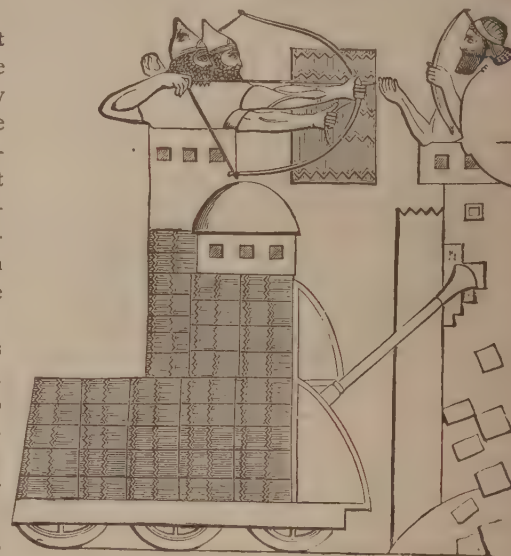
The accompanying engravings show the materials used for this purpose. The rolls or books were preserved with great care, and some of very ancient date are in an excellent state of preservation to-day. Those that still exist are few in number, and



ANCIENT WRITING MATERIALS.

are to be found chiefly in the great libraries of Europe, where they are regarded as amongst the most valuable treasures of the world. Access to them is granted to but few, and only to those whose studies require a reference to them. The number of these treasures is being gradually reduced by the frequent wars of the old world, which spare neither works of learning nor the architectural monuments of the past.

IN ancient times, the capture of a fortified city was a much more difficult undertaking than at present, for, although the defences were much slighter than the fortifications of to-day, the means of attack were in proportion to them. The principal weapon used for breaching walls was the Battering-Ram. This was a long and solid beam of



ASSYRIAN BATTERING-RAM.

timber, with a metallic ram's head on one end. It was suspended by the middle, and swung by hand violently against the wall or gate attacked, until a breach was made. Sometimes it was placed in the base of a wooden tower, which, being on wheels, could be easily moved towards the point of attack. The tower furnished a protection for the one hundred men usually placed in charge of the ram, as well as for a force of slingers or archers, who were stationed in the upper part. With this formidable engine the besiegers worked energetically until a breach was effected, and then their troops were thrown forward with vigor against the portion of the defences thus weakened. Entering through the breach, they carried the place by assault, sparing no one, as in those days it was the custom to put the vanquished to death.



ROMAN BATTERING-RAM AND TOWER.

THE custom of Anointing was in general use among the Hebrews, and its omission was a sign of mourning. It was usual for them to

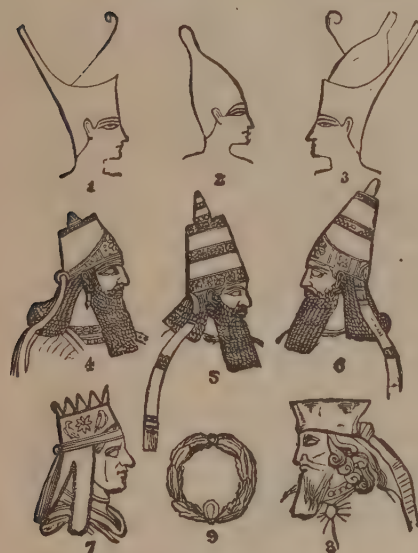


ANOINTING.

anoint the hair and beard, and, at their feasts, the whole body. To anoint a guest was to pay him a mark of high respect. The use of oil upon the skin was regarded as conducive to health, and dead bodies were anointed for the purpose of preserving them from corruption. When a monarch was chosen, it was the custom for the principal prophet of the nation, or the High Priest, to pour upon his head a little oil which had been consecrated for that purpose. Hence the expression, "The Lord's anointed."

(2 Sam. i. 14.) The High Priest was also consecrated in the same way. We read of Samuel anointing Saul and David, as a token of their being set apart for the royal dignity by the Almighty. In some countries in Europe, at the present day, anointing by the chief religious dignitary of the land forms an important part of the ceremony of crowning the sovereign.

THE Crown is an ornament worn on the head, and is symbolic of royal dignity and power. There are two distinct Hebrew



ANCIENT CROWNS.

terms rendered crown. The one represents such head-dresses as we should designate coronet, band, mitre, tiara, or garland. The other is generally applied to the head-dresses of kings. The figures in the engraving represent some of the most ancient crowns. They are as follows: 1. Crown of Upper Egypt. 2. Crown of Lower Egypt. 3. Crowns of Upper and Lower Egypt united in one. 4. Assyrian Crown. 5. Crown of Sardanapalus. 6. Crown of Sennacherib. 7. Crown of Tigranes, King of Syria. 8. Greek Crown. 9. Civic Crown of Rome.

NEARLY two miles distant from the town of Hebron, up the Valley to the N. W., is a large tree, known as "Abraham's Oak." It is a fine old tree, measuring about 23 feet in girth; but it has no marks of that high antiquity which tradition would give it. It is, however, the last representative of the oaks of Mamre, under whose shade Abraham communed with his Creator, and received angels as his guests.

AMON was an ancient Egyptian divinity, one of the eight gods of the first order, and the chief of the triad of Thebes, or No. The Egyptian form of his name was Amen, and signifies "the hidden." He was worshipped at Thebes as Amen-Ra, or "Amen the Sun," represented as a man wearing a cap with two high plumes.



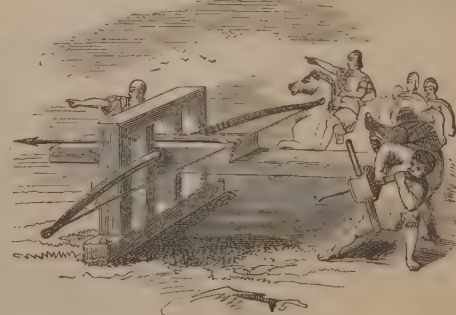
AMON.



ANCIENT POTTER.

A POTTER is a maker of earthen-ware. He fashions his wares out of clay, shaping the mass of clay as he turns it on his small and simple wheel, which is made to revolve rapidly to the touch of his foot. The Potter's control over the clay is referred to in Scripture to illustrate the sovereignty of God, who made us of clay, and forms and disposes of us as he deems good. (Jer. xviii. 1-6; Rom. ix. 20, 21.)

THE Catapult was a machine used by the ancients for throwing heavy darts. It consisted of an immense bow which was drawn by means of a windlass. The cord was released by a spring, and the momentum thus given to the arrow was tremendous. This "engine" was used both for attack and defence.



THE CATAPULT, A MACHINE FOR THROWING HEAVY DARTS.

THE Covenant which God made with Noah after the Deluge had subsided, in which He promised that He would no more destroy the world with water, was ratified by the beautiful sign of the rainbow in the cloud, a natural phenomenon suited to the natural laws of whose permanence it was a token.



THE BOW OF PROMISE.



ABRAHAM'S OAK AT HEBRON.



THE ISRAELITES DEFEATED BY THE CANAANITES.

UPON reaching the borders of the Promised Land in the march from Sinai, the Israelites became frightened at what seemed to them the difficulty of conquering the new possession, and refused to enter the land given them by Jehovah. They even rose against Moses and Aaron to stone them, when the Lord suddenly interposed to save His servants, and as a punishment to the people declared that not one of them but Caleb should see the Promised Land. The people now repented, and changed their minds, but it was too late. Then, notwithstanding the warning of Moses, they impiously sought to force a passage into the land in defiance of the sentence of God. They were met by the combined forces of the Amorites, Amalekites, and Canaanites, and were defeated with frightful slaughter, and pursued as far as Hormah, even unto Mount Seir.

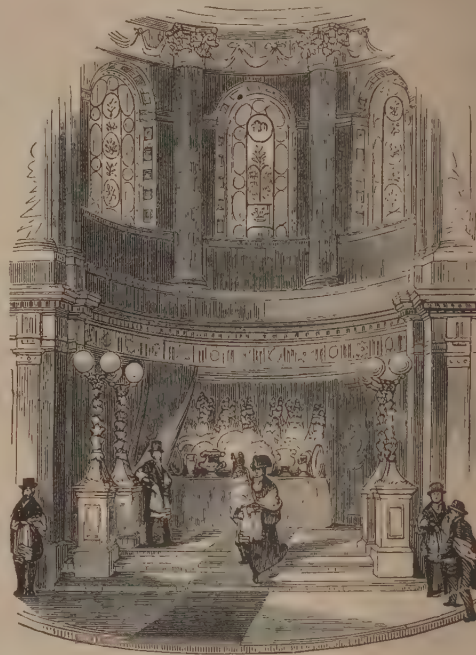


THE HIGH PRIEST.

UNDER the Mosaic law the Priesthood was assigned especially to the house or family of Aaron, of the tribe of Levi. No other Israelite had the right to minister in the Tabernacle, or to offer sacrifices to

the Lord. The High Priest was the official chief of the sacred order, and was at the head of all religious affairs, and the judge of all the difficulties that belonged thereto. He was also charged with the general administration of justice in the earlier days of the nation. He could enter the sanctuary only once a year, on the great day of expiation, to make atonement for the sins of the whole people. His duties, rights, privileges, dress, etc., were marked out with great minuteness by Moses at the Divine command. He was also the oracle of the truth of God; so that when he was habited in the proper ornaments of his dignity, and with the Urim and Thummim, he answered questions proposed to him, and God disclosed to him secret and future things.

THE Modern Synagogue differs but little from the ancient, except in the style of architecture employed. Some of these edifices are very rich and costly. The chief Synagogues of Berlin, Paris, and New York, are among the handsomest religious edifices of modern times. At present there are eight or ten Synagogues in the city of Jerusalem.



MODERN JEWISH SYNAGOGUE.

LONG after the death of Joseph, the Israelites were reduced to a state of slavery by the Egyptian monarch. He required of them the execution of a number of severe tasks, which he believed would be so onerous as to be fatal to many of them. Their labor consisted in field work, and especially in making bricks, and building the treasure cities (which were doubtless used for storing up corn) Pithom and Raamses.



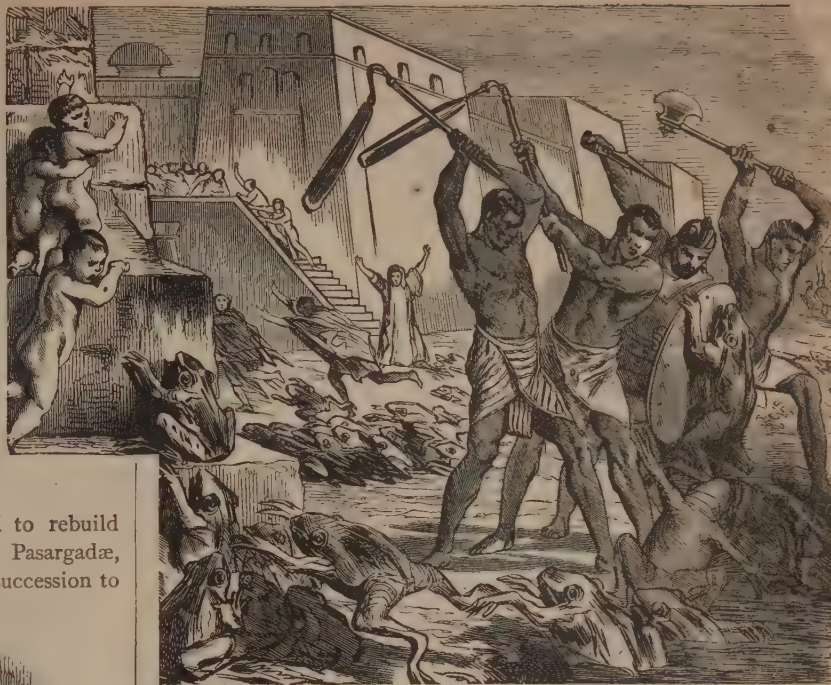
ISRAELITES LABORING IN EGYPT.

CYRUS, the great founder of the Persian empire, was the son of Cambyses, king of Persia, and Mandane, the daughter of Astyages, the last king of Media. He aided his uncle, Cyaxares, who is called in the Bible "Darius the Mede," in conquering Asia Minor, and afterwards their joint forces captured Babylon and overran the Assyrian empire. He married his cousin, the daughter of Cyaxares or Darius, and united the crowns of Media and Persia. He conquered a large part of the East. He was foretold by the prophet Isaiah as the deliverer and restorer of the Jews, a prediction which he fulfilled



TOMB OF CYRUS.

by allowing them to return to their own country, and to rebuild Jerusalem and the Temple. His Tomb is still shown at Pasargadae, the scene of his first great victory, which secured his succession to the crown of Media.



THE PLAGUE OF FROGS.

the command of Jehovah, to show Pharaoh that he was contending with a Power mightier than his own, and to compel him to release the Israelites from their bondage. They swarmed in countless numbers, "even in the chambers of their kings," and defiled the very ovens and kneading troughs. Here, too, it was the object of the reverence of the Egyptians that was made their scourge, for the frog was one of the sacred animals. From this plague there was no escape, and Pharaoh was fain to seek relief through the prayer of Moses, and by promising to let the people go. Then, by the prayer of Moses the frogs died where they were, a far more striking confirmation of the miracle than if they had retired to their haunts.



PETER SET FREE BY AN ANGEL.

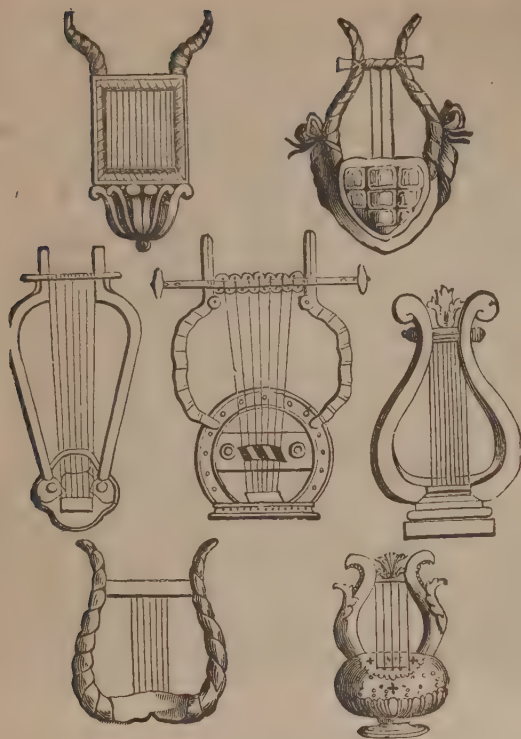
ST. PETER, having incurred the enmity of the Jews by his boldness and zeal, was seized and thrown into prison during the Passover week (A. D. 44), by Herod Agrippa, who intended to put him to death at the close of the feast. On the night before the day fixed for his execution, the Apostle, heavily chained, was sleeping soundly between two soldiers who had been placed in his prison to guard him. Suddenly the prison was filled with light, the Apostle was roused from his sleep by an Angel, who struck off his chains and led him through the guards, and through doors that opened of their own accord, into the street, and bade him take refuge with his friends.

Frogs are always so numerous in Egypt as to be annoying, but at the appointed signal they came up from their accustomed haunts by



CEDARS OF LEBANON.

VERY few are now left of the great forests of Cedars that once covered Lebanon. The largest and most ancient trees, generally thought to be the only ones, are found in a grove, lying a little off from the road which crosses Mount Lebanon from Baalbek to Tripoli at some distance below the summit of the mountain on the west side, at the foot, indeed, of the highest summit or ridge of Lebanon. This grove consists of a few very old trees, perhaps as old as the time of Christ, intermingled with 400 or 500 younger ones.



ANCIENT MUSICAL INSTRUMENTS.

THE Israelites paid particular attention to the training of Musicians for the service of the sanctuary, and under the kings, singers and musicians were attached to the court. The harp, the lute, the sackbut, and psaltery, and "an instrument of ten strings," are mentioned in the Scriptures. There was another instrument, made of

metal and open like a ring, and with many small bells attached to the border. It resembled a modern tambourine, and was played at weddings and merry-makings by women, who accompanied it with their voices.

THE engraving represents an Egyptian monarch in his chariot, evidently such a vehicle as that in which Joseph went to meet his father when Jacob came down from Canaan into Egypt.



EGYPTIAN MONARCH IN HIS CHARIOT



AN ORIENTAL CART.

THE only Cart used in Western Asia has two wheels of solid wood, and is of the rudest and most primitive description. As there are no roads in Syria and Palestine and the neighboring countries, wheel carriages for any purpose are almost unknown.



QUEEN CANDACE.

THE Queen Candace mentioned in Acts viii. 27, was the sovereign of Ethiopia. The name was not a proper name of an individual, but that of a dynasty of Ethiopian queens.



PETER AND JOHN AT THE BEAUTIFUL GATE.

THE "Beautiful Gate" of the Temple, at which the Apostles Peter and John performed the miracle of curing a man who had been lame from his birth, was one of the "wonders" of the sacred edifice. It was the great eastern

gate leading from the court of the women to the upper gate. Immediately within the gateway stood the altar of burnt-offerings.



ANCIENT JEWISH SYNAGOGUE.

PREVIOUS to the captivity in Babylon, Jehovah had been worshipped at Jerusalem only. The people after their return to their own land began the practice of assembling in local meetings in their Synagogues, which some suppose to have been established during the captivity. From this time forth the Synagogue became an important feature in the Jewish religion. The Synagogue always occupied the highest ground and most important site of the city to which it belonged, and was so arranged that when the worshipper entered it, and when he prayed in it, his face was turned in the direction of Jerusalem. At the upper end, the end towards Jerusalem, was a sanctuary, in which was placed an Ark, containing the Book of the Law, and around this sanctuary were the "chief seats," after which the Pharisees and Scribes strove so eagerly.



PREPARING THE WATER OF SEPARATION.

THE Law of Moses enjoined upon the Israelites the strictest regard for cleanliness. Certain enumerated acts rendered them unclean, and after the performance of any of these, the person was required to wash in water in order to be clean again. Certain ceremonies of purification could be performed only by the priests, and these were conducted with great solemnity according to the express command of Moses. These laws were designed in great part to secure the health of the people, as in all Eastern countries cleanliness is a habit which can only be secured by stringent laws rigidly enforced. In connection with the ablution, the Israelite was required to offer a sacrifice to God, and was thus taught to discern, to its full extent, the connection between the outward sign and the inward fount of impurity, and was required to cleanse the heart as well as the body.

BIBLE ANIMALS, BIRDS, INSECTS, ETC.

THE Camel has been called the "ship of the desert." It was the principal beast of burden used by the Orientals of ancient times, and to-day is their chief dependence in long journeys across their wastes of burning sand. There are two kinds of this animal: one large and strong, with two humps on the back, which is the Bactrian camel, or camel proper, and the Arabian, or one-humped camel, improperly called the dromedary—improperly, because *dromedary* is a Greek word, equivalent to the English term *courser*, which quality no more belongs to all Arabian camels than it does to all thorough-bred horses. Strictly speaking, there is no difference between the camel and the dromedary, the latter being merely a finer breed of the same species. The Arabs call it the *Heirie*. The dromedary, as it is called, can perform a journey of fifty leagues in one day, travel nine or ten days consecutively, with but an hour's rest per day, and live on one ball of paste per day, and be the carrier of his own and his rider's food. This great speed they will make only in a level country. Both the camel and the dromedary can carry great burdens, travel long distances, and endure great privations. The camel is commonly used in the

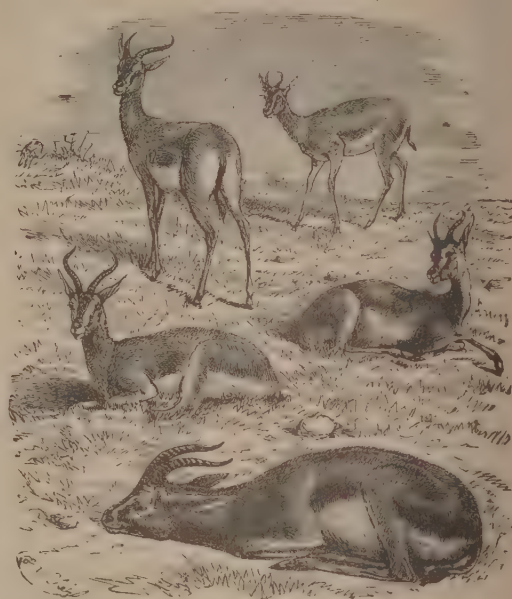


ARABIAN CAMEL.



CAMEL EQUIPPED FOR A JOURNEY.

East for the conveyance of special messages. The rider is belted on, and the animal is urged to its full speed. The animal is provided with a peculiar saddle when used for riding. Its hair is valuable as an article of commerce. The Arabs and the Persians weave it into carpets, tent coverings, shawls, and other materials. It is also made into brushes, and the French manufacture hats of it. The camel which was in common use among the Jews was the Arabian, or one-humped camel. The animal is constantly mentioned in the Bible, and we can readily give credence to the immense numbers that are spoken of as the property either of tribes or individuals. The 3000 camels of Job may be illustrated to the very letter by a passage in Aristotle (*H. A.* ix. 37, § 5): "Now some men in upper Asia possess as many as 3000 camels."



THE HART.

THE Hart of Scripture was beyond a doubt some species of *Cervidæ* (deer tribe), either the fallow deer, or the Barbary deer, the southern representative of the European stag, which occurs in Tunis and the coast of Barbary. The hart and the roebuck were among the clean animals mentioned in the Old Testament, and though not fit to be offered in sacrifice, were yet allowed as food to the Israelites.

In ancient times, in the East, the horse was but little used for travel, but was reserved for warlike operations. In the Bible the horse is mentioned exclusively in its military aspect. In no instance is that useful animal employed for the purposes of ordinary locomotion or agriculture, if we except Isaiah xxviii. 28, where we learn that horses (or "horsemen," as the A. V. has it) were employed in threshing, not, however, in that case, put in the gears, but simply driven about wildly over the strewed grain. The thirty-ninth chapter of the Book of Job (19-25) contains the finest description



BACTRIAN CAMEL.



WAR HORSES.

of a war-horse ever written. Two descriptions of horses were used in war—one of a very heavy build, for driving in the chariots, the other for riding, and especially for cavalry service. The horse was first introduced into the military service of the Israelites by David, who established a cavalry force. Solomon also established a very active trade in horses, which were brought by dealers out of Egypt, and resold, at a profit, to the Hittites, who lived between Palestine and the Euphrates. (1 Kings x. 28, 29.) The Assyrian cavalry was regarded as the most efficient and formidable in the East, and is frequently mentioned by the prophets.

CATTLE of the Ox kind are smaller in the East than in Europe or America, and have a considerable lump on the back, just over the fore feet. The finest kind were raised in the rich pastures of Bashan, where they became very fat and strong, and sometimes exceedingly fierce. These animals were highly esteemed among the Jews for their usefulness, and seem to have held pretty much the same rank of im-



THE CAMEL POST.

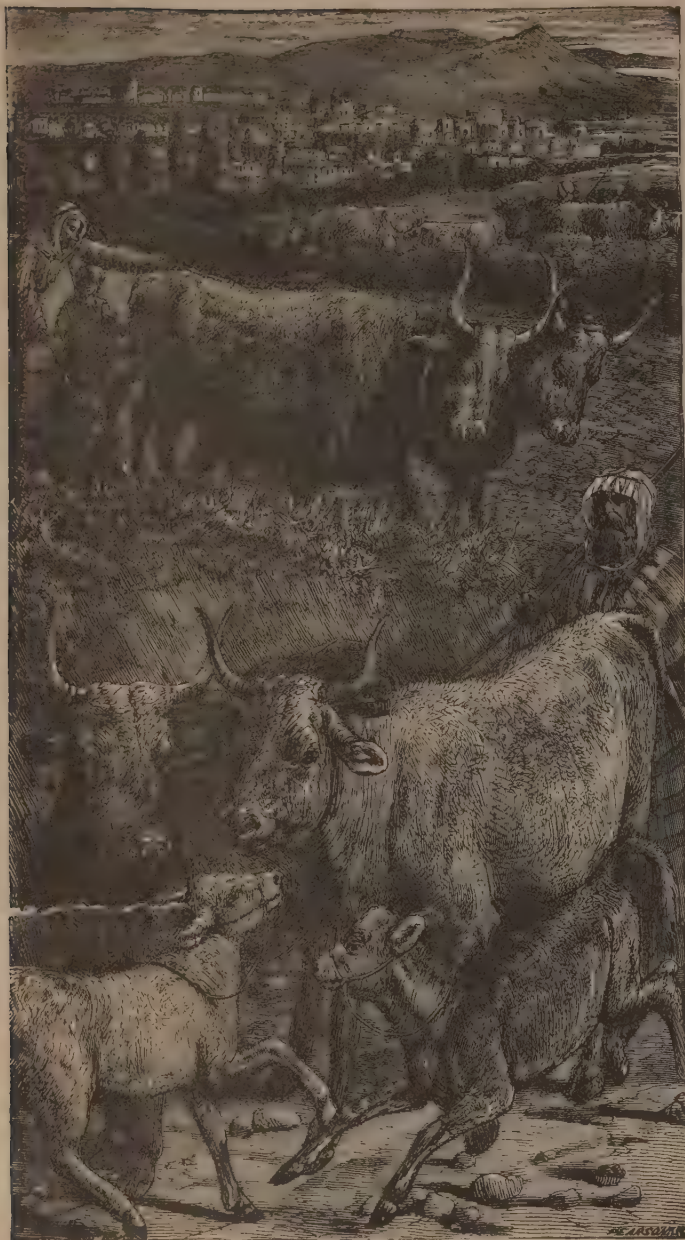


THE SYRIAN OX.

portance with the farmer that the horse has among us. Bulls and cows were both used to the yoke, and were employed to draw the cart and the plough, and to tread out the grain when it was gathered to the threshing-floor.

THE wild asses mentioned in the Bible were of the species *Asinus hemippus*, which inhabits the deserts of Syria, Mesopotamia, and the northern parts of Arabia; the *Asinus vulgaris* of the north-east of Africa, the true onager or aboriginal wild ass, whence the domesticated breed has sprung; and probably the *Asinus Onager*, the Koulan or Ghorkhur, which is found in Western Asia from latitude 48° north, southward to Persia, Beloochistan, and Western India. Mr. Layard tells us that in fleetness the wild ass equals the gazelle.

PALESTINE in ancient times contained many lions, but at present they are not found in that country, but exist in the desert on the road to Egypt. They abound on the banks of the Euphrates, between Bus-sorah and Bagdad, and in the marshes and jungles near the rivers of



EASTERN CATTLE.



THE WILD ASS.



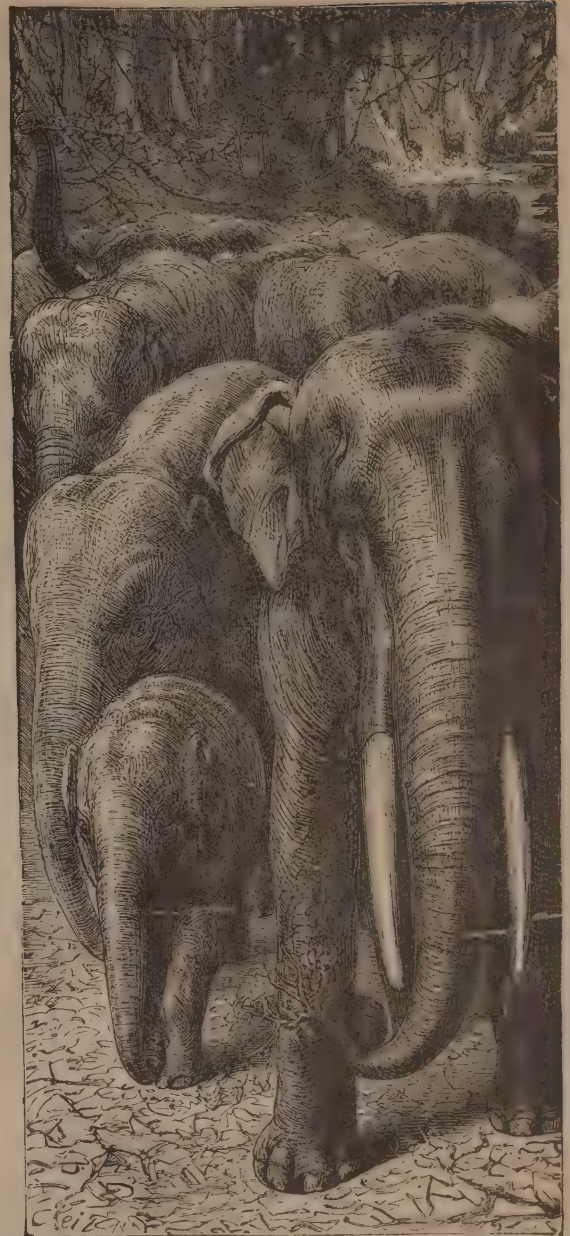
THE LION OF SYRIA.

Babylonia. The lion of Palestine was in all probability the Asiatic variety, described by Aristotle and Pliny as distinguished by its short, curly mane, and by being shorter and rounder in shape, like the sculptured lion found at Arban. It was less daring than the longer-maned species; but when driven by hunger, it not only ventured to attack the flocks in the desert in the presence of the shepherd, but laid waste towns and villages, and devoured men. The engraving represents a lion slain by the shepherds in his attack upon their flocks.

THE Bear mentioned in the Bible is unquestionably the Syrian bear, which is still found on the higher mountains of Palestine. During the summer months, these bears confine themselves to the snowy summits of Lebanon, but in the winter they descend to the villages and gardens in search of food. It is probable also that at this period, in former days, they extended their visits to other parts of Palestine. We read in the



SYRIAN BEARS.



ELEPHANTS.

Scriptures of a bear being found in a wood between Jericho and Bethel (2 Kings ii. 24); it is not improbable, therefore, that the destruction of the forty-two children who mocked Elisha took place sometime in the winter when these animals inhabited the lowlands of Palestine.

THE word Elephant does not occur in the text of the Canonical Scriptures of the Authorized Version, but is found as a marginal reading to *Behemoth*, in Job xl. 15. "*Elephant's teeth*" is the marginal reading for "ivory," in 1 Kings x. 22; 2 Chron. ix. 41. Elephants, however, are repeatedly mentioned in the First and Second Books of Maccabees, in the Apocryphal writings, as being used in warfare.

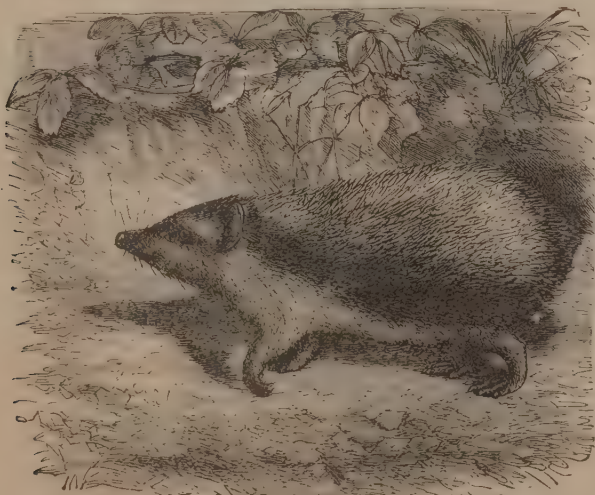
THE common Sheep of Syria and Palestine were the broad-tail

(*Ovis laticaudatus*). In a nomadic state of society, every man, from the sheik down to the slave, is more or less a shepherd. The progenitors of the Jews, in the patriarchal age, were nomads, and their history is rich in scenes of pastoral life. The occupation of tending the flocks was undertaken, not only by the sons of wealthy chiefs, but even by their daughters. The Egyptian captivity did much to implant a love of settled abode, and consequently we find the tribes which still retained a taste for shepherd life selecting their own quarters apart from their brethren, in the trans-Jordanic district. Henceforward, in Palestine proper, the shepherd held a subordinate position. The office of the Eastern shepherd was attended with much hardship, and even danger. He was exposed to the extremes of heat and cold; and his food frequently consisted of the precarious supplies afforded by nature, which barely sustained life. He was obliged to protect his flock against the attacks of wild beasts, such as the bear, the lion, the wolf, the panther, as well as from the



SHEPHERD LEADING HIS FLOCKS.

predatory bands which infested the country. His dress consisted of a sheepskin mantle, with the fleece on, the wool being turned next to his body in cold weather, a scrip or wallet to hold his food, a sling, which is still the favorite weapon of the Bedouin shepherd, a staff, which served him as a weapon of defence, and a crook for the management of his flock. If the flock was at a distance from home, he was given a light tent, which could be readily transported. In certain localities, moreover, towers were erected for the double purpose of spying an enemy at a distance, and protecting the flock. The shepherd's duties were as follows:—In the morning, he led forth his flock from the fold, which he did by going before them and calling to them, as is still usual in the East; arrived at the pasturage, he watched the flock with the assistance of dogs, and should any sheep stray, he had to search for it till he found it; he supplied them with water; at evening, he brought them back to the fold, and reckoned them to see that none were missing.



THE HEDGEHOG.

THE Hedgehog is an animal common to all parts of Palestine. It resembles the European hedgehog both in appearance and in habits.

It feeds on worms, frogs, snails, lizzards, etc. It is believed that the word translated "Bittern" in Isaiah xxxiv. 11; xiv. 23, should be rendered "Hedgehog."



SYRIAN LEOPARD.

THE Leopard is a fierce, wild beast, of the feline genus, beautifully spotted with many colors. Its eyes are small, jaws wide, teeth sharp, ears round, and tail long. It has five claws on the forefeet, and four on the hind feet. It is one of the swiftest, cruellest, and craftiest of the beasts of prey.



THE SYRIAN GOAT.

ON the mountains of Goat wandering in the pastures of Syria and Canaan differs little from the species with which we are familiar; but there is another, remarkable for the length of its ears. These goats yield

a considerable quantity of milk; and chiefly for this they have been, and are still, kept by the people. A kid of the goats is considered a great delicacy. The hair of the goat is of two kinds. One is long and coarse; the other, growing under the former, is almost equal to silk in fineness. The coarsest hair was probably employed by Jacob in the fraud by which he won the blessing of his father. It was easy for Isaac, whose sight was almost gone, to be deceived thus by his touch.



WOLVES.

THE Wolves of Palestine were in former times especially destructive and troublesome. They made frequent forays upon the fold, usually at sunset or after dark, and carried off many a victim. They are less common now, but are occasionally seen by travellers.



THE SYRIAN FOX-JACKALS.

THE animal mentioned in Judges xv. 4, as the instrument of Samson's vengeance upon the Philistines, is not, strictly speaking, a fox,

but the Syrian Jackal, which is something between a fox and a wolf, and is often called by naturalists the wild fox. Great numbers of this animal are found in Palestine, chiefly in large herds.



THE CHAMOIS.

THE Chamois of the Scripture (Deut. xiv. 5) is believed to have been a species of mountain sheep, wild, and not uncommon in the Mokattam rocks near Cairo, and found also in Sinai. The well-known mountain goat of Southern Europe, called the chamois, is not known in Syria or Palestine.



FALLOW DEER.

THE Deer of the Scriptures is a wild quadruped, of a middle size between the stag and the roebuck; its horns turn inward, and are very large and flat. The fallow deer is naturally very timorous. It was regarded by the Jews as clean and good for food.



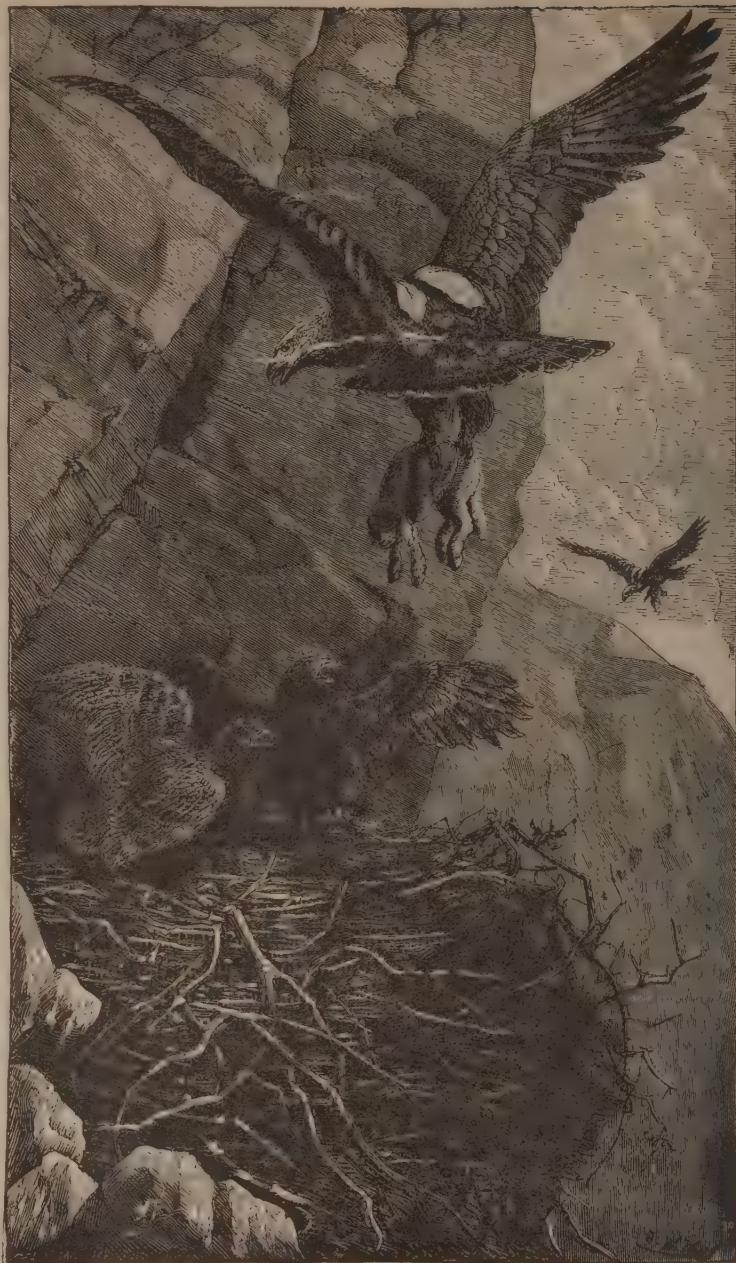
SPARROWS.

THE Sparrow, the *Passer domesticatus* of naturalists, is a small bird. The quill and tail-feathers are brown, and the body gray and black. It is fearless and familiar in its habits. It frequents populous places, and builds its nest among human habitations, under the eaves of houses, and the like. Its food consists of seeds, fruit, and insects. It is common to Europe, Asia, and Africa. Sparrows are very numerous in Jerusalem. They seem to prefer the neighborhood of the Mosque of Omar, flying around it in large flocks, and building their nests, as of old, within the ancient Temple precincts (Psalms lxxxiv. 3).

THE Eagle, which is frequently mentioned in the Old Testament, is a very large and powerful bird of prey, and is called the king of birds. There are several species of eagles described by naturalists, and it is probable that this word in the Bible comprehends more than one of these. The noble eastern species, called by Mr. Bruce "the golden eagle," measures eight feet four inches from wing to wing; and from the tip of his tail to the point of his beak, when dead, four feet seven inches. The eagle flies higher and more rapidly than any known bird. It is said to live to a great age. Like other birds of prey, it sheds its feathers at the opening of the spring, and then assumes a fresh and youthful appearance. It is remarkable for its keen scent. To the Jew it was an unclean bird, and was not allowed for food; nor do any of the Gentile nations make such a use of it. It was and is the national emblem of many countries. In ancient times it was the especial emblem of Persia and of Rome.

A SPECIES of the Thrush tribe, called the Bulbul, exists in great quantities in Palestine. They seek out the ridge of a roof (Psalms cii. 7), where they pour out their plaintive song, which is thought by many to surpass the notes of the nightingale.

THE Owl is a night-bird of prey, and was to the Jews an unclean bird, unfit for food. Several species are found in Palestine, and are mentioned in the Bible (Lev. xi. 17; Deut. xiv. 16; Isaiah xiv. 23; xxxiv. 15; Zeph. ii. 14). The owl is a frequenter of ruined places, and is generally mentioned in the Holy Scriptures as a symbol of desolation, destruction, and solitude.



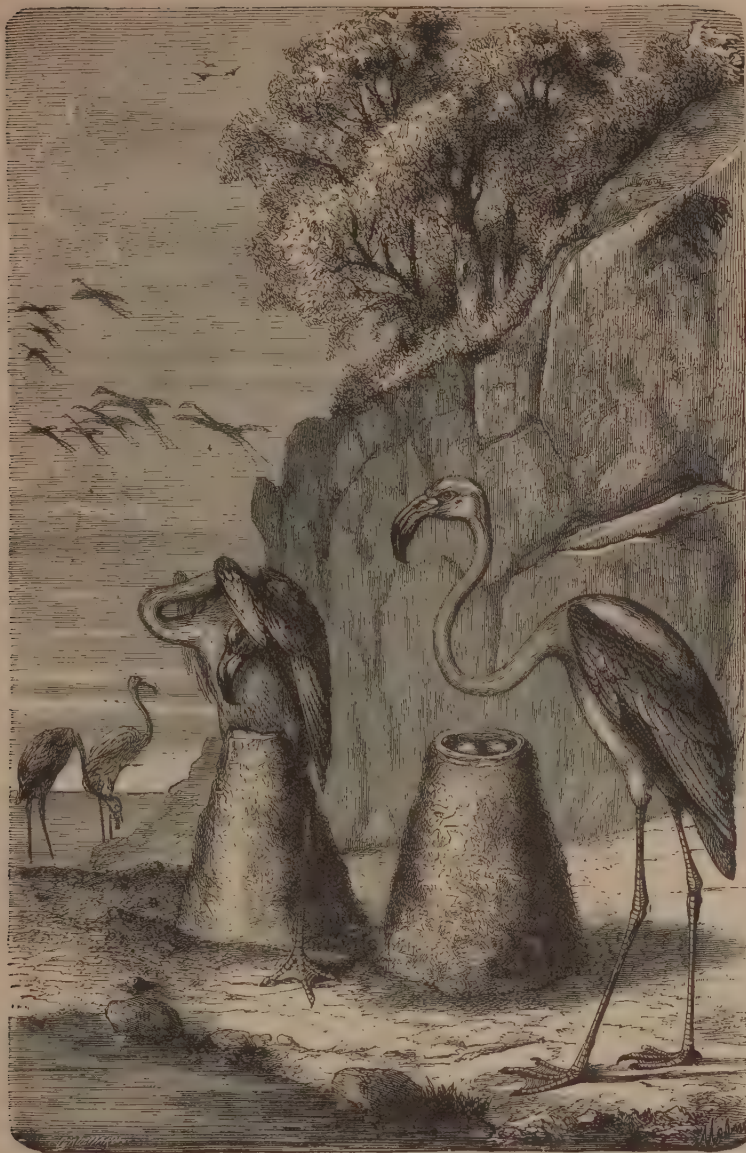
THE EAGLE.



THE THRUSH.



THE OWL.



FLAMINGOES.

THE Flamingoes are among the most extraordinary and isolated of birds, being, in fact, an extreme modification of the Duck tribe. They have legs of an enormous length, their front toes palmated to the ends, and an extremely short hind toe. The neck is equally long and slender with the legs, and their small head is furnished with a bill, the inferior mandible of which is of an oval form, longitudinally bent into a semicylindrical canal, while the upper one, oblong and flat, is bent crosswise in the middle so as to join the other exactly. They construct their nests of earth in marshy locations, placing themselves astride of them during the act of incubation, in consequence of the extreme length of their legs incapacitating them from sitting in the usual manner.

THE Hebrew word which is translated "Kite" in Leviticus xi. 14, and Deuteronomy xiv. 13, is translated "vulture" in Job xxviii. 7. The kite and the vulture are entirely different, however. Both are birds of prey, and are remarkably clear-sighted and swift-winged, but the kite subsists on living prey, while the vulture plays the part of a scavenger by consuming dead prey. Two species of the kite are



THE KITE.



THE CUCKOO.

found in the Holy Land. The red kite is found everywhere. It has long and powerful wings, and a deeply-forked tail. The black kite is also very common. Both species are very swift upon the wing, and fierce in pursuit of their prey.

It is believed that the Hebrew word which is translated "Cuckoo," in Leviticus xi. 16, and Deuteronomy xiv. 15, really means a larger and different bird—such a bird, perhaps, as the stormy petrel. The true cuckoo is a moderate-sized bird of an ash-gray color, the belly whitish, rayed with dusky black across, and tail feathers laterally spotted with white. They are celebrated for the singular habit of depositing their eggs in the nests of insectivorous (as well as granivorous) birds; and, what is not less extraordinary, the foster parents, often of species much inferior in size, bestow as much care on the young cuckoo as on their own proper nestlings, even although the deposition of the strange egg is followed by the destruction of whatever others may have been in the nest. If other eggs are subsequently laid, and hatched with the young cuckoo, the latter is endowed with the astonishing instinct, about the eighth day, of ejecting its helpless companions by insinuating itself under them, and then by a jerk casting them successively over the rim of the nest.



THE LANNER FALCON.

THE Falcons constitute the second and by much the most numerous division of the diurnal birds of prey. They have the head and neck covered with feathers; their eyebrows form a projection which occasions the eye to appear sunk, and imparts a very different character to their physiognomy from that of the vultures. The majority of them subsist on living prey, but they differ much in the amount of courage displayed in the pursuit of it. The female is generally one-third larger than the male. The Lanner Falcon is much larger than the Peregrine, or ordinary falcon. It is found in Eastern countries only, and is not known in Europe. It derives its name from the Latin word *Lanarius* (a butcher, or one who tears things to pieces), in consequence of its ferocity.



THE BITTERN.

THE Bittern is a fowl about the same size and of the same genus as the heron. It has the feathers of the neck lax and separated, which

increases its apparent size. It is commonly rayed or speckled, and has shorter legs than the true heron. It inhabits marshes and the banks of rivers and lakes, rarely venturing upon solid ground, and then only frequenting ruined buildings. It is silent during the day, but at night utters a peculiar and harsh cry. It is mentioned in the Bible as the symbol of desolation. Nineveh and Babylon became a possession for the "bittern." (Isaiah xiv. 13; xxxiv. 11; Zeph. ii. 14.)



HOPOOE.

THE Hoopoe is a beautiful bird, chiefly distinguished for the double range of long, erectile feathers on the head, which form a splendid crest. The European Hoopoe is of a rufous-chestnut color, varied with black and white; it searches for insects in the moist ground, nestles in the holes of trees or walls, and migrates south in winter.



THE RING DOVE.

THE gentle Dove was often used by the ancients as an emblem of tenderness and affection. The Psalmist-King, in one of his beautiful songs, the thirty-seventh, compares himself to a Turtle Dove: "O, deliver not the soul of thy turtle dove unto the multitude of the wicked." King Solomon, in his Song, very beautifully says: "The winter is past; the rain is over and gone; the flowers appear



THE TURTLE DOVE.

on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." The Israelites offered it in sacrifice as an atonement for sin. If a person was too poor to bring a lamb, then he was to bring two turtle doves or two young pigeons, to be offered as a sacrifice for his trespass, or sin. The name of this bird is phonetic, evidently derived from the plaintive cooing of the bird. It was the first bird domesticated by the Israelites, and from its habit of pairing for life, and its fidelity for its mate, it was a symbol of purity, and an appropriate offering. The regular migration of the turtle dove, and its return in Spring, are alluded to in Jer. viii. 7, and Cant. ii. 11, 12.



QUAILS.

THE Oriental Quail is a bird of passage about the size of a turtle dove, and nearly resembling the American partridge. Hasselquist states that it is plentiful near the Dead Sea and the Jordan, and in the deserts of Arabia: and Diodorus affirms that it is caught in immense numbers about Rhinocolura, at the southwest corner of Pales-

tine. It flies very low, especially when fatigued. It migrates in vast flocks, and when, at night, it settles on the ground, it is so much exhausted that it may be caught with the hand. The flocks of quails, therefore, which came up to the camp of Israel are entirely credible; and the miracle seems especially to have consisted in these immense flocks being directed to a particular spot, in the extreme emergency of the people, by means of "a wind from the Lord" (Ex. xvi. 13; Num. xi. 31; Psalms lxxviii. 27.)



DOMESTIC FOWLS.

THE common barnyard Fowl is not often referred to in the Bible (Mark xiii. 35; xiv. 30; Luke xxii. 34). but it is raised very exten-



THE PALMER-WORM.

sively in Palestine and Syria at present, and, with its eggs, constitutes a very large portion of the food of the people of that country.

The care of a hen to protect her brood from the hawks is used by the Saviour as an illustration of His love and care for His people. (Matt. xxiii. 37; xxiv. 32.)

THE Palmer-Worm, or Pilgrim-Worm, mentioned in Joel i. 4, and Amos iv. 9, was a voracious, hairy caterpillar, which was, with the locust, a scourge of the East. Even before it reaches the winged state it is very destructive, but after it attains that period, its ravages are terrible.



THE HORNET.

THE Hornet is a well-known insect which has a powerful sting. The Lord drove out many of the Canaanites before Israel by means of this insect. (Ex. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12.)



THE DRAGON FLY.

THE Dragon Fly belongs to the same family which has produced the insect known in this country as the "devil's needle." It is beautiful in appearance, graceful, and swift in motion, but cruel and voracious in its habits. It lies in wait for its insect prey, and at the proper moment pounces upon it and devours it, first pulling off its wings to prevent its escape. It will even eat its own species



THE SCORPION.

THE Scorpion is one of the largest and most malignant of the insect tribe. It somewhat resembles the lobster in general appearance, but is much more hideous. It is from two to four inches in length. It lives upon other insects, but kills and devours its own species also. It frequents dry and hot places, and lies under stones and in the crevices of old ruins. The Jews encountered it in the Wilderness. (Deut. viii. 15.) The bite of the scorpion is generally fatal, but not always so. The poison is injected by means of a sharp, curved sting at the end of the six-jointed tail. It occasions great pain, inflammation, and hardness, with alternate chills and burning. (Rev. ix. 3-10.)



THE VIPER.

THE habit of lurking in the sand and biting at the horse's heels, suits the character of a well-known species of venomous snake, and helps us to identify it with the celebrated Viper, the asp of Cleopatra, which is found abundantly in the dry, sandy deserts of Egypt, Syria, and Arabia. The snake that fastened upon St. Paul's hand, when he was at Melita (Acts xxviii. 3) was probably the common viper of this country.

THE terms Asp and Adder are used almost as synonyms in the Scriptures. The true asp was a most venomous reptile, whose bite was followed by dimness of vision, swelling, pain, stupor, convulsions, and death. The poison was contained in a small sac in the mouth, and was ejected through a groove or orifice in one of the teeth, which was so constructed as to lie flat on the roof of the mouth, except in the act of biting, when it was elevated to penetrate the flesh. The term adder is used in the Scriptures to describe several species of snake. The adder is made by Jacob to characterize the tribe of Dan: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward."



THE ADDER.

THE Locust, or grasshopper, is one of the most formidable insects mentioned in the sacred writings. It is used as the symbol of desolation, so great and terrible were its ravages. It is still dreaded in the East. M. Olivier thus describes its attacks: "With the burning south winds (of Syria) there come from the interior of Arabia and the most southern parts of Persia, clouds of locusts, whose ravages to these countries are as grievous, and nearly as sudden, as those of the heaviest hail in Europe. We witnessed them twice. It is difficult to express the effect produced on us by the sight of the whole atmosphere filled on all sides, and to a great height, by an innumerable quantity of these insects, whose flight was slow and uniform, and whose noise resembled that of rain; the sky was darkened, and the light of the sun was considerably weakened. In a moment the terraces of the houses, the streets, and all the fields were covered by these insects, and in two days they had devoured all the leaves of the plants." The effects of the locusts in Egypt (Ex. x. 12-15) were terrible beyond description. No plague could have been more dread-

ful or impressive in the East, where the ravages of locusts are so dreadful that they are chosen as the fit symbol of a destroying conqueror. The very threat had urged Pharaoh's courtiers to remonstrance, but he had refused to yield and had driven Moses and Aaron from his presence. Now he recalled them in haste, and asked them to forgive his sin "only this once," and to entreat God to take away "this death only." A strong west wind removed the locusts as an east wind had brought them; but their removal left the king's heart harder and more rebellious than ever. Locusts were used as food, and are still in some parts of the East. Sometimes they are ground and pounded, and mixed with flower and water, and made into cakes, or they are salted, and then eaten; sometimes smoked, boiled or roasted, stewed or fried in butter, and are considered a luxury. It was the locust that constituted the food of St. John the Baptist.

TREES PLANTS, AND FLOWERS OF THE BIBLE.

THE Carob is a native of Palestine. It is a leguminous tree, of the evergreen species, which grows in clusters in hedges. Its fruit is a long brown pulp, which resembles that of the locust very closely, both as to its general appearance and its pulp, except that it is larger. The pulp is very sweet, and is used for food. The monks call it St. John's Bread, alleging that this was the "locust" that formed a part of the Baptist's food.



CAROB. FRUIT.

THE Mastic Tree (*Pistacia lentiscus*) is mentioned only in the Apocrypha. (Susan. verse 54.) It produces the fragrant resin known in the arts as "mastic," and this is obtained by making incisions in the trunk in the month of August. It was used by the ancients, as it is with us, to strengthen the teeth and

gums, and was highly prized for this purpose, as well as for many medicinal virtues it was supposed to possess.

It has often perplexed many persons to know how the Mustard plant could become a tree, and one in whose branches the fowls of the air could lodge (Matt. xiii. 31, 32); but it is known now that there is a mustard tree as well as a mustard plant. This tree, or shrub, is the one of which a portion is shown in the engraving on the next page. It is called by botanists the *Salvadora Persica*, and by the Arabs *Khardal*, or Mustard.

We are told that it will reach the height of twenty-five feet, that its leaves taste like cresses, that its seed is bruised and used for mustard, and that an application of the bark will raise blisters. The seed is very much smaller than the black pepper corn. It grows near Jerusalem on the banks of the Jordan, and along the shores of the Sea of Tiberias, where our Lord addressed His parable to the people: "The kingdom of heaven is



MASTIC TREE.



THE MUSTARD OF SCRIPTURE.

like to a grain of mustard-seed, which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."



PAPYRUS.

of this tree as a material for writing on, and it gave its name to the paper of the present day.

In ancient times Egypt was the granary of the world. Wheat is produced in almost every part of the world, but the wheat of Egypt

THE Hebrew word *Gôme*, translated "rush" and "bul-rush" in the Bible, unquestionably signifies the papyrus, or paper-reed of the ancients. It formerly grew in quantities in Egypt (Ex. ii. 3; Isaiah xviii. 2), but is not found there now. It grows in Syria, however, and has been seen growing on the banks of the Lake of Tiberias, a few miles north of the town. It has an angular stem from three to six feet high, occasionally reaching a height of fourteen feet. It has no leaves; the flowers are in very small spikelets, which grow on the thread-like, flowering branchlets which form a bushy crown to each stem. The ancients used the bark



WHEAT.

THE Pomegranate grows wild in Syria. It is low, with a straight stem, reddish bark, many and spreading branches, dark green lancet-formed leaves, and large and beautiful crimson blossoms. The fruit is of the size of an orange, of a tawny brown, with a thick, astringent coat, containing an abundance of seeds, each enveloped in a distinct, very juicy, pink coat, whose flavor, in a wild state, is a pure and very strong acid; but in the cultivated plant, sweet, and very pleasant. The ripe pulp is eaten by itself, or with a sprinkling of sugar; or is made into a sherbet. The value of the fruit, and the beauty of the flower, made the pomegranate a favorite in gardens. (Song of Solomon iv. 13; vi. 7-11; viii. 2; Joel i. 12.) Artificial pomegranates were among the ornaments of the robe of the High Priest. (Ex. xxviii. 33.) The fruit was very common in Palestine.

THE Balsam Tree was once very common in the Holy Land, especially in Gilead, from which circumstance it derived the name by which it was best known. It is valuable for the balsam or balm which exudes from it, and which is still highly valued in Palestine as a cure for external wounds. The greater portion of the balm now used in the East comes from Arabia. Its odor is exquisitely fragrant and pungent, and it is very costly. It is used both as a medicine and as a cosmetic for beautifying the complexion. (Gen. xxxvii. 25; Jer. li. 8.)

THE Myrtle is a fragrant evergreen, which grew in the Holy Land. It was used by the



THE POMEGRANATE.

was justly celebrated for its excellence. It has five or seven ears on one head, so that it presented its usual appearance in this respect in Pharaoh's dream. (Gen. xli. 5-7.) The "meat-offerings" of the Mosaic service (Lev. ii.) were all made of wheaten flour.

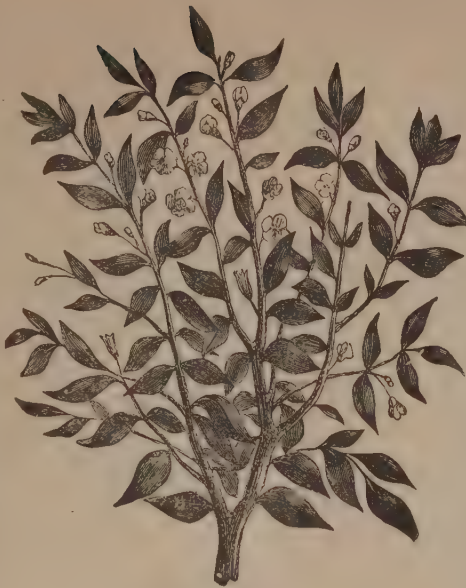


BALM OF GILEAD.

Jews to adorn the booths and sheds in which they dwelt when they came up to Jerusalem to attend the great Feast of Tabernacles.

THERE is every evidence that the Lily was quite common to Palestine in ancient times. It must have flourished on the shores of the Lake of Gennesaret, and in the broad, deep valleys of the Holy Land. That its flowers were brilliant in color seems plain, for it is said to surpass the glorious apparel of Solomon. The *Lilium Chalcedonicum*, or Scarlet Martagon, which grows in profusion in the Levant, would seem to be the lily of the Scriptures.

FITCHES (sometimes called Vetches) are a species of wild pea. Two Hebrew words are translated "fitches," one of which probably means "*spelt*" (Ezek. iv. 9), and the other *gith*, a



THE MYRTLE.



THE LILY OF SYRIA.



FITCHES.



THE LILY OF SYRIA.

THE Mandrake is called *dudaim* in the Bible. It grew in the fields of Mesopotamia, and was gathered in the month of the wheat harvest—that is, in May. It grows also in Palestine, where it is very strong scented. There is some doubt in the minds of some writers as to the identity of the *dudaim* with the Mandrake (*Atropa Mandragora*). "It is known," says Oldman, "that Orientals place especial value on strongly-smelling things, that to more delicate senses are unpleasant. . . . The intoxicating qualities of the mandrake, far from lessening its value, would rather add to it, for every one knows with what relish the Orientals use all kinds of preparations to produce intoxication."



MANDRAKES.

THE Date Palm (*Phanix dactylifera*) grew very abundantly in many parts of the East, but was regarded by the ancients as peculiarly characteristic of Palestine and the neighboring regions. The trunk is of a moderate size, and is marked with seams of the fallen leaves; the leaves are pinnate, with linear pinnæ. It is dioecious, its fertile or pistilliferous flowers being borne on a different tree from the stamiferous ones, rendering the crop entirely useless, unless the tree has been either naturally or artificially impregnated; and it has always been the custom of the Arabs to hang clusters of stamiferous flowers on those trees which bore only pistilliferous ones. This occurrence is celebrated by a feast at the proper season of the year, and is called the "Marriage of the Palms;" and so well is this practice known, that the half savage tribes destroy the subsistence of their enemies by cutting down the male trees during their predatory incursions.



DATES.

THE first mention of the Olive Tree in the Bible is in the relation of the return of the dove sent out of the Ark by Noah, with an olive branch in its beak. It furnishes the inspired writers with numerous metaphors. The tree was cultivated to a great extent in the Holy Land, and was closely connected with the domestic life, the commerce, and the religious ceremonies of the Israelites. The oil was

plant resembling fennel, and very pungent. (Isa. xxviii. 25.) The seed is black and aromatic.



OLIVE FRUIT.

crop. The tree thrives best in warm, sunny situations. It is of moderate height, with knotty, knarled trunk, and a smooth, ash-colored bark. It grows slowly, but it lives to an immense age. Its

used at the coronation of the sovereign, and was mixed with the offerings in sacrifice. The wood was used extensively in Solomon's Temple. Almost every village had its olive grove, and has to this day. The berries, which produce the oil, were gathered, sometimes by shaking the tree, and sometimes by beating it. Then the fruit was trodden in the "oil fat" (Joel ii. 24), and the oil extracted. The wind often stripped the tree of the blossoms before the fruit was formed, and the locust frequently destroyed the



AN OLIVE GARDEN.

foliage forms a pleasant shade, and those who are familiar with the tree find an inexpressible charm in the rippling changes of its slender gray-green leaves.

THE Vine (*Vitis vinifera*) has been cultivated in Palestine from the earliest times. It was also cultivated in Egypt at a very remote period, some people professing that Osiris first taught men the use of it. The vines of Palestine were celebrated both for luxuriant growth and for the immense clusters of grapes which they produced. When the spies were sent forth to view the Promised Land, we are told that on their arrival at the Valley of Eshcol, they cut down a branch with one cluster of grapes, and bore it between two men on a staff. Travellers have frequently testified to the large size of the grape clusters of Palestine. Schulz speaks of supping at Beitshin, a village near Ptolemais, under a vine whose stem was about a foot and a half in

diameter, and whose height was about thirty feet, which, by its branches, formed a hut upwards of thirty feet broad and long. "The clusters of these extraordinary vines," he adds, "are so large that they weigh ten or twelve pounds, and the berries may be compared to our small plums."

THE Lentil is a favorite article of food in the countries in which it grows, having been in use there from the earliest times. It is of the pea family, and is cultivated like the English pea, but is sown later. Large quantities of lentils are imported into London and Hamburg, to be used as an ingredient in soups and sauces, being much prized by cooks. In Egypt and Syria, the parched seeds are exposed for sale in the shops, and they are esteemed the best food to carry on long journeys. They are dressed in the same manner as beans, dissolving into a mass, and making a pottage of a chocolate color. It was for a mess of lentils that Esau sold his birthright.



LENTILS.



HYSSOP PLANT.



THE Hyssop is a plant which grows to the height of about eighteen inches, all whose stalks and branches terminate in erect spikes of flowers. The leaves, which are small, spear-shaped, and close-sitting, have a rich aromatic flavor, and to the taste are warm and pungent.

It may be that its detersive, cleansing, and medicinal qualities pointed it out as a most fitting agent for the service of the Passover.



JUNIPER.

THE word rendered Juniper in the Scriptures refers to a sort of broom which is found in the Desert of Sinai, and is called by the Arabs the *Rethem*. It is very abundant in the Desert of Sinai, and affords shade and protection, both in heat and storm, to travellers. It is a leguminous plant, and bears a white flower. It is found in Palestine, in Spain, and in Portugal.

THE Cedar of Lebanon, or cedar larch, is a native of the coldest parts of Mount Lebanon and the range of the Taurus, and from its superior magnificence became, with the inspired writers, the emblem of greatness, splendor, and majesty. The durability and fragrance of the wood caused it to be used for the most costly buildings. It formerly covered Lebanon with such thick forests that Solomon employed four-score thousand hewers in obtaining timber. Now the



CEDAR OF LEBANON.

cedars have dwindled down to a few groves, the principal of which contains but 380 trees. The largest of these trees have a diameter of nine feet.

ANCIENT MONEY.

HEBREW MONEY, REDUCED TO THE AMERICAN STANDARD

WE have no evidence of the use of coined money before the return from the Babylonian Captivity; but *silver* was used for money in quantities determinate by *weight*, at least as early as the time of Abraham; and its earliest mention is in the generic sense of the *price* paid

In the first recorded transaction of commerce, the Cave of Machpelah is purchased by Abraham for four hundred shekels of silver, and it was this *just weight* that was recognized as current with the merchants ("money" is not in the original: Gen. xxiii. 15, 16). The



SCALES FOR WEIGHING ANCIENT MONEY.



DEMI-SHEKEL. COPPER.



QUARTER-SHEKEL. SILVER.



KENNICOTT'S QUARTER-SHEKEL.



for a slave (Gen. xvii. 13), the one thousand pieces of silver paid by Abimelech to Abraham (Gen. xx. 16), and the twenty pieces of silver for which Joseph was sold to the Ishmaelites (Gen. xxxvii. 28), were probably rings, such as we see on the Egyptian monuments in the act of being weighed.

shekel weight of silver was the unit of value through the whole age of Hebrew history down to the Babylonian captivity. In only one place is there a mention of so many *shekels of gold* as a sum of money (1 Chr. xxi. 25), and even here, in the older parallel passage, *silver* only is mentioned (2 Sam. xxiv. 9). In the transaction between Naaman and Gehazi, the "six thousand of gold" (2 Kings v. 5,

where *pieces* is not in the original) probably denotes *shekels*, like the "six hundred of gold" in 1 Kings x. 16.

After the Captivity we have the earliest mention of *coined money*, in allusion, as might have been expected, to the Persian coinage, the gold *Daric* (Heb. *darkmon*, LXX. δραχμή and χρυσός, Vulg. *drachma* and *solidus*, A. V. *dram*: Ezra ii. 69, viii. 27; Neh. vii. 70, 71, 72).



ANCIENT MONEY.

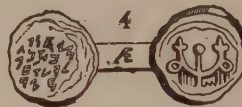
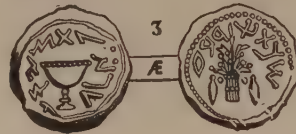
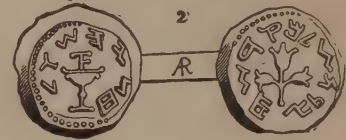
The actual weight of these Darics, about 128 grains, corresponds nearly enough to the *gold shekel* of 132 grains.

No native Jewish coinage appears to have

existed till Antiochus VII. Sidetes granted Simon Maccabæus the license to coin money (B. C. 140); and it is now generally agreed that the oldest Jewish *silver coins* belong to this period. They are *shekels* and *half shekels*, of the weights, as already stated, of 220 and 110 grains. With this silver there was associated a *copper* coinage, some pieces of which have been supposed to reach as high as Judas Maccabæus; but probably none are really older than John Hyrcanus (B. C. 135), from whom the series is continued, almost without



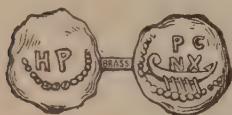
DARIC.



ASMONÆAN COINS.

1. Shekel, time of Simon the Maccabee.
2. Half-Shekel, time of Simon the Maccabee.
3. Copper Coin, time of Simon the Maccabee.

4. Copper Coin, of Judas the Maccabee.
5. Copper Coin, of Jonathan.



MITES OF HEROD THE GREAT.



interruption, to the end of the Asmonæan house. Most of them are marked as the *half* or *quarter* (doubtless of the *shekel*), their average weights being 235½ and 132 grains; and there is a third piece of about 82 grains, which seems to be the sixth of a shekel.



HALF-SHEKEL.



COIN OF HEROD AGRIPPA. SILVER.

The abundant money of *Herod the Great*, which is of a thoroughly Greek character, and of *copper* only, seems to have been a continuation of the copper coinage of the Maccabees, with some adaptation to the Roman standard. It appears to be of three denominations: the *smallest* being a piece of brass (*χαλκός*), of which the next was the *double* (*διχαλκός*), and the third the *treble* (*τριχαλκός*). The first and commonest of these, some specimens of which are much like the abundant copper coinage of Alexander Jannæus, seems to have been

connected, on the one hand, with the *quarter-shekel* of the old coinage, and on the other, with the *farthing* (*quadrans*) of the New Testament.

In the money of the *New Testament*, we see the *native copper coinage* side by side with the Græco-Roman copper, silver, and gold. An interesting illustration occurs in our Lord's first commission to

the Apostles. St. Matthew (x. 9), with comprehensive generality, mentions all the three metals: "Provide neither *gold*, nor *silver*, nor *brass*, in your girdles." St. Mark (vi. 8) names only the *copper* (*χαλκόν*) which formed the native currency. St. Luke (ix. 3) uses the general word for *money* (*ἀργύριον*).

COPPER OR BRASS MONEY.—The word *Farthing* is used in our Version for two different coins: (1.) The *Assarius Nummus* (*ἀσάριον*), or Roman *As*, as the Vulgate correctly renders it (Matt. x. 29). In Luke xii. 6, the Vulgate translates *ἀσάριον δύο* by *dipondio*, i. e., the coin which was originally two pounds of copper, or the double *As*. But, by the successive reductions of the Roman copper coinage, the *As* had come to signify merely the 16th part of the reduced *denarius* of the early imperial age, or less than a half-penny.

(2.) The other *farthing* (*κοδράντης*, Vulg. *quadrans*) is defined as *two mites* (*λεπτά*, Vulg. *minuta*, Mark xii. 42; Luke xxi. 2). Both these are foreign names; but they are used to describe the native copper coinage. The proper *λεπτόν* was a small Attic copper coin, seven of which went to the *χαλκοῦς*, and was worth about one-tenth of our farthing; and the Roman *quadrans* or *teruncius* was the *quarter-As*—originally a piece of three *uncia*, worth about half a farthing.



PENNY (DENARIUS) OF AUGUSTUS.



PENNY OF TIBERIUS.

But at this time there were no Roman coins current in Palestine of a smaller value than the *As*; and this *farthing* and *mite* are doubtless to be referred to the Maccabæan and Herodian copper coinage. The *mite* may have been that smallest copper coin, which is supposed to have been the sixth of a shekel, and the *farthing* was probably the smallest Herodian coin, reduced from the Asmonæan quarter-shekel, the current specimens of which would pass at the value fixed by

Herod. The name of *quadrans*, Hellenized into *κοδράντης* (*farthing*, *i. e.*, fourth part), may have referred both to the origin of the coin, as the *fourth part of the shekel*, and to its current value, as the *fourth part of the Roman As*.



SHEKEL OF THE SANCTUARY.

Both pieces were probably supplied by the abundant coinage of Alexander Jannæus, besides Herod's farthings. The use of the *mite* among the poorest sort of the people is indicated by the affecting circumstance, that the poor widow cast *two* such pieces into the treasury, to make up the insignificant sum of a farthing; nor, we may observe in passing, did she yield to the temptation of giving only *one*. If the *farthing* was the quarter of the *As*, its value would be about half a farthing, or one-eighth of a penny, and the *mite* a quarter of a farthing, or one-sixteenth of a penny.

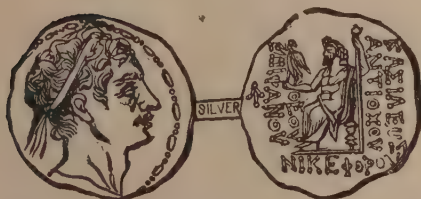
Of *Silver money*, two standards are mentioned in the New Testament, one *Hellenistic* and the other *Roman*.

At the time when the Maccabees coined their silver *shekels*, the ordinary Greek silver was the *drachma* and its multiples, the *didrachm* (2 dr.) and the *tetradrachm* (4 dr.). But these were of two different standards, the *Attic*, which was universal in Europe, and general in

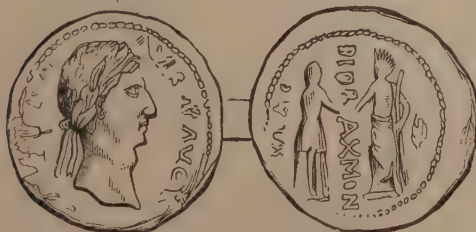
Asia Minor; and the *Ptolemaic*, which prevailed in the commercial cities of Egypt and Phœnicia. That the *tetradrachm*, *didrachm*, and *drachma* of this latter scale were equivalent to the Jewish *shekel*, *half-shekel*, and *quarter-shekel*, may be inferred from the fact that the LXX. translate the *half-shekel*, which was the poll-tax for the Temple-service, as a *didrachm*. At the time of Jesus Christ the *didrachms* had fallen into disuse, though the name



SILVER SHEKEL.



TETRADRACHM OF ANTIOCHUS IV. EPIPHANES OF SYRIA.



GRECIAN DIDRACHM.

was still preserved as money of account, and the *tetradrachm* was the *stater* (*i. e.*, standard coin) of the Greek imperial silver. Such a *tetradrachm* was the *stater* (στατήρ, Vulg. *stater*, A. V. *piece of money*), which St. Peter was directed by our Lord to take out of the fish's

mouth, and to pay "the receivers of *didrachms*" for *Jesus and himself*, as equal to two half-shekels (Matt. xvii. 24-27). The simple *drachma* occurs in the Maccabæan history (2 Macc. iv. 19, x. 20, xii. 43); and once in the Gospels, in the parable of the lost "piece of silver." (Luke xv. 8; δραχμᾶς δέξα, δραχμὴν μίαν, Vulg. *drachmas decem, drachmam unam*). In this passage it probably denotes the *denarius*, to which the Greek *drachmæ* of this period were regarded as equivalent.

(2.) The ordinary silver currency of Palestine was the Roman *denarius* (δηνάριον), the "*penny*" so frequently mentioned in the Gospels. Originally, as its name implies, it was a silver piece equal to *ten Ases*; but, with the successive reductions of the *As*, it had become, after the time of Augustus, equal to sixteen *Ases*.

Under Augustus, eighty-four *denarii* were coined from the Roman pound of silver, *i. e.*, seven from the Roman ounce (which only fell short of the ounce avoirdupois by about seven grains); and the *denarius* weighed a little over sixty-grains.



COINS STRUCK BY THE EMPEROR VESPAIAN, COMMEMORATING THE CONQUEST OF JUDÆA.

The "*penny*," bearing "*Cæsar's image and superscription*," which was brought to Christ on his demand to see the tribute-money, was a *denarius* of Tiberius (Matt. xxii. 15-21; Mark xiii. 15-17; Luke xx. 19-25). From the parable of the laborers in the vineyard, it would seem that the rate of wages was a *denarius* a day (Matt. xx.

2, 9, 13). In Rev. vi. 6, a prophecy of famine gives the prices of "a *chaenix* (or *quart*) of wheat for a penny, and three *chaenices* of barley for a penny." Other passages in which the *denarius* is mentioned are Matt.



COIN OF VESPAIAN.

xviii. 28; Mark vi. 37, xiv. 5; Luke vii. 41, x. 35; John vi. 7, xii. 5. As the *drachma* was reckoned the equivalent of the *denarius*, the latter was considered the fourth part of the silver *stater* or *tetradrachm*, which, in its turn, was considered the equivalent of the *shekel*.

The "thirty pieces of silver" (ἀργύρια), promised to Judas as the

price of his treachery (Matt. xxvi. 15, xxvii. 3-6, 9), in all probability denote *shekels*, as in those passages of the Old Testament where numerals are given without specific values, like the "thirty of silver" in Zechariah's prophecy of this very transaction (Zech. xi. 12, 13). It can scarcely be a mere coincidence that *thirty shekels* was the price of blood in the case of a slave accidentally killed (Exod. xxi. 32).



COINS OF THE EMPEROR HADRIAN AUGUSTUS.

As we have no reason to suppose that the old Maccabæan shekels were still in circulation, we must understand their equivalent, the current staters.

TABLES OF ANCIENT MONEY, AND THEIR VALUE IN AMERICAN COIN.

OLD HEBREW MONEY.

Doll. Cts. Mills.

Gerah, one-twentieth of a shekel.....	2	5
Reba, one-fourth of a shekel.....	12	5
Beka, one-half of a shekel (shekel of the king).....	25	0
Shekel of Silver (shekel of the Sanctuary).....	50	0
Shekel of Gold.....	5	00 0
Maneh of Silver (60 shekels).....	30	00 0
Maneh of Gold (60 shekels).....	300	00 0
Talent of Silver (3000 shekels).....	1500	00 0
Talent of Gold (3000 shekels).....	15000	00 0

NOTE.—The Shekel is variously estimated at from 50 to 62½ cents American coin.

A TABLE, SHOWING THE WEIGHT OF HEBREW COIN.

Avoirdupois.

Shekel, 218 grains, or about.....	½ oz.
Maneh, 13,080 grains, or.....	1 pound 14 oz.
Talent, 654,000 grains, or.....	93 pounds 12 oz.

A TABLE OF GREEK (ATTIC) COINS AND THEIR VALUE IN AMERICAN MONEY.

Doll. Cts. Mills.

Lepton (Mite).....	00	0	2
Obolus.....	00	2	6
Drachm.....	00	15	6
Didrachm.....	00	31	2
Statér or Tetradrachm.....	00	62	4
Mina of Silver.....	15	60	0
Mina of Gold.....	156	00	0
Talent of Silver.....	936	00	0
Talent of Gold.....	9360	00	0

A TABLE OF ROMAN COINS, AND THEIR VALUE IN AMERICAN MONEY.

Doll. Cts. Mills.

Assarius, one-tenth of a denarius.....	00	1	6
Quadrans, or Sestertius, one-fourth of a denarius.....	00	4	0
Quinarius, one-half of a denarius.....	00	8	0
Denarius (the penny of the New Testament, Matt. xxii. 21.).....	00	16	0

It was the usual custom of the Romans to reckon their money by sestertii, or sesterces, from 1 to 1000. Thus, with one sesterce equal to 4 cents, 10 sesterces would have been equal to 40 cents, and 1000 sesterces to \$40.00.

COINS OF OTHER NATIONS.

The Phœnician coin, stamped with the image of Dagon, the fish god, is one of the most ancient pieces of money known. But one or two specimens are in existence.



ANCIENT PHCENICIAN COIN.



COIN OF APAMEA.

The coin of Apamea, in Phrygia, shown in the engraving, has a picture of an ark over water, with the dove and olive branch, and the people leaving it. It was struck in the reign of the Emperor Septimius Severus to commemorate the tradition of the deluge.



PHCENICIAN COIN.

Many of the Phœnician coins were stamped with the image of Astarte, or Ashtoreth, who was their principal female divinity, and whose worship was established wherever their colonies were founded.



COINS OF ANTIOCHUS TRYPHON.

The coins of Syria were in common circulation in Palestine during the latter period of Jewish history. Among the most perfect preserved to us are those of Antiochus Tryphon, a usurper, who killed the young Antiochus, son of Alexander Balas, and ascended the throne B. C. 142.



COIN OF ALEXANDER BALAS.

The coin struck by Alexander Balas is also an excellent specimen of ancient workmanship.

Tarsus, in Cilicia, being a free city,



COIN OF TARSUS.



COIN OF CYPRUS.



COIN OF LYSIMACHUS.

ander on his coins. Few of the coins of Alexander's own reign bear his image.

The coin shown in the engraving was struck at Brutii, in Italy, about the time of St. Paul's last journey through Greece. It is stamped with the images of Castor and Pollux, "the twins," the fabled sons of Jupiter and Leda.



COIN OF BRUTII.



MACEDONIAN COIN.

The coin shown in the engraving was struck in Macedonia, during the reign of Philip, father of Alexander the Great. It is stamped with the head of Philip and the club of Hercules.

The Farthing was equal to two lepta (mites), about three-eighths of a cent. The specimens now extant are very neatly and artistically made of copper or bronze, except that, like all ancient coins, the edge is unfinished. The smallest circulating coin of the Greeks was the lepton.



THE FARTHING.



COIN OF TROAS.

Troas preserves a tradition of Homer's heroes on this coin, besides that of the wolf-nurse of the founders of Rome. Alexander, Julius Cæsar, and Constantine, each thought of making Troas their capital.

Antoninus Pius was one of the emperors of Rome, the successor of Hadrian, and the father-in-law of Marcus Aurelius. He was one

coined its own money, a fine specimen of which is shown in the engraving. The city is memorable as the birth-place of the Apostle Paul.

The coin represented in the engraving was struck in Cyprus during the reign of Claudius Cæsar. The island of Cyprus lies in the Mediterranean, off the coast of Syria, and to the south of Asia Minor. It is one of the most fertile islands in the world.

Lysimachus was a body-guard of Alexander the Great, and became one of his successors as king of Macedonia and a part of Asia Minor, 315 B. C. He placed the head of Alex-

of the wisest and noblest of all the Cæsars. He tolerated and protected the Christians, who became very numerous during his reign. He reigned from A. D. 138 to A. D. 161.

The coin shown in the engraving was struck at Sardis. It is of brass and is of elegant design. It is stamped with the images of a Greek king of Lydia and the goddess Ceres.

The coin of Laodicea,



COIN OF LAODICEA.

shown in the engraving, was struck by the Asiarch in honor of the annual games. It bears his image and that of the goddess Diana drawn by lions, and appropriate inscriptions.

The dynasty of the Ptolemies inaugurated a new era in the history of Egypt. It was founded by Ptolemy I., who had been one of the generals of Alexander the Great, and who, upon the death of the conqueror and the destruction of his empire, secured for himself the kingdom of Egypt, as had been foretold by Daniel the prophet. Under the Ptolemies, Egypt reached a high state of power and prosperity. Ptolemy I. abdicated in favor of his son Ptolemy II., Philadelphus, two years before his death. Ptolemy II. not only subjected Judæa to a great danger from his military power, but to a sore trial from the success of his efforts to establish a new school of thinkers and philosophers at Alexandria. Ptolemy III. was the son of the second king of that name. An insult offered to his sister by her husband, Antiochus II., caused him to invade and conquer Syria and the eastern provinces to the borders of Bactria. He was succeeded by his eldest



COIN OF ANTONINUS PIUS.



COIN OF SARDIS.



COIN OF PTOLEMY I.



COIN OF PTOLEMY II.



COIN OF PTOLEMY III.



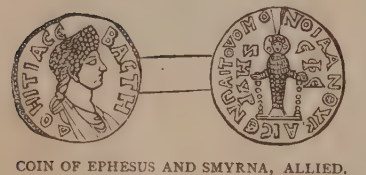
COIN OF PTOLEMY IV.



COIN OF PTOLEMY V.



COIN OF PTOLEMY VI.



COIN OF EPHEBUS AND SMYRNA, ALLIED.

son, Ptolemy IV., a weak and sensual monarch, but who showed himself not unworthy of his race when circumstances forced him to energetic action. He offered sacrifices of thanksgiving in the Temple at Jerusalem. Attempting to force his way into the Holy of Holies, he was stricken with paralysis. His successor was his son, Ptolemy V., a child of only five years. Under this king, the Romans first obtained a foothold in Egypt. He was poisoned by his officers. His son, Ptolemy VI., aged seven years, succeeded him. The kingdom of the Ptolemies ended with the famous Cleopatra, daughter of the twelfth king of that name. It extended from the accession of Ptolemy I., B. C. 323, to the death of Cleopatra, B. C. 30.

The coin shown in this engraving was of copper, and was stamped with the head of the proconsul, and on the reverse side was the image of

the Ephesian Diana. It gives an admirable idea of the image of the Ephesian goddess, which was very different from the images made according to the Greek conception of her. The head wears a mural crown, each hand holds a bar of metal, and the lower part ends in a rude block covered with figures of animals and mystic inscriptions. The idol was regarded as an object of peculiar sanctity, and was believed to have fallen from heaven. The coin commemorates the alliance of two of the most powerful cities of Asia Minor.

Cos was a small island in the Mediterranean, now called Stanchio or Stanko. It contained quite a large Jewish population, and during the Mithridatic war, the Jews had a great amount of treasure stored there. It is mentioned in the journeys of St. Paul. The coin given here was in common circulation, and by some is believed to be the Phoenician talent. It is stamped with the head of young Hercules,



TETRADRACHM OF COS.



TETRADRACHM (ATTIC TALENT) OF CYRENE.

place. The coins of the city bore the sacred silphium plant on the one side, and the head of the bearded Jupiter Ammon to the right.



COIN OF PERSEUS.

Perseus was the son of Philip V., and the last king of Macedonia. He continued the war with Rome after his father's death, but his kingdom was overrun and made a part of the Roman Empire in B. C. 148.



COIN OF TIGRANES.



COIN OF EPHEBUS.

Tigranes was a king of Armenia, and ruled Syria B. C. 83-64, when the Romans conquered the country.

The coins of Ephesus were all stamped with a representation of the beautiful Temple of Diana, the presiding goddess of their city, which building was regarded as one of the wonders of the world.

BIOGRAPHIES OF THE REFORMERS AND MARTYRS.

JOHN WYCLIFFE.

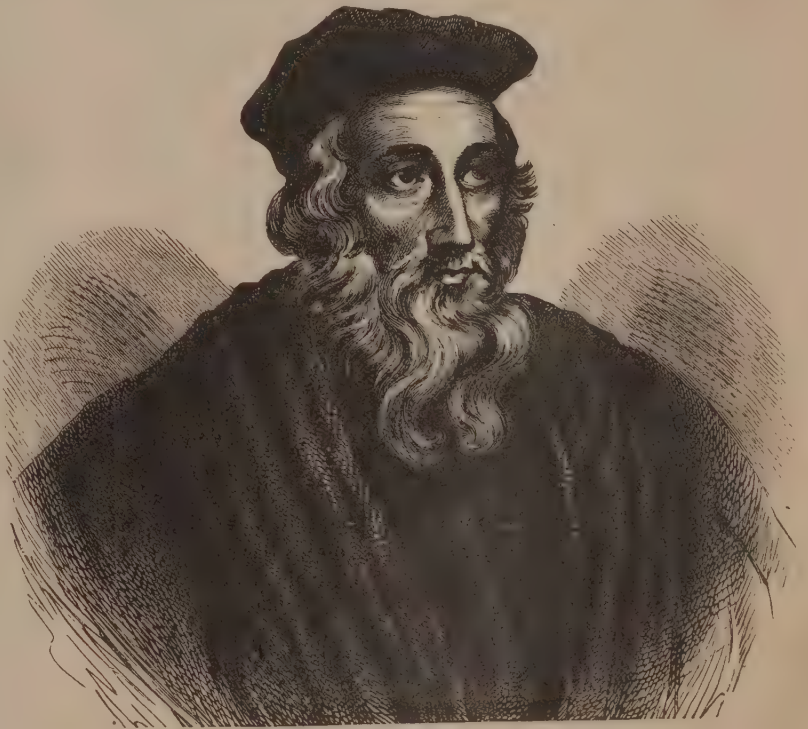
JOHN WYCLIFFE, who has been called "the morning star of the Reformation," was born, it is believed, in a village which bears his name, near Richmond, in Yorkshire, about 1324. Being destined for the priesthood, he was educated at Queen's and Merton Colleges, Oxford. At the latter college he attended the lectures of the learned Brodwadine, one of the earliest of the English clergy to question the papal supremacy. A terrible plague, known as the "Black Death," swept over Europe, and scourged England in 1348. This awoke Wycliffe to a sense of his spiritual condition, and he began the diligent and systematic study of the Bible. He not only derived great spiritual comfort from these studies, but his eyes were opened to the errors of Rome, and he came to have a clearer conception of the true faith of Christ than was held by any man in England at that day. He was unwilling to keep this knowledge to himself, but resolved to make it known to others, that they might share in the joy it brought him. He was aware of the opposition he would encounter from the clergy, whose system he was about to attack, and he began with caution. About 1360 he became involved in a dispute with the mendicant friars, upholding the authority of the parochial clergy over them. In 1361 he was made Master of Balliol College, Oxford, and was given the living of Fillingham. In 1365 he was made Master of Canterbury Hall, under an arrangement which excluded the monks from it. The monks protested, and Archbishop Simon de Islip, the founder of the college, having died in the meantime, his successor sided with the mendicant orders, and Wycliffe's appointment was declared void. He brought suit to recover his position, but after seven years of litigation the decision against him was confirmed by both the king and the pope.

Wycliffe was a man of profound learning, a popular teacher, and an eloquent speaker. He was master of the theology of the Church, as well as deeply learned in the Scriptures. He became bolder, and now publicly declared that the clergy had banished the Scriptures, and demanded that the word of God should once more be set up as the chief authority in the Church. He supported his demand by such powerful arguments that he soon drew to himself a number of followers.

The kingdom was at this time full of mendicant friars and nuns, who robbed the people of their goods and money by threats and promises. Some idea of the extent of this extortion may be formed when we state that during the reign of Henry III., Rome drew from England a sum three times as large as the total revenue of the king. The people were alarmed, and complained bitterly. At this critical period, Pope Urban V. commanded Edward III. to recognize him as the legitimate sovereign, and to pay as feudal tribute the annual rent of one thousand marks, in accordance with the promise of King John to Pope Innocent III. Edward indignantly refused to comply with the demand, and was sustained by both the Parliament and people. Wycliffe took up the national cause with great fervor, and defended it with such ability that he won the royal favor, and was rewarded with a professorship of divinity at Oxford, and was made a chaplain to the king. He took advantage of the opportunities offered by this position to assail the corruptions of the begging friars, and to labor for the restoration of the Scriptures. Two

years later he was sent to Bruges as one of the royal commissioners to settle the dispute between the king and the pope. He was absent two years, and upon his return was rewarded with the prebendary of Aust in the collegiate church of Westbury and the rectory of Lutterworth. He also retained his professorship in the university. He had seen much during his residence abroad to convince him of the actual condition of the papacy. He now began to teach from his chair in the university, and from the pulpit, that the pope's supremacy was a false claim that might be lawfully resisted, that the pontiff might be reprimanded for his errors even by a layman, and that "the gospel is the only source of religion."

These bold doctrines gave great offence to the clergy. Courtenay, Bishop of London, a stern but honest prelate, resolved to call Wycliffe to account for such utterances. He summoned him to appear before the Convocation assembled at St. Paul's to answer to the charge of heresy. Wycliffe appeared before that body on the 19th of February, 1377, accompanied by his patrons, John of Gaunt, Duke of Lancaster,



JOHN WYCLIFFE.

the actual ruler of England, and Lord Percy, Earl Marshal of England. An altercation broke out between Lancaster and Courtenay, and the assembly ended in a tumult; the people of London siding with their bishop, attacked the Duke and Earl Percy, and attempted to destroy the magnificent palace of the Savoy—the residence of the former. It was saved through the interposition of Courtenay. Wycliffe was dismissed with a warning to preach no more heresy. He paid no attention to this warning, but taught even more boldly than before. He denied that the pope was the head of the Church—"Christ, alone," he said, was its head. He declared, also, that a man could not be excommunicated, unless he, by his own sins, had cut himself off from the covenant.

The pope now took up his own cause, and in obedience to the papal order, the Archbishop of Canterbury summoned Wycliffe, early in 1378, to appear before a synod of the clergy at Lambeth

Palace. Wycliffe obeyed. The people resented the interference of Rome in the affairs of England, and with great unanimity upheld the cause of Wycliffe. This feeling was shared by the court, and a message was received by the bishops from the queen-mother commanding them to take no steps against the reformer. He was, therefore, released with a warning to discontinue his teachings. He paid no attention to this admonition, and resumed his lectures, sermons, and writings, departing more widely every day from the doctrines of Rome. His greatest work was the translation into English of the whole Bible from the Latin Vulgate, which he completed about 1383. He was assisted in this work by pupils and learned friends, and by their aid copies of the translation were multiplied.

Wycliffe had perceived the success which attended the preaching of the mendicant friars, and resolved to follow their example in order to bring the gospel to the people of England.

His followers, under the name of "poor priests," went through the kingdom preaching in the open air to crowds of people. They preached the pure gospel, which they held up as the rule of faith and life. The effect of this preaching was most marked, and so alarmed the clergy that they endeavored to break up the meetings by force, but the people took up the cause of the "poor priests," and defended them with arms.

In 1381 Wycliffe took his boldest step by lecturing at Oxford against the doctrine of transubstantiation. This turned many of his old friends against him, and even the university was numbered among his opponents. Courtenay, who was now Archbishop of Canterbury, called another synod which pronounced Wycliffe's opinions heretical, and urged the most vigorous measures for their suppression. The archbishop also brought a bill into Parliament, which passed the House of Lords, for imprisoning all persons who should preach heresies and notorious errors. As soon as the bill had passed the Lords, the archbishop began to act upon it, whereupon the Commons, indignant at this disregard of their rights, demanded its annulment, as it had not obtained their consent. Courtenay was not to be defeated thus, however. He procured an order from the king directing the Chancellor of the University of Oxford to banish Wycliffe from Oxford. The chancellor replied that to put such an order into execution would be to produce a serious disturbance, as Wycliffe's followers were prepared to defend him with arms. The reformer, however, voluntarily submitted to the royal command, and retired to his rectory of Lutterworth. There he carried on his war against the pope with renewed vigor. Urban VI. summoned him to Rome, but he refused to go, pleading his age and feebleness as his excuse. He was seized with a stroke of palsy as he was celebrating the service in his church, and died at the age of sixty. His influence upon his own countrymen did not end with his life. The work he began went on until it culminated in the Reformation. His writings were widely circulated in Bohemia, and produced the conversion of John Huss; "and Huss," as Southey well says, "prepared the way for Luther."

JOHN HUSS.

JOHN HUSS was born at Hussinetz, a town of Bohemia, near the border of Bavaria, about 1373. He obtained his early education in his native town, after which he studied at Prachatitz, from which he passed to the University of Prague, where he graduated in 1393. In 1398 he was made a lecturer upon theology and philosophy in the university, having in the meantime taken priest's orders. In 1401 he became president of the university faculty of theology, and in 1402 was made preacher in the Bethlehem chapel, which had been established to enable the people to hear the Scriptures and sermons in the Bohemian language. His mind was deeply impressed by a perusal of the writings of Wycliffe, and he became the head of a party of priests and scholars who meditated reforms in the doctrine and discipline

of the church. He was also appointed Confessor to the Queen of Bohemia.

He now began to denounce the vices and abuses of the clergy, and called on the secular authorities to punish them, and demanded that the costly ornaments of the churches should be devoted to the support of the poor. This drew upon him the bitter hostility of the ecclesiastics, who watched their opportunity to crush him. This opposition was increased by a quarrel which now broke out in the university. That institution was divided into four *nations*—the Bohemian, the Saxon, the Bavarian, and the Polish. Each nation possessed one vote in the management of the affairs of the university. Through the teachings of Huss, the views of the English reformer Wycliffe had been generally accepted by the Bohemians, whose acknowledged leader Huss became. The other nations rejected these views, and sustained the Church of Rome, and many disputes, marked by a growing anger, ensued between them and the Bohemians. In 1409 Wenceslaus, King of Bohemia, changed the constitution of the university, giving three



JOHN HUSS LECTURING IN THE UNIVERSITY OF PRAGUE.

votes to the Bohemian nation and only one to all the others. This arbitrary action caused the withdrawal of the German students and professors, nearly all of whom went to the university recently founded at Leipzig. The reformers were now supreme at Prague, and Huss was made rector of the university. He assumed a bolder tone, and condemned in stronger terms the abuses of the church, and the doctrines he held to be erroneous. The Archbishop of Prague took up the quarrel, and there was a bitter struggle between the university and the cathedral. It went on for several years, and at length Huss was excommunicated by the pope and ordered to quit Prague, which city was placed under a ban as long as he should remain in it. In the hope of preserving peace, he left Prague, but his followers hotly resented the course of the church; an outbreak followed, and the archbishop was driven from the city. Huss came back in triumph, and resumed his preaching with greater boldness than ever. He declared that it was not the priest's word, but the power of God, that wrought the change of transubstantiation, and that any one who felt

moved by the Holy Spirit had the right to preach, and maintained the right of conscience against the decrees of councils and bulls of the popes. With every year he grew bolder in his teachings, and the enmity of the Romish party towards him increased proportionately. He was declared a heretic, and in 1414 was summoned to appear before the Council of Constance. He obeyed the summons, and repaired to Constance under the safe conduct of the Emperor Sigismund. For some time after his arrival, he was allowed to go where he pleased, and to preach at will; but on the 28th of November he was arrested and imprisoned. He was kept a prisoner for six months, and then brought before the council again, and upon refusing to abjure the doctrines he had taught, was condemned to death as a heretic. He was burned at the stake on the 6th of July, 1415. His followers in Bohemia took up arms to avenge his death, and a bloody war of fifteen years ensued.

JEROME OF PRAGUE.

JEROME, the disciple and companion of Huss, was born in Prague about 1335. He was educated in his native city, and graduated with honor at the university, after which he spent some time at the Universities of Cologne, Heidelberg, Paris, and Oxford. At the last named place he became familiar with the doctrines of Wycliffe, which he adopted. On his return to Paris from England he preached boldly against the abuses of the clergy, and in favor of reforms in the church. He engaged in a public disputation with the chancellor of the university, and distinguished himself by the ability with which he defended his views. After this he went to Poland, and was employed by King Ladislas II. to organize the University of Cracow. Returning to Bohemia he began about 1402 to disseminate secretly the doctrines of Wycliffe, and being much attracted by John Huss, who was then in the midst of his labors, he attached himself to him, and in 1408 openly advocated the principles taught by him. Huss was the more powerful character—Jerome was the more eloquent orator. Greater in genius, and more popular in gifts, Jerome maintained, nevertheless, towards Huss the relation of a disciple. It was a beautiful instance of Christian humility. The calm reason of the master was a salutary restraint upon the impetuosity of the disciple. The union of these two men gave a sensible impulse to the cause. While Jerome debated in the schools, and thundered in the popular assemblies, Huss expounded the Scriptures in his chapel, or toiled with his pen at the refutation of some manifesto of the doctors of the university, or some bull of the Vatican. Their affection for each other ripened day by day, and continued unbroken till death came to set its seal upon it, and unite them in the bonds of an eternal friendship.

The boldness of Jerome led to his arrest and imprisonment at Vienna. His friends in Bohemia procured his release after a time, and he returned to his work in his own country.

When Jerome heard of the arrest of Huss, he hastened to Constance in the hope of being able to help his beloved master in some way. When he saw that he was unable to render Huss any assistance, and was simply perilling his own life, he fled from Constance. He was already far on his way back to Prague, when he was arrested by order of the Count Palatine of Neuberg-Sulzbach, sent back to Constance, and delivered over to the council on the 23d of May, 1415. He was at once thrown into prison, loaded with fetters, and treated with great cruelty. He was several times examined by the council, but his great learning and skill in debate enabled him to successfully refute all the arguments brought against him. On his third examination, September 3d, 1415, he made a qualified recantation of his views respecting the sacrament, being induced to do so by the suffering he had endured, and his dread of a cruel death. This did not satisfy his enemies, however, and he was remanded to prison and kept in confinement until May 26th, 1416, when he was again

brought before the council. He had recovered his courage, and now solemnly retracted his recantation, and reaffirmed his belief. This enraged his enemies and hastened his doom. He was condemned to death, and was burned at the stake at Constance on the 30th of May, 1416, meeting his fate with Christian fortitude and courage.

LORD COBHAM.

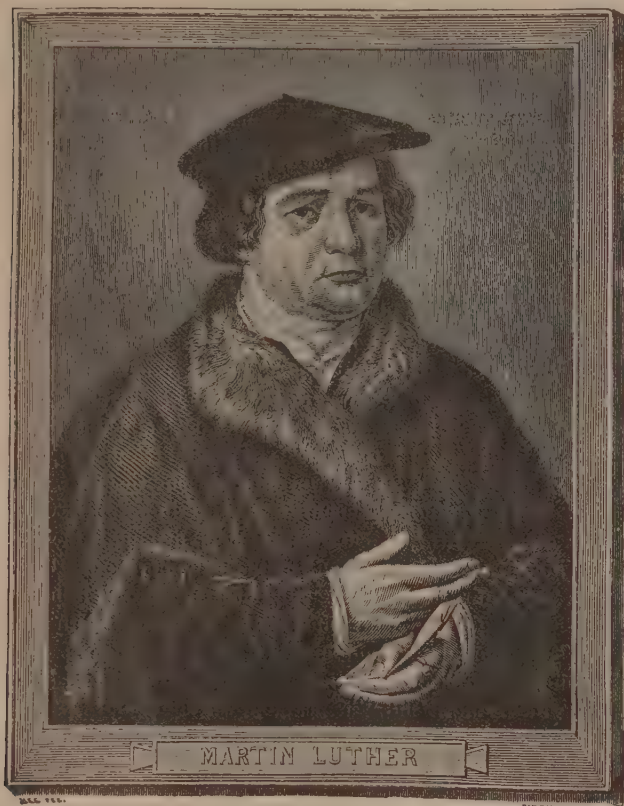
SIR JOHN OLDCASTLE, better known by his title of Lord Cobham, was born in England in the reign of Edward III. He gained his title by his marriage with the granddaughter and heiress of Lord Cobham. During his youth and early manhood he was addicted to pleasure and gay living, but the reading of the Bible and the study of Wycliffe's writings had changed his heart; and now to his knightly virtues of bravery and honor, he added the Christian graces of humility and purity. He had fought gallantly in France under Henry IV., who thought highly of his military skill and accomplishments; and was not less esteemed by Henry V. for his private worth, his shrewd sense, and his gallant bearing as a soldier.

With characteristic frankness, Lord Cobham made no secret of his attachment to the doctrines of Wycliffe. He avowed in his place in Parliament, as early as the year 1391, "that it would be very commodious for England if the pope's jurisdiction stopped at the town of Calais, and did not cross the sea." It is said of him, too, that he had copies made of Wycliffe's works, and sent them to France, Bohemia, Spain and other countries. He threw open Cowling Castle to the Lollard (or Wycliffite) preachers, making it their headquarters while they were preaching in the neighborhood. He himself often attended their sermons, taking his stand, sword in hand, by the preacher's side to defend him from the insults of the friars. Such bold conduct drew upon him the enmity of the priests, and marked him as the object of their vengeance. The king, who knew the danger of his old friend, remonstrated with him, and warned him not to incur the wrath of the pope. "Next to God," replied the brave old knight, "I profess obedience to my king; but as to the spiritual dominion of the pope, I can pay him no obedience." These words changed the narrow-minded Henry from a friend to an enemy of Cobham, and he gave his consent to the demand of Archbishop Arundel that the reformer should be dealt with as a heretic. Accordingly Lord Cobham was summoned to appear before the ecclesiastical tribunal. He paid no attention to the summons, and the archbishop pronounced the sentence of excommunication upon him. The king then issued an order for his arrest, and he was seized and confined in the Tower of London. On the 23d of September, 1413, he was brought before the Archbishop of Canterbury and his court, and upon refusing to recant his doctrines was sentenced to be burned. He was returned to the Tower to await his doom, but escaped from his prison and fled to Wales. A bill of attainder was passed against him, and a large reward offered for his capture, dead or alive. Four years later he was betrayed, made prisoner and conducted to London. The priests caused him to be hanged in chains on a gibbet in St. Giles' fields, and while hanging there he was roasted alive by a fire kindled under him. His martyrdom occurred on the 14th of December, 1417. His memory is reverently cherished by the Church of England.

MARTIN LUTHER.

MARTIN LUTHER was the son of a Saxon miner, and was born at Eisleben, now a town of Prussian Saxony, on St. Martin's eve, November 10th, 1483. His father was originally a poor peasant, but by industry and energy managed to acquire a house and two furnaces at Mansfeld, to which place he removed about six months after Luther's birth. The future reformer was reared under pious but very severe discipline, and it is recorded that at school he was once

flogged fifteen times in a single afternoon. While at school at Mansfeld he had to beg his bread by singing from door to door in the neighboring villages. At the age of fourteen he was sent to the Franciscan school at Magdeburg, where he was obliged to support himself in the same way. A year later he went to Eislebnach, where he had relatives. They were too poor to help him, and his songs were



still his main reliance for his bread. One day, while singing in the streets, he attracted the attention of a charitable lady, Ursula Cotta, who took him to her house, and befriended him until he was prepared to enter the University of Erfurt, at the age of eighteen. Here he prosecuted his studies with such vigor that in 1505 he graduated with the degree of master of arts. His father, whose condition had now improved, assisted him during his university career. He intended that his son should become a member of the legal profession; but circumstances caused the young man to change his determination, and on the 17th of July, 1505, he entered the Augustinian Convent at Erfurt, and, subjecting himself to the severest discipline, endeavored to fit himself for the priesthood. His austerity had the effect of undermining his health. He gave great attention to the study of the Scriptures, complete copies of which he found in the convent library. Johann Staupitz, the Superior of the Augustinian order in Germany, took a great interest in him, gave him a copy of the Bible for his own use, and in other ways assisted him in his studies. In 1507 he took priest's orders, and the next year he was made professor of scholastic philosophy in the University of Wittenberg.

The insight which he had gained into monastic life by his residence in the convent inclined Luther to doubt some of the practices and doctrines of the church, and these doubts were increased by a journey which he made to Rome in 1510, in the interests of his order. This visit showed him in their true light the worldly ambition of the pope, the infidelity of the clergy, and their open contempt for the mysteries of their faith. The deeply religious soul of the German monk was shocked, and he became a miserable man. In after years he said: "I would not for a hundred thousand florins have missed seeing

Rome. I should always have felt an uneasy doubt whether I was not after all doing injustice to the pope. As it is, I am quite satisfied on the point." Returning to Wittenberg Luther resumed his lectures, his doubts growing, but not yet leading him to openly oppose his ecclesiastical superiors.

A few years later, Pope Leo X., in order to raise funds for the rebuilding of St. Peter's, at Rome, authorized the sale of indulgences, and intrusted this iniquitous traffic in Saxony to a Dominican monk named John Tetzel, who proved himself such a trickster that many devout Catholics were shocked at his manner of disposing of his wares. When he came to Wittenberg, Luther sternly denounced the traffic in indulgences, and declared that he would refuse absolution to any one who should purchase them. On the 31st of October, 1517, he took a more decisive step in advance, and affixed to the door of the castle church at Wittenberg a thesis made up of ninety-five propositions, in which he denounced the assumptions of the papacy, and declared that every sincere penitent would receive absolution of his sins from Christ direct, without the intervention of the church. This was an open rupture with Rome, and is usually regarded as the beginning of the Reformation. A sharp controversy followed, in which Luther decidedly worsted Tetzel and the other writers on the Romish side. The articles were widely read throughout Germany, and produced a marked effect upon the popular mind. In 1520 Luther issued his famous address to the German nobility, and from that time took his stand as the thorough and uncompromising enemy of Roman Catholicism, which he held as antichristian, and calculated to prevent the believer from attaining the truest development of Christianity. Throughout this controversy Luther was supported by his university, the Elector of Saxony, and a large and growing party in Germany,



LUTHER BEFORE CARDINAL CAJETANUS.

especially in the north. Pope Leo X., who had at first treated the whole matter as a mere quarrel among the German monks, now became alarmed, and on the 15th of June, 1520, issued a bull denouncing the penalties of excommunication against Luther, if he should not recant his doctrines within one hundred days. On the

10th of December, Luther burned this bull in the presence of the students and professors of the university. This determined act irrevocably separated him from the Church of Rome.

The Emperor Charles V. now summoned him to appear before the Imperial Diet at Worms, and he promptly obeyed the summons, though his friends, mindful of the fate of Huss and Jerome, warned him not to appear. In the presence of this brilliant assembly he boldly defended his doctrines, and proclaimed the authority of the Bible, the conscience, and private judgment, against tradition, the pope, and the councils. The emperor, who had given Luther a safe conduct, refused to order the arrest of Luther, and suffered him to depart unmolested from Worms, but warned him that he must henceforth expect the treatment of a heretic. He subsequently issued an edict declaring Luther a heretic, and putting under the ban of the empire all who should shelter him, or print, sell, or read his books.

On his return from Worms, Luther was suddenly seized by a band of armed and masked horsemen and hurried away from his companions, and it was rumored throughout Germany that he had been waylaid and murdered, or was at all events immured in a dungeon. The arrest, however, was only a ruse on the part of the Elector of Saxony to ensure Luther's safety. The reformer was conducted by his captors to the strong Castle of the Wartburg, where he was lodged in comfort and safety, and his presence kept secret. He spent ten months here, hunting, issuing tracts, and translating the Scriptures into the German language. In March, 1522, he returned to Wittenberg, in spite of the remonstrance of the elector, in order to check some serious disturbances that had broken out there among his own

of the New Testament into the German language, and in 1534 followed it with his translation of the whole Bible. He also wrote theological works which were widely circulated and eagerly read.

In June, 1525, Luther, to the great surprise of his friends, married Catharine Von Bora, an ex-nun. This he did, he said, "to please



LUTHER BURNING THE POPE'S BULL.

his father, to tease the pope, and to vex the devil." The marriage proved a happy one.

One of the chief efforts of Luther's life was the establishment of common schools, and he may be regarded as the founder of the modern school system of Germany. He declared that it was a religious duty to educate the young.

Had Luther been less conservative, and possessed of less moderation, he might have been ruined by either of two outbreaks which occurred about this time. The Anabaptists took up arms to better their condition, and appealed to him to give them the help of his name and sympathy. He refused, and counselled them to submit to the authorities. The outbreak was put down. In 1524 and 1525 the Peasants' War occurred. Luther opposed this uprising, and urged the authorities to put it down by force.

In the meantime the movement begun by Luther had spread in many parts of Germany. The Elector of Saxony had become a Lutheran, as had also the Landgrave of Hessen, and several of the imperial cities had embraced the new doctrines. Protestantism had taken a hold upon Germany which it was never to lose, and the great reformer was beginning to see the reward of his labors. In 1530 the Diet met at Augsburg, and in that year Melancthon presented to the emperor the "Augsburg Confession," the formal declaration of the faith and practices of the Lutherans. During this time Luther remained at the Castle of Coburg watching the course



LUTHER BEFORE THE DIET AT WORMS.

followers. He succeeded in controlling his more radical disciples, and in restoring order. Soon after this he published his translation

of events, and cheering his friends by his letters and writings. In 1537 he drew up the articles of Smalcald, which were the basis of the

league of the Protestant princes of Germany. His last years were devoted to theological writings, to managing the affairs of the party which looked to him as its head in ecclesiastical matters, and to completing a commentary on Genesis. He died at his native place of Eisleben on the 18th of February, 1546. His remains were conducted in solemn procession to Wittenberg, and buried near the pulpit in the castle church. His death was deeply felt throughout Germany, and occasioned the profoundest grief among the Protestant princes and people.

PHILIP MELANCHTHON.

PHILIP MELANCHTHON was born at Bretten, a town in the present Grand Duchy of Baden, on the 16th of February, 1497. He received his education at the Latin school of Pforzheim, and the Universities of Heidelberg and Tübingen. He attracted great attention during his student life by his remarkable precocity, and graduated in 1514, at the age of seventeen, with the degree of master of arts. Although so young he began to lecture at Tübingen, published a Greek grammar and an edition of Terence, and even planned a new edition of Aristotle. These achievements, so remarkable in one of his age, placed him among the first Greek and Latin scholars of his day. Being deeply religious, Melanchthon gave much time to a study of the Bible in the original. When Luther began his controversy with Tetzel, in 1517, Melanchthon was ready to sustain him. A little later he was given the professorship of Greek in the University of Wittenberg (1518), and was thus brought into direct contact with Luther. He was frequently offered flattering positions at other schools, but preferred to remain in Wittenberg to the close of his life. He became the most popular teacher in the university, and his fame and popularity attracted students from all parts of Continental Europe. In 1519, having graduated as bachelor of divinity, he began to lecture upon theology, and from this time devoted himself mainly to this subject. He never took orders, however, and would never accept the title of "Doctor of Divinity," though it was several times offered to him. He was a lay theologian, but in spite of this gained and exercised a powerful influence in the great religious movement that was changing the character and destiny of Europe. He ranks next to Luther and Calvin in the history of the Reformation in Continental Europe. He was warmly attached to Luther, and was of great service to him, moderating the fiery zeal of his leader with his own gentleness, and assisting him with his own vast learning. In 1519 he was present at the conference at Leipzig, and defended Luther against the papal champion, Dr. Eck. In 1521 he published his famous *Loci Communes*. This was the first systematic course of evangelical Protestant theology ever prepared, and was for a long time the standard text book in the Lutheran universities. Later on he wrote several commentaries on the Scriptures, which were highly esteemed. Between 1522 and 1534 he gave valuable aid to Luther in his translation of the Bible. In 1529 he attended the Diet of Spire, in company with the Elector of Saxony, and helped to draw up the protest of the evangelical party, which won for them the name of Protestants. In 1530 he was present at the Diet at Augsburg, and wrote the Augsburg Confession, which was signed by the Lutheran princes, and became the acknowledged creed of the Lutheran Church. He subsequently altered this "Confession" in order to adapt it to the Reformed Churches. These changes referred principally to the Lord's Supper, and were at first almost unnoticed, but later on gave rise to bitter controversies. In 1536 he endeavored to effect a compromise between the Lutherans and Zwinglians on the subject of the Sacrament, but without effect. He signed the Articles of "Smalcald," and was the delegate of the Lutheran party to the conferences with the Roman Catholic party at Worms in 1540, and at Ratisbon in 1541. After the death of Luther, in 1546, he was the acknowledged

leader of the German Protestants, and was consulted by the princes and schools of his party as Luther had been. In the controversies which broke out among the Lutherans, some of his former friends resented his conciliatory spirit, and denounced him severely; but he bore their abuse with meekness and patience. He maintained friendly relations with Calvin, and was invited to visit England by the Protestants of that country. He was sent to the Council of Trent as a delegate from Saxony, but the dispersion of that body rendered his presence there unnecessary. In 1557 he attended, at the request of the emperor, the last theological conference held between the Lutherans and Catholics at Worms. He was everywhere received with great honor, but the conference proved a failure. The controversies between the various branches of the Reformed Church in Continental Europe caused him much sorrow, and embittered the last years of his life. In March, 1560, he took cold on a journey to Leipzig. Soon after his return to Wittenberg he was confined to his bed. He knew that his end was at hand, and declared that his greatest sorrow was the distracted condition of the church, which he had fondly but vainly hoped to unite. His son-in-law, perceiving his condition, asked him if he desired anything. "Nothing but heaven," was his reply. Soon after this he breathed his last, expiring peacefully on the 19th of April, 1560. He was buried in the castle church of Wittenberg by the side of Luther.

ULRICH ZWINGLI.

ULRICH ZWINGLI, or Zwinglius, as it is often written, was born at Wildhaus, in the present canton of St. Gall, Switzerland, on the 1st of January, 1484. He was sent to the St. Theodore school at Basel when he was ten years old, and at the age of thirteen to a classical school at Bern. In 1499 he went to Vienna, where for two years he studied philosophy in the university. At the end of that time he returned to Basel, and resumed his studies in the university at that place, supporting himself by teaching in the school of St. Martin. He was an ardent student, and with the more solid branches gave attention to the lighter, especially to music. When he was about eighteen years old he began the study of the New Testament in the original Greek, and this caused him to doubt many of the pretensions and doctrines of the church. These doubts were increased by the teachings of Thomas Wittenbach, his instructor in theology.

In 1506 Zwingli was ordained to the priesthood, and was made pastor of Glarus, a large parish not far from his native place. One of his first public acts was to endeavor to dissuade his countrymen from hiring themselves out as mercenaries to the European States, and to induce them to give their attention to developing the strength and resources of their own country. To this object he never ceased to give his influence and his best efforts, though he twice went into Italy with the soldiers of Glarus, at the order of his government. After the battle of Marignano, in 1515, he delivered an address to his countrymen, entreating them not to throw their lives away again in such a foolhardy manner. The next year, however, the French king induced the Swiss to enter his service, and Zwingli withdrew in disgust from Glarus to Einsiedeln, where he accepted a subordinate vicarship. During his residence at Glarus he had diligently prosecuted his studies of the New Testament, committing a large part of it to memory, and at Einsiedeln he committed the remainder to memory, together with portions of the Old. He now began to offer a bolder and more decided opposition to certain teachings of the church, and when warned by the pope's nuncio of the consequences of his course, replied, "With the help of God I will go on preaching the gospel, and this preaching will make Rome totter." His efforts were successful, and he soon drew to himself a considerable party among his countrymen, and his influence and teachings spread far beyond his own town.

It will thus be seen that the Reformation in Switzerland was entirely independent of the great movement of Luther in Germany. When Zwingli was charged with merely following Luther he replied: "I began to preach the gospel in the year of grace 1516; that is, at a time when the name of Luther had never been heard among these countries. It was not from Luther that I learned the doctrine of Christ—it was from God's word. If Luther preaches Christ, he does as I do; that is all." D'Aubigné well says: "Zwingli did not communicate with Luther. Doubtless there was a bond of communion between both these men, but we must seek it above this earth."

In December, 1518, Zwingli was elected pastor of the Cathedral at Zurich, which from this time became the centre of the Reformation in Switzerland. He devoted his sermons to practical explanations of the Gospels, chapter by chapter, and on Fridays preached to the country people who came in town to market. He devoted himself so closely to his work that he injured his health, and had to seek a rest. Hearing that an epidemic had broken out in Zurich, he hastened back to his post, and was soon stricken down, and had a narrow escape from death. The Catholics made him tempting offers to unite with them, and cease to preach against the pope, but he refused them all. In 1522 he made great changes in the service of his church, dropping some of the ceremonies; the bishop resisted, but the council of Zurich sustained the reformer. The Catholics then tried various means to get rid of him, even going to the extent of plotting against his life, but the city authorities placed a guard over his house, and enjoined the preaching of the gospel as a duty upon all the priests. Zwingli now declared himself in favor of the marriage of the priests, and called upon the bishop to allow the free preaching of the gospel in the cantons. This aroused a storm of indignation throughout Switzerland, and at Lucerne, Zwingli was burned in effigy. Conferences were held in the hope of quieting these troubles, and at these meetings the reformer completely worsted his adversaries. On the 2d of April, 1524, Zwingli married Anna Reinhard, a widow of high social position, who made him a most excellent wife. In the troubles with the Anabaptists, whose excesses caused the state to repress them with severity, Zwingli sided with the authorities, and wrote several tracts against the course of the insurgents. In 1528 he took part in the disputation at Bern, and with such success, that the cantons of Bern and Basel united with Zurich in the Protestant movement, and St. Gall and Schaffhausen were profoundly moved.

In 1529 was held the famous Conference of Marburg, the object of which was to harmonize the Swiss and German Protestants, who differed widely in their views concerning the Lord's Supper. The conference failed of perfect success mainly through the determination of Luther to accept nothing but a full adherence to his doctrines; but it led to a better understanding, and a sort of union between the parties to it.

Upon returning to Zurich, Zwingli found matters in a very bad state. The controversy between the Catholic and Protestant cantons had grown into a war, and both sides were preparing to take up arms. A temporary peace was arranged in June, 1529, but the Catholics soon broke it. They arrested the Protestant ministers passing through their cantons, and even burned one of them. In revenge for these acts, the Protestant cantons cut off the supplies of the offenders, and the Catholics immediately renewed the war. On the 10th of October, 1531, they sent a force of 8,000 soldiers up the Lake of Zug, taking the people of Zurich by surprise. The latter could gather but 1,900 men, but bravely took the field; Zwingli accompanying them as chaplain. Next day a battle was fought at Kappel (October 11th), in which the Zurichers were defeated. Zwingli, while stooping down to console a dying soldier, was severely wounded, and was left on the field. That night he was discovered by several Catholic soldiers, who were searching the slain for plunder, and upon being recognized

was at once put to death. Not content with his death, his enemies caused his body to be quartered by the executioner of Lucerne and burned. His ashes were mixed with those of a hog, and scattered to the four winds of heaven.

JOHANNES ŒCOLAMPADIUS.

THE real name of Œcolampadius was Hussgen, or Huesgen. He was born at Weinsberg, in Swabia, in 1482, and was the son of a merchant of that place. He received his preparatory education in his native town, and studied law at Bologna, and theology at Heidelberg. At the latter place he held the position of tutor to the son of the Elector Palatine. Later on, having taken orders, he was given a benefice founded by his parents, but resigned it to pursue his ecclesiastical studies. Entertaining a profound admiration for Erasmus, he went to Basel in 1516, and assisted him to prepare his "Annotations on the New Testament." In the latter part of 1518 he visited Augsburg. At the time of his arrival, the city was excited over a disputation between Luther and the legate of the pope. He sided with Luther, but alarmed by the violence of the dispute he withdrew in 1520 to the monastery of St. Bridget near Augsburg. He remained there about two years—his views inclining more and more towards the Reformation. In 1522 he removed to the Castle of Ebernburg, where for a short while he officiated as preacher to Franz Von Sickingen; but in November of the same year went to Basel, and filled the place of Curate of St. Martin's. In 1525 he was appointed by the government Scripture reader to the University of Basel, but that institution refused to recognize him. Large crowds thronged to hear his lectures, however, and his popularity was so great that, in 1525, he was regularly appointed Curate of St. Martin's. He attended the Conference at Baden in the same year, and led the dispute with Dr. Eck, the papal champion, distinguishing himself by his moderation as well as by his ability. Some of his most important writings had been directed against the celibacy of the clergy, and in 1530 he gave proof of his sincerity by marrying a lady of gentle birth. He took part in the dispute between Zwingli and Luther, concerning the Lord's Supper, supporting the former with great force and originality. This was his last important service. He died at Basel on the 23d of November, 1531, greatly regretted by his brethren in the faith.

WILLIAM FAREL.

WILLIAM FAREL was born near the village of Gap, in Dauphiny, in 1489. His parents were very pious people, and devoted adherents of the Romish church, and the boy was raised in the same faith. His father wished him to adopt the profession of arms, but young Farel burned to become a scholar. In 1510 he entered the University of Paris, where he became a pupil of the famous Jacques Lefevre d'Etoiles. Farel proved an apt scholar, and a warm and enduring friendship sprang up between the master and pupil. Farel's mind was deeply stirred by the teachings of Lefevre, and he embraced the reformed faith with ardor. After graduating he took orders, and went with Lefevre to Meaux, where he began to preach. One of the first converts Lefevre and Farel made at this place was William Briçonnet, the Bishop of Meaux, who had just returned from a visit to Rome, where his eyes had been thoroughly opened. He became for a time one of the most powerful champions of the Reformation, but subsequently returned to the Romish church. In 1523 Farel returned to Paris, and in 1526 went to Basel in Switzerland. At that place he made the acquaintance of Zwingli, Haller, and the other reformers. He quarrelled with Erasmus, and was banished from Basel. Retiring to Strassburg, he became the intimate friend of Bucer. After this he went to Montbéliard and other towns of France, where he preached with great eloquence, but with such intemperate zeal as to bring him

into trouble with the authorities. On one occasion, while viewing a procession in honor of St. Anthony, he seized the image of the saint, and threw it into the river. This bold act obliged him to fly from France, and he sought refuge in Switzerland. In 1527 he taught school in Aigle under an assumed name. In 1532 he was a delegate to the synod of the reformed churches convened by the Vaudois of Piedmont at Chanforans. On his return he was invited to a conference with the Catholics at Geneva, and here his fiery temper got the better of him again. The controversy broke up in a tumult, in which blows were freely exchanged. The magistrates interfered, restored order, and banished Farel from the city. He returned in 1533, but was again banished. In 1534 he came back with letters from the magistrates of Bern, and two years later succeeded in inducing Calvin to aid him in establishing a reformed church at Geneva. In 1538 the "Libertines" gained the control of Geneva, and both Calvin and Farel were banished. Farel fled to Strassburg, where, in spite of serious opposition, he succeeded in organizing the Protestants into a compact body. In March, 1543, one of his meetings at Gorze was attacked by the royal soldiery, and Farel himself was seriously wounded. He recovered, however, and somewhat later became pastor of the reformed church at Neufchâtel. In 1557 he was sent by the Vaudois to the reformed princes of Germany to ask their help. Upon his return he married a young girl, an act which drew upon him the censure of Calvin. In 1561 he was arrested and imprisoned at Gap, in consequence of a sermon he preached there, but his followers procured his escape, and lowered him over the walls of the town in a basket. Hearing of Calvin's illness in the spring of 1564, Farel set out on foot from Neufchâtel to Geneva, and reached that city in time to see his beloved friend before his death. He had a long interview with him, and the next day took his departure for Neufchâtel. Farel was then nearly eighty, and did not long survive his fellow-worker. He died peacefully at Neufchâtel, on the 15th of September, 1565.

THEODORE BEZA.

THEODORE BEZA was born at Vezelay, in France, on the 24th of June, 1519. He was brought up by his uncle, who was a councillor and member of the parliament of Paris, and who intended him for the profession of the law. While studying at Bourges his tutor, Melchior Volmar, won him over to the Lutheran doctrines, though he did not succeed in making a religious man of him. Beza returned to Paris, where from 1539 to 1548 he passed his time in the pursuit of pleasure and in literary tasks. In the latter year he was afflicted with a serious illness, which caused him to change his course of life. He retired to Geneva upon his recovery, and there formally made a profession of religion, and attached himself to the reformed church. For the next ten years he taught Greek at Lausanne, and in 1558 went to Germany to solicit the aid of the Lutheran princes for the French Huguenots. Upon his return to Switzerland, Calvin obtained for him the rectorship and chair of theology in the academy of Geneva. One of his greatest works was the conversion of Antoine de Bourbon and his wife Jeanne d'Albret (the parents of Henry IV. of France) to Protestantism. In 1561 he was the official representative of the Huguenots at the conferences of Poissy, and won great credit by his ability and moderation. Being determined to carry his cause into the heart of France, he went to Paris in 1562, and began to preach the reformed doctrines in that city. The Prince of Condé made him his chaplain, and showed him great favor. He was soon obliged to leave Paris, however, and in 1563 went back to Geneva. After the death of Calvin, in 1564, he took the place of the great teacher at the head of the church in Geneva. He was the delegate and leader of his brethren at the synods of La Rochelle and Nismes, and ably championed their cause. He was a man of great ability, of remarkable personal vigor,

and lived to a good old age. He died at Geneva, on the 13th of October, 1605.

PETER MARTYR.

PIETRO MARTIRE VERMIGLI, usually known as Peter Martyr, was born in Florence, Italy, on the 8th of September, 1500. He was educated for the church, and while still very young, entered the order of regular canons of St. Augustine. He was possessed of great learning, and was a man of remarkable eloquence. His talents soon made him famous throughout Italy. During a residence at Naples he became intimate with a Protestant convert, through whom he was made acquainted with the writings of Bucer, Zwingli and Melancthon. He was soon after made prior of the monastery at Lucca, but continued his study of the reformers' writings. The result was that he adopted the Protestant faith, and his change becoming known, he fled to Switzerland in 1542. Soon after this he was made professor of divinity in the University at Strassburg. Archbishop Cranmer, having heard of his great talents, invited him to visit England, and in 1547 he went to that country, where he was warmly welcomed by the English reformers. Edward VI. appointed him lecturer upon the Holy Scriptures at Oxford. The accession of Queen Mary, and her violent efforts to force Romanism upon England, caused him to fly to the continent. He returned to Strassburg, where he resumed his professorship of divinity. In 1556 he became professor of theology at Zurich. In 1561 he attended the conference of Poissy as a delegate. He died at Zurich on the 15th of November, 1562. He was one of the most deeply learned of the reformers; his writings are numerous, and are marked by great ability and true Christian spirit.

JOHN CALVIN.

JOHN CALVIN was born at Noyon, a town in the northern part of France, on the 10th of July, 1509. His father was apostolic notary and fiscal procurator of the town, and his mother a woman of very rigid religious views. He was educated at his father's expense with the children of the noble De Mommor family. As he was intended for the priesthood, one of this family presented him, when he was only twelve years old, with the benefice of the Chapel de la Gesine—the revenues of which went to defray the cost of his education. He was a diligent and successful student from the first, and was noted for his wonderful memory, and his habits of strict morality. Somewhat later he went to Paris with the De Mommors, and studied at the Colleges de la Marche and Montaign. At the age of eighteen, though he had only received the tonsure, he was given the living of Marteville, which he exchanged in 1529 for that of Pont l'Évêque. He now began his career as a preacher by delivering short sermons, and at the same time prosecuted his studies with great diligence. His father now changed his mind concerning him, withdrew him from his ecclesiastical positions and studies, and sent him to Orleans to study law under the eminent jurist, Pierre l'Etoile.

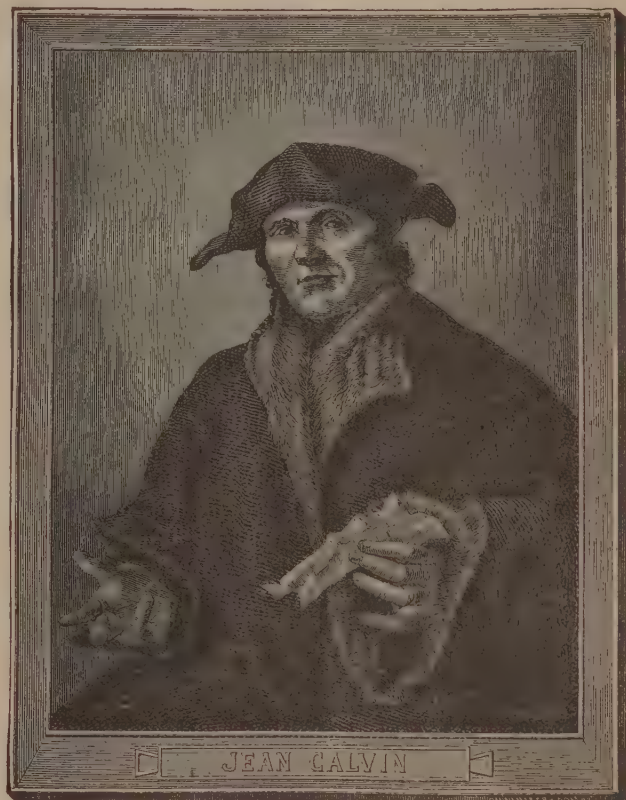
It was at this time that he became intimate with his relative, Robert Olivetan, who had translated the Scriptures into French, and the influence of this person, and the better knowledge he gave his young relative of the word of God, caused Calvin to entertain serious doubts as to some of the doctrines of the church. He now began a systematic and exhaustive study of the Scriptures, pursuing it by night, while he devoted the day to his legal studies. He made such progress in the law that he was often called, though only a student, to fill the place of the professor during the absence of that person. From Orleans, Calvin went to Bourges to continue his legal studies, and there made the acquaintance of Melchior Volmar, who became his tutor in Greek, and confirmed him in his heretical opinions. He took such a high position in the university, that when the opinion of that institution was asked as to the legality of the marriage of

Henry VIII. of England with Catharine of Aragon, he was appointed to prepare the opinion.

In 1530 the university course of Calvin was interrupted by the death of his father, and for the next two or three years he seems to have had a hard struggle to maintain himself, spending the most of this time in Paris. This was a season of severe persecution for the reformed church in France, and especially in Paris. The Sorbonne had just formally condemned the doctrines of Luther, and the principal reformers had either been arrested and burned, or had fled from Paris. The condition of affairs was trying to the stoutest heart; but it was at this juncture that Calvin deliberately abandoned the law, and joined the reformers as one of their preachers. He preached to congregations, regardless of the danger which threatened him, and did much to restore the courage and confidence of his people. In 1532 he was compelled, together with his co-laborer, Nicolas Cop, to quit Paris. They sought refuge in Navarre, where they were warmly welcomed by Queen Margaret, the sister of Francis I. The next year he returned to Paris at great personal risk, and continued his labors there. The excessive zeal of the reformers drew upon them a new persecution in 1535, and Calvin, who was sorely in need of rest, went to Strassburg, and afterwards to Basel, where he enjoyed the company of Grynæus and Wolfgang Capiton, two of the most celebrated reformers. Under the latter of these he studied Hebrew. He now entered into hearty fellowship with the German reformers, his great fame as a learned man and an earnest reformer being well known to them. In 1535 he published the first edition of his "Institutes of the Christian Faith," the first systematic work on the doctrines of the reformers ever issued. This edition was published in French. In 1536 a second edition was issued at Basel, in Latin. Other and improved editions were published during his life. Shortly after this he sought refuge, under an assumed name, at the court of Ferrara, in Italy, where he was protected by the duchess, who was a daughter of Louis XII. of France. He was obliged by the persecution in Italy to quit that country, and after a difficult and dangerous journey reached Geneva in August, 1536. William Farel was at that time laboring with great success in Geneva. He had succeeded in establishing the reformed service at that place, and gladly welcomed Calvin, from whose assistance he hoped great things. Calvin wished to continue his journey to Strassburg, but Farel induced him to remain at Geneva, and labor there. He did so with abundant success, and won a position in the affections of the people and magistrates, which made him the most influential man in Geneva. He was stoutly resisted by the Libertines and Anabaptists, who opposed his doctrines, and resented the strictness of his discipline. This party gained the victory in the elections for magistrates in February, 1538, and Calvin and Farel were obliged, in April of that year, to quit Geneva. Calvin went to Strassburg, where he was warmly welcomed by Bucer. He was placed in charge of a church of French refugees, and was given the right of citizenship by the magistrates. He drew crowds of students from all parts of France to listen to his lectures, especially those upon the Gospel of St. John and the Epistle to the Romans. His views upon the Eucharist were expressed in a treatise published in 1540. He held that Christ was *spiritually* present, and *spiritually* received in the Lord's Supper, thus taking a position midway between Luther and Zwingli. In 1540 he married Idelette de Bures, a widow whom he had converted from the Anabaptist belief. She made him a good wife, and died in 1549, leaving him sorely afflicted by her loss.

In 1540, Calvin's enemies at Geneva having come to grief, the magistrates of that city entreated him to return and resume his work among them. He refused, but was at length persuaded to go back. He returned to Geneva on the 13th of September, 1541, and was received with public rejoicing. He went back on the full understanding that his discipline was to be accepted by magistrates and

people. This understanding was formally ratified by a popular vote on the 20th of November, 1541. The presbyterial system was adopted, and became a model for the government of the reformed churches in other countries. The effect was wonderful. In spite of some drawbacks, Geneva became the most moral town in Europe. In 1541 Calvin was appointed a member of a commission to codify the laws of the state, and the code prepared by this body was adopted on the 10th of January, 1543. A strong opposition grew up against the reformer, his adversaries declaring that he was assuming and exercising undue power in the civil affairs of the state, and these quarrels led to bloodshed. In the end Calvin triumphed. As a general thing he used his victory with moderation and Christian forbearance, but his triumph was unhappily stained by the condemnation and execution of the learned Servetus for heresy. During all this time he was constantly engaged in theological labors, and in furthering the progress of the Reformation. One of his most important works was the care which he bestowed upon the Academy of Geneva, founded



in 1559, mainly through his influence, and liberally endowed by Bonnivard. This institution had schools of Hebrew, theology, philology and philosophy. Its first rector was Theodore Beza, Calvin's devoted friend, and Calvin himself held the chair of theology in it. By means of this institution Calvinism was spread throughout Europe. The reformer himself was ceaseless in his labors. Besides attending to his proper duties in Geneva, he was the counsellor of the reformed churches everywhere; but it was chiefly in France that he was potential. "The wide influence thus begun in life was perpetuated after Calvin's death. His system of doctrine and polity has shaped more minds and entered into more nations than that of any other reformer. In every land it made men strong against the attempted interference of the secular power with the rights of Christians."

In the early part of 1564 the reformer began to give way under the strain which his great labors had imposed upon his constitution. On the 27th of April he caused the lesser council to assemble at his bed-

side to receive his last words; and the next day took a similar farewell of the ministers of the city and vicinity. He died, after intense suffering which he bore with fortitude, on the 27th of May, 1564. He was buried in the cemetery of Plain Palais, and, at his own request, no monument was set up to mark his grave. The exact spot is now unknown.

WILLIAM TYNDALE.

WILLIAM TYNDALE was born at North Nibley, in Gloucestershire, England, about the year 1484. Being intended for the priesthood he was educated at Oxford and Cambridge, after which he took orders and was made tutor and chaplain in the family of Sir John Welch, near Bristol. He was early drawn into sympathy with the Reformation, and his studies only confirmed his first views. While residing in the family of Sir John Welch, he translated into English the "Soldier's Manual" of Erasmus. His boldness of speech aroused the suspicion that he was a heretic, and he was obliged to seek shelter in London, where he began the translation of the New Testament into English. Being soon compelled to flee again, he went to Hamburg, where he continued his work of translation. He remained a year at Hamburg, and then went to Cologne, where the first ten sheets of his translation were put to press. From Cologne he removed to Worms, where, in 1525, he published anonymously two editions of the New Testament. They were sent to England, where they were quickly and extensively circulated. The Bishop of London endeavored to suppress them, and denounced heavy penalties against any one who should read or be found in possession of one of the Testaments; but this only increased the demand for them. Plots were laid for the seizure and punishment of the reformer, but he evaded them by quitting Worms and going to Marburg, in 1528. At this place he published his book entitled "The Obedience of A Christian Man." In 1529 he published the fifth edition of his New Testament, and followed it, in 1530, with his translation of the Pentateuch. In 1534 a new and revised edition of the New Testament was published at Antwerp, and in the preface to this Tyndale acknowledged his responsibility for the work. This brought matters to a crisis. The English ambassador demanded the arrest of Tyndale, and he was seized by the authorities of Antwerp and sent to Vilvoorden. He was kept in prison there for eighteen months, at the end of which time he was strangled and his lifeless body burned at the stake, on the 6th of October, 1536.

JOHN ROGERS.

JOHN ROGERS was born in England about the year 1500. He was educated at Cambridge, and entered the priesthood there upon his graduation. Upon leaving the university he was made chaplain to the English factory at Antwerp, where he remained for several years. During this time he became intimate with Tyndale and Coverdale, and embraced the reformed views. He became deeply interested in the study of the Scriptures, and from the manuscripts of Tyndale and Coverdale's published version compiled a complete Bible in English. To this he added a large number of very valuable marginal notes and a copious index. In 1537 he published this Bible under the assumed name of Thomas Matthew. Being obliged to resign his chaplaincy he went to Wittenberg, where he was made pastor of a Dutch congregation. When Edward VI. became King of England, Rogers returned to his native country, and was made by Bishop Ridley prebendary and divinity reader of St. Paul's cathedral. For a while he enjoyed this honorable position and the associations it brought him, but Edward's reign was short, and trouble was at hand. In August, 1553, Queen Mary made her triumphal entry into London, and the next Sunday Rogers preached a sermon at St. Paul's Cross, in which he exhorted the people to remain steadfast in the reformed

faith, and to resist all efforts to restore Romanism. For this he was summoned before the privy council, but defended himself so well that he was released with a warning. His enemies were determined that he should not escape them, and on the 18th of August he was ordered to remain in his own house a prisoner. He was kept there for six months, and then removed to Newgate. In January, 1555, he was tried before Bishop Gardiner and condemned to be burned. The sentence was carried out on the 4th of February, 1555, at Smithfield. Rogers was the first of the long list of martyrs that suffered during the terrible persecution that blackened the reign of Queen Mary.

MILES COVERDALE.

MILES COVERDALE was born in Yorkshire, England, in 1487. He received his education in the house of the Augustine friars at Cambridge, and was ordained priest in 1514. He was one of the first persons in the university to adopt the reformed faith, and was so open in his avowal of it that he was obliged to quit England. He went to the Low Countries, where he assisted Tyndale in his translation of the Scriptures, and in 1535 published a translation of his own, which he dedicated to Henry VIII. This was the first complete translation of the Bible into English. No perfect edition of it is now in existence. The Psalms used in the Book of Common Prayer of the Church of England and the Protestant Episcopal Church in this country are taken from it, and show us the excellence of the work. In 1538 he went to Paris to superintend the publication of a new edition of his Bible. The Romanists were on the alert, however; the translation was denounced by the Inquisition, and 2,500 copies, all that had been printed, were condemned to the flames. A few copies were sold as waste paper, and were thus preserved. Some of these were sent to England, and were used in the preparation of the "Great Bible" of Cranmer. Coverdale returned to England, and was made almoner to Queen Catharine Parr. He read the funeral service at her burial in 1548. In 1551 Edward VI., at the solicitation of Cranmer, appointed him Bishop of Exeter. Upon the accession of Queen Mary, Coverdale was deprived of his bishopric and imprisoned. Two years later, at the request of the King of Denmark, whose chaplain was the husband of Coverdale's sister, he was released from captivity, on the condition of quitting England. He sought refuge in Denmark, from which country he passed to Geneva. During his residence in that city he assisted in a translation of the Scriptures into English, known as the "Geneva Bible." Upon the accession of Elizabeth to the English throne he returned to his native country, but was not restored to his see of Exeter. In 1563 he was offered the bishopric of Llandoff, but declined it, and accepted the rectorship of St. Magnus, London Bridge. He resigned this charge in 1566, and spent his last days in translating into English the writings of the reformers of the continent, and in the preparation of tracts and essays in support of the doctrines of the Reformation. He died about the 18th of February, 1568, and was buried in the church of St. Bartholomew, in London.

JOHN HOOPER.

JOHN HOOPER was born in Somersetshire, England, about the year 1495. He was educated at the University of Oxford, and after graduating became a Cistercian monk. Somewhat later he returned to Oxford, where he became converted to the doctrines of the Reformation. In 1539, however, he accepted the position of chaplain to Sir John Arundel, but was compelled to resign it when it became known that he had embraced Protestantism. He took refuge in France, but afterwards returned secretly to England, from which country he had speedily to fly again. He passed over to Ireland, and succeeded in reaching the continent. He took refuge in Switzerland and remained there until the accession of Edward VI., when he



11. The Good Samaritan. (Luke x.)
12. The Friend at Midnight. (Luke xi.)
13. The Rich Fool. (Luke xii.)
14. The Wedding Feast. (Luke xii.)
15. The Fig Tree. (Luke xiii.)
16. The Great Supper. (Luke xiv.)
17. The Lost Sheep. (Matt. xviii.; Luke xv.)
18. The Lost Piece of Money. (Luke xv.)

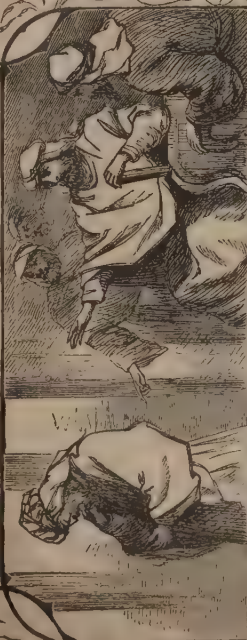


were repeated, or others like them spoken. When the next parables meet us, they are of a different type and occupy a different position. They occur chiefly in the interval between the mission of the Seventy and the last approach to Jerusalem. They are drawn from the life of men rather than from the world of nature. Often they occur, not as in Matt. xiii., in discourses, but in answer to the questions of the disciples or other inquirers. They are such as these:

9. The Two Debtors. (Luke vii.)
10. The Merciless Servant. (Matt. xviii.)

THE PARABLE OF THE UNJUST STEWARD.

LUKE XVI.



19. The Prodigal Son. (Luke xv.)
20. The Unjust Steward. (Luke xvi.)
21. The Rich Man and Lazarus. (Luke xvi.)
22. The Unjust Judge. (Luke xviii.)
23. The Pharisee and the Publican. (Luke xviii.)
24. The Laborers in the Vineyard. (Matt. xx.)

III. Towards the close of our Lord's Ministry, immediately before and after the entry into Jerusalem, the parables assume a new character. They are again theo-

THE PARABLE OF THE LOST SHEEP.

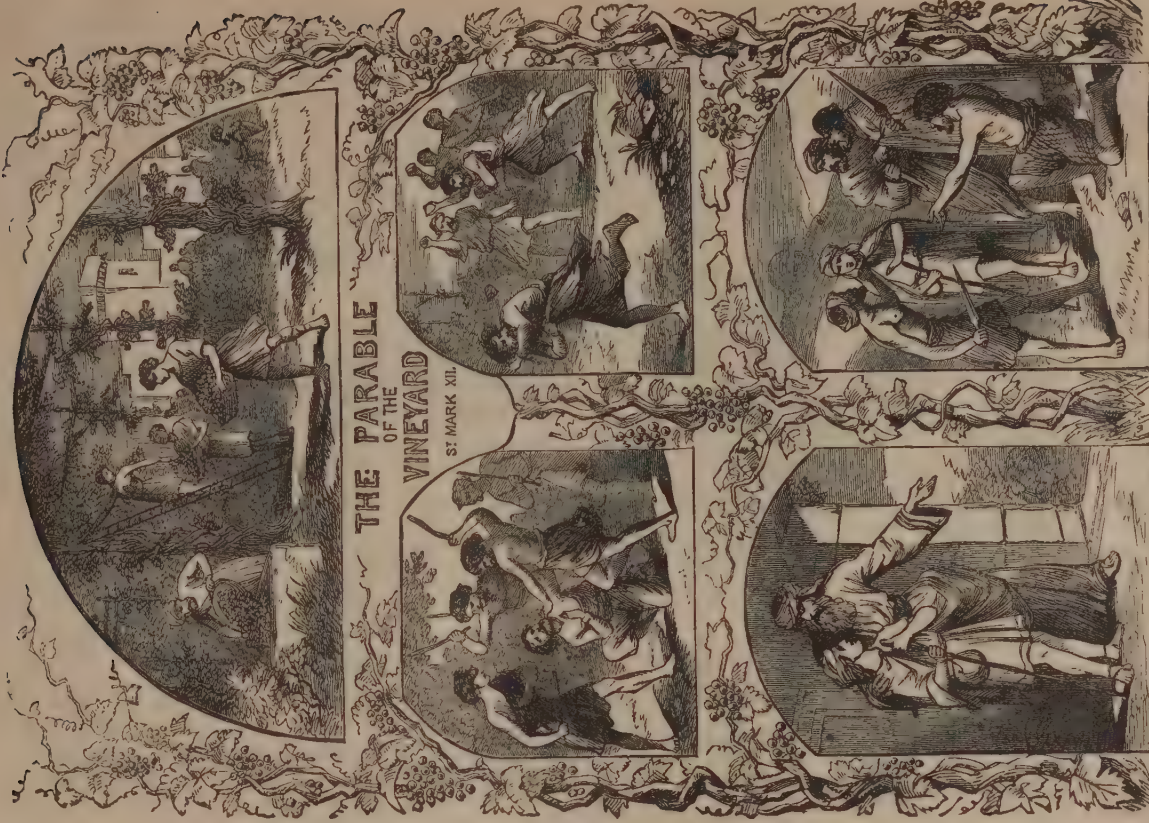
LUKE XVI.



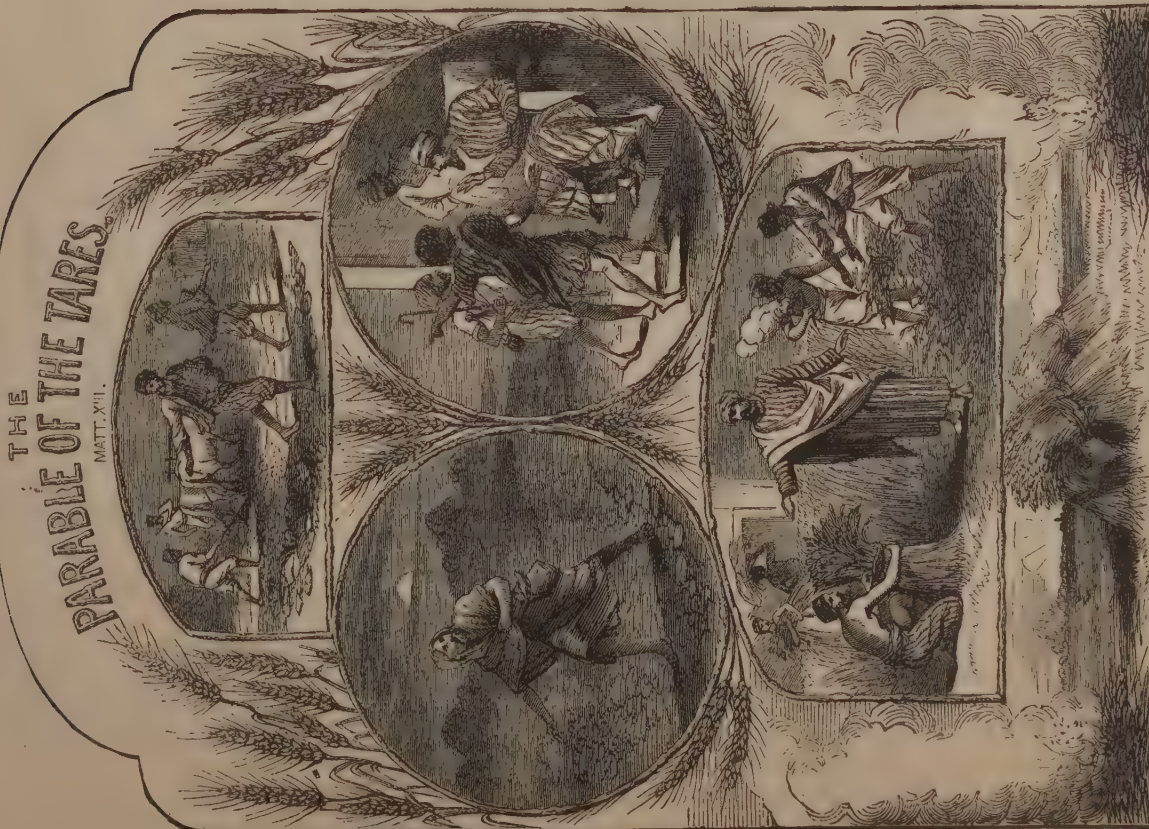
cratic, but the phase of the Divine Kingdom on which they chiefly dwell is that of its final consummation. They are prophetic, in part, of the rejection of Israel, in part of the great retribution of the coming of the Lord. They are to the earlier parables what the prophecy of Matt. xxiv. is to the Sermon on the Mount. To this class we may refer:

25. The Pounds. (Luke xix.)
26. The Two Sons. (Matt. xxi.)
27. The Vineyard let out to Husbandmen. (Matt. xvi.; Mark xii.; Luke xx.)

which
Ireland,
in Switzer-
when he



on the sympathy of Christ for all men. St. Mark, as giving vivid recollections of the acts rather than the teachings of Christ, is the scantiest of the three synoptic Gospels. It is not less characteristic that there are no parables, properly so called, in St. John. It is as if he, sooner than any other, had passed into the higher stage of knowledge, in which, parables were no longer necessary, and therefore dwelt less on them. That which his spirit appropriated most readily were the words of eternal life, figurative it might be in form, abounding in bold analogies, but not in any single instance taking the form of a narrative.



28. The Marriage Feast. (Matt. xxii.)
 29. The Wise and Foolish Virgins. (Matt. xxv.)
 30. The Talents. (Matt. xxv.)
 31. The Sheep and the Goats. (Matt. xxv.)

It is characteristic of the several Gospels that the greater part of the parables of the first and third groups belong to St. Matthew, emphatically the Evangelist of the Kingdom. Those of the second are found, for the most part, in St. Luke. They are such as we might expect to meet with in the Gospel which dwells most

Lastly, there is the law of interpretation. It has been urged by some writers, that there is a scope or purpose for each parable, and that our aim must be to discern this, not to find a special significance in each circumstance or incident. The rest, it is said, may be dealt with as the drapery which the parable needs for its grace and completeness, but which is not essential. It may be questioned, however, whether this canon of interpretation is likely to lead us to the full meaning of this portion of our Lord's teaching. True, as it doubtless is, that there was in each parable a leading thought, to be learned partly from the parable itself, partly from the occasion of its utterance, and that all else gathers round that thought as a centre, it must be remembered that in the great patterns of interpretation, which He Himself has given us, there is more than this. Not only the sower and the seed and the several soils have their counterpart in the spiritual life, but the birds of the air, the thorns, the scorching heat, have each of them a significance. The explanation of the wheat and the tares, given with less fulness (an outline as it were, which the advancing scholars would be able to fill up), is equally specific. It may be inferred from these two instances that we are at least justified in looking for a meaning even in the seeming accessories of a parable. The very form of the teaching makes it probable that there may be, in any case, more than one legitimate explanation. The outward fact in nature or in social life may correspond to spiritual facts at once in God's government of the world, and in the history of the individual soul. A parable may be at once ethical, and, in the highest sense of the term, prophetic. There is thus a wide field open to the discernment of the interpreter. There are also restraints upon the mere fertility of his imagination. (1.) The analogies must be real, not arbitrary. (2.) The parables are to be considered as parts of a whole, and the interpretation of one is not to override or encroach upon the lessons taught by others. (3.) The direct teaching of Christ presents the standard to which all our interpretations are to be referred, and by which they are to be measured.

The parables of the Lord Jesus have always been admired for the beauty and simplicity of the stories they relate, apart from their excellence as a mode of conveying instruction. We can imagine with what delight the people to whom He spoke listened to His words, and how deeply they sunk into their hearts; as the seed cast upon good ground. Though suited to the needs and tastes of the most learned, they are readily comprehended by the simplest child, and so reach all classes of His people, and afford a beautiful instance of the sublime and far-reaching wisdom of Him who "spoke as never man spoke."

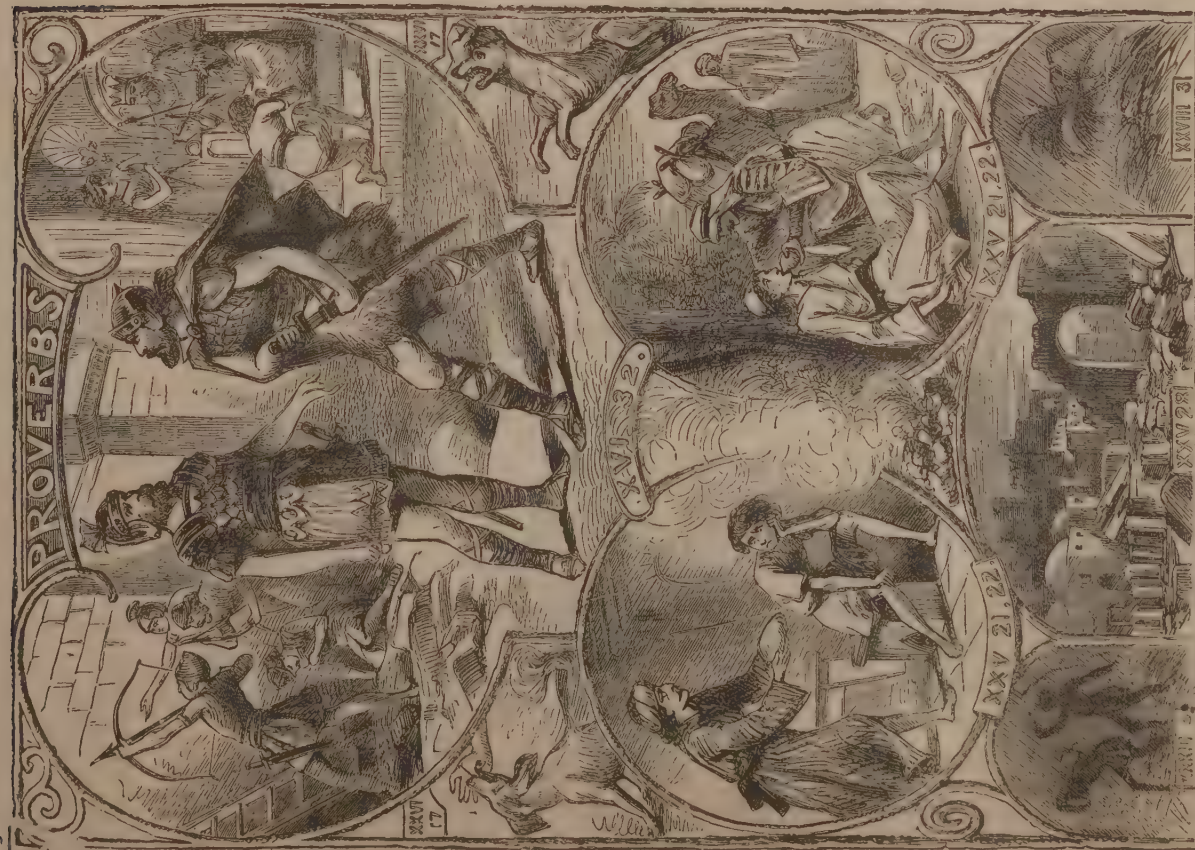


THE PROVERBS OF SOLOMON.

THAT Solomon was the author of the Book of Proverbs has never been questioned. Some indeed have thought that he composed a part only of the proverbs included in that book, and collected the others from various sources. It is probable indeed that he availed himself of any sayings already current which he regarded as useful and important. Whether he ever made any collection of his proverbs in writing is, however, doubtful. From the twenty-fifth chapter to the end, we are expressly informed, was written out and added to the previous portions by order of King Hezekiah. The divine authority of the book is sufficiently proved by the quotations made from it in the New Testament. The book has in all ages been regarded as a great storehouse of practical wisdom. The early fathers held it in the highest admiration. Modern writers have equally admired the

profound knowledge of human nature displayed in it, its accurate delineations of character, and the wonderful richness and appropriateness of its instructions.

Solomon doubtless had reasons for selecting the proverbial style for conveying instruction which were peculiar to the age and country in which he lived. The Hebrews have been called a nation of children. The mode of teaching by aphorisms is especially adapted to men in an early stage of culture, who have not yet learned to arrange and connect their various knowledges into a system. The deductions of their experience lie in their minds in the form of detached and disconnected maxims. Not being able to trace the philosophical connection between different facts, and caring not to investigate causes, they are more impressed by the bold assertion,



the energetic command, or the brief warning, than by amplified and elaborate discourses. Accordingly we find this mode of writing employed in the most remote ages; and wise sayings, maxims, apophthegms, constitute a large part of the early literature of most nations. Especially is this true of the Oriental nations. The fondness of the people of the East for parables, enigmas, allegories, and pithy sayings, has itself become a proverb. It is recorded as a proof of the wisdom of Solomon,



that "he spoke three thousand proverbs" (1 Kings iv. 32); and Solomon himself says that in his time such sayings formed the chief study of the learned. Modern travellers in the East assure us that this reverence for proverbs still exists there; and that nothing gives a man so much advantage in an argument as the ability to quote one of them on his side. We may therefore conclude that the wise king could have found no better mode of impressing the truth on the minds of his countrymen than the one

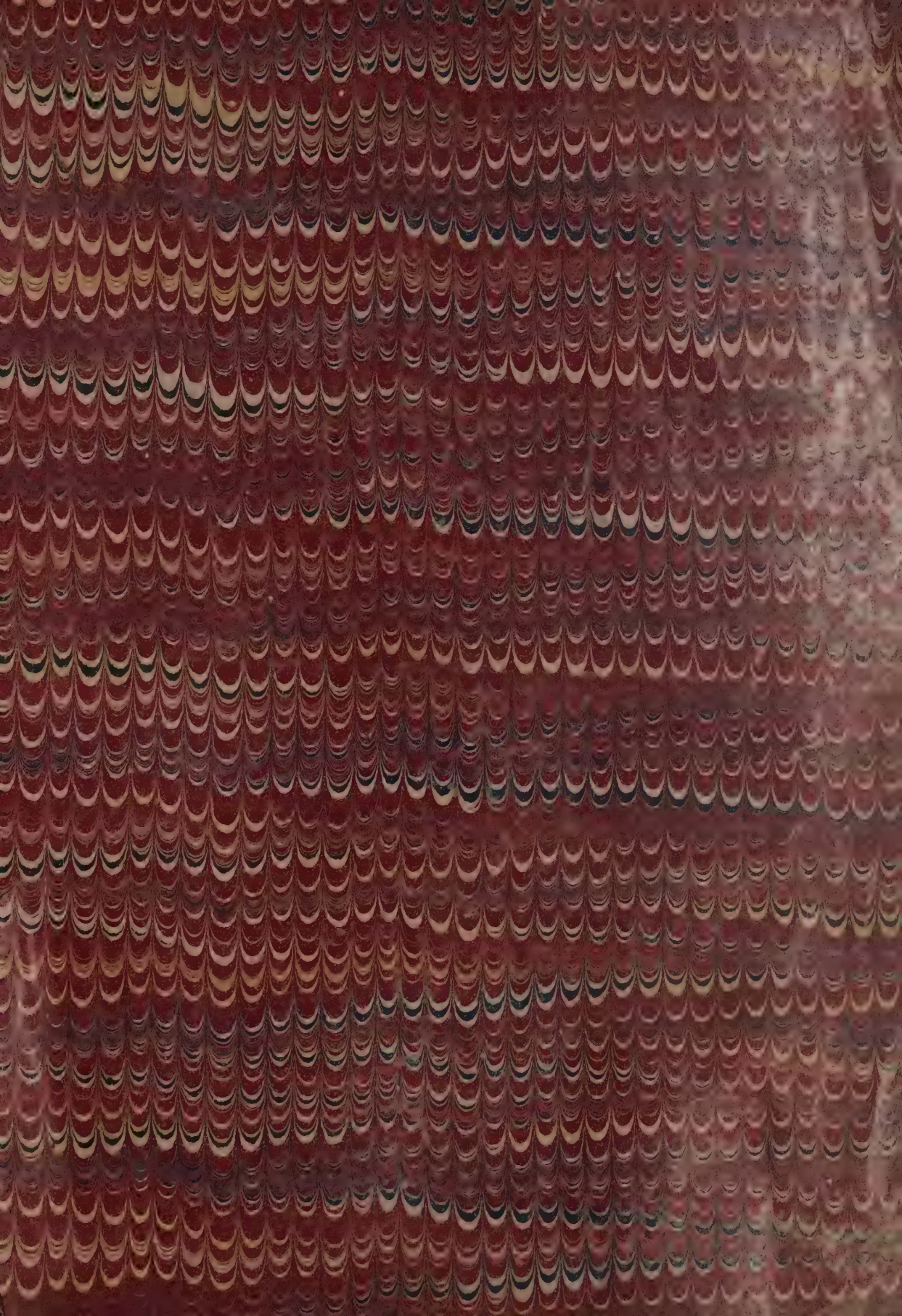


he has here chosen. If we turn our attention to the maxims which compose the greater part of the Book of Proverbs, we shall find enough to excite our wonder and admiration. Here are not only the results of the profoundest human sagacity, the counsels and admonitions of the man who excelled in wisdom all who went before, and all who came after him, but of such a man writing under divine inspiration. **And** how numerous, how various, how profound, how important are his instructions!



These directions are adapted to the wants of every class and rank of men, and to every relation of life. The rich and the poor, the learned and the ignorant, the master and the servant, the monarch and the subject, may here find the counsels they need.

In the accompanying illustrations the pencil of the artist has shown how completely the wise king has told an entire story in a single sentence. It would be simply impossible to give illustrations of *all* the proverbs, but the few here offered



HOLY BIBLE



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